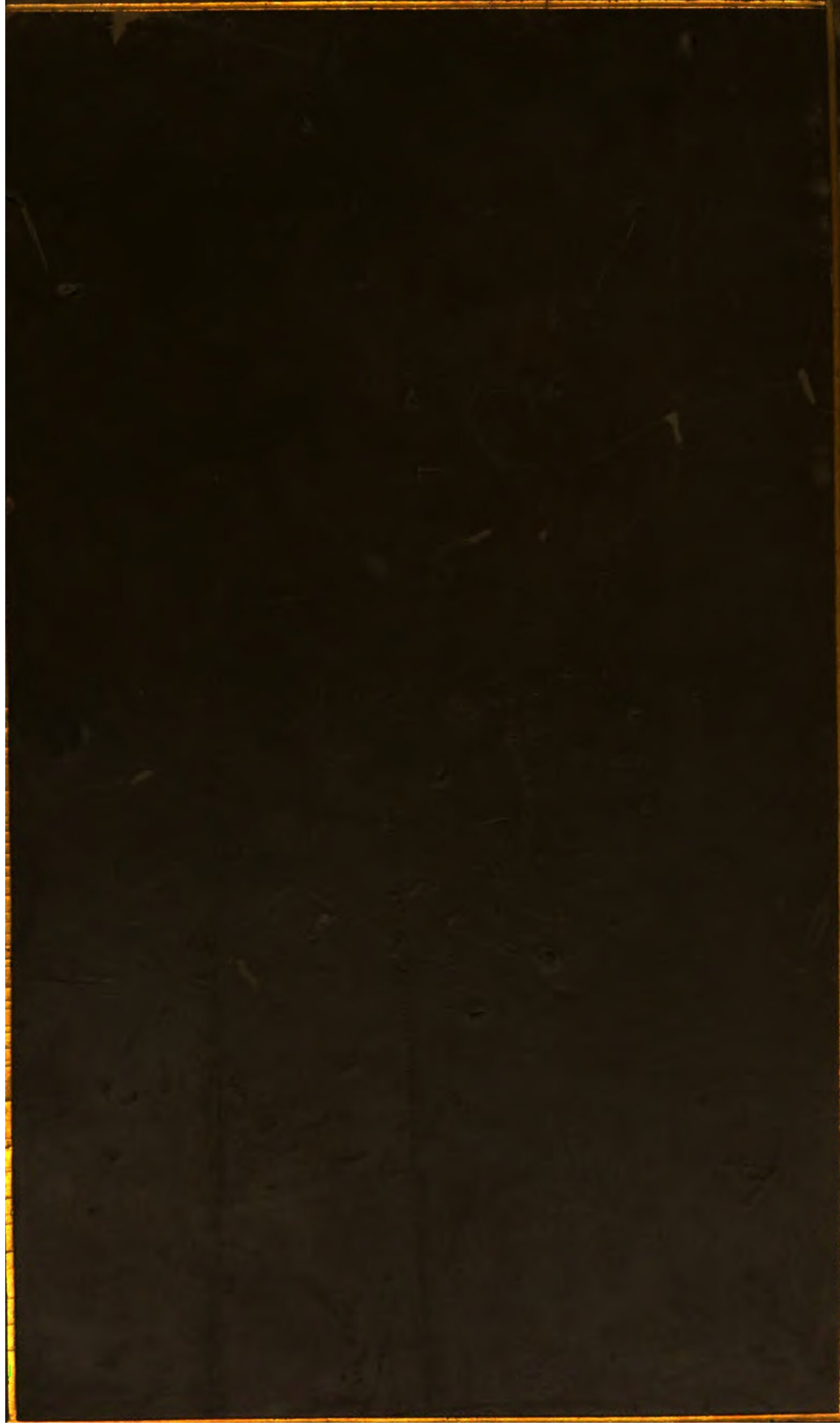
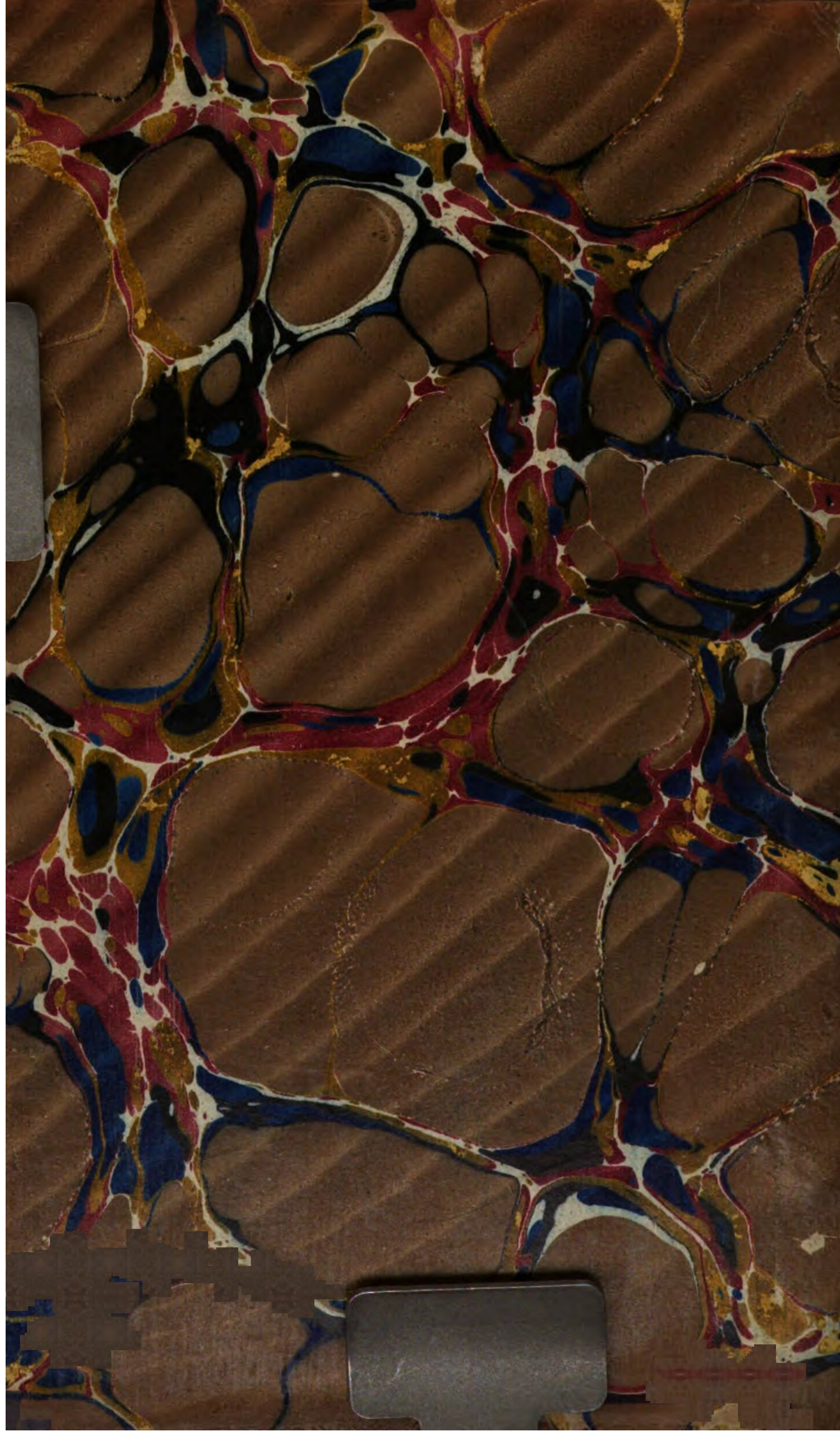
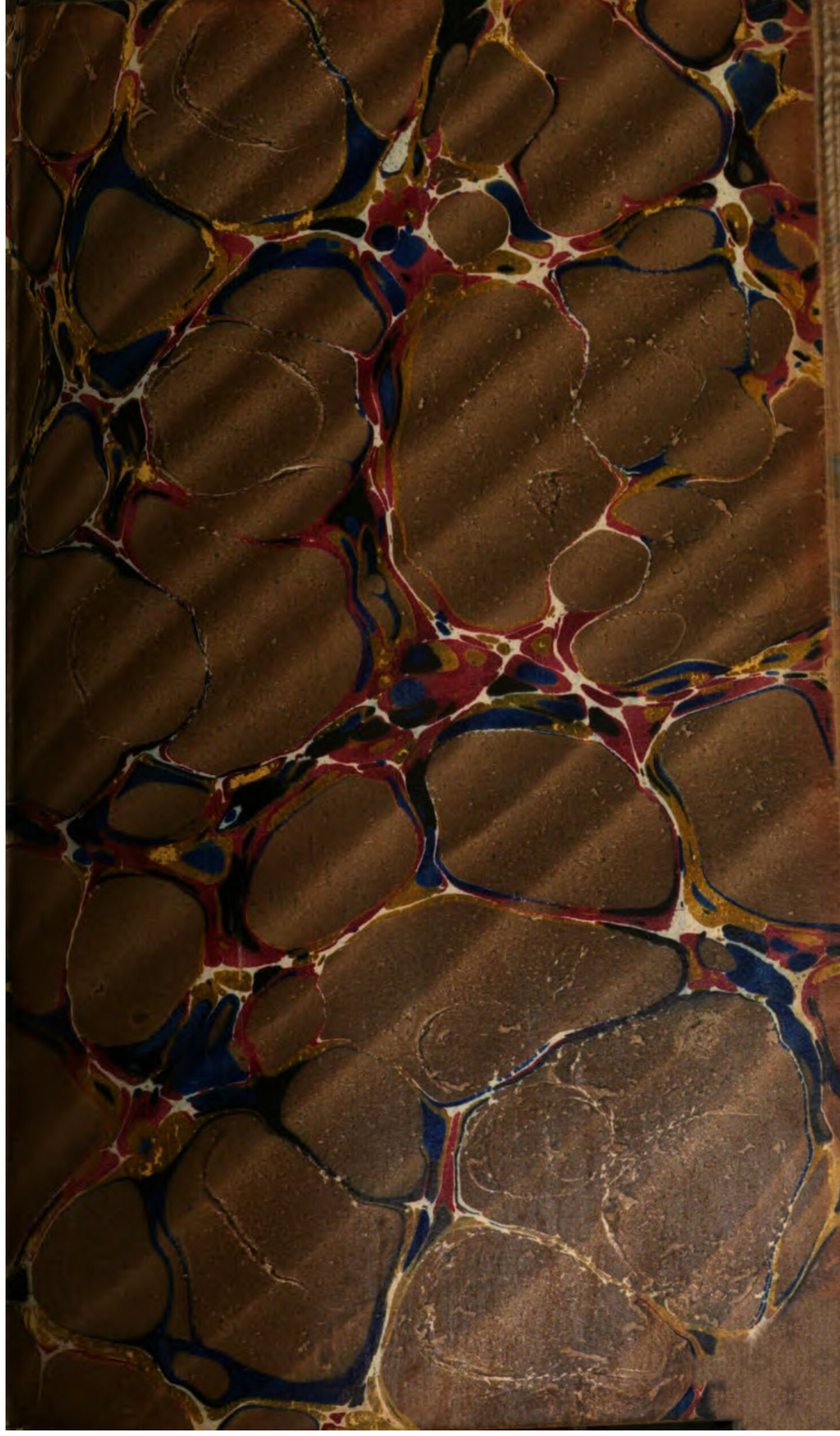












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Swedenborg

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THE APOCALYPSE

BOOK OF REVELATION

THE

REVEALATION OF THE SEVENTH SEAL

AS ALSO THE REVEALATION

OF THE SEVENTH SEAL

AS ALSO THE REVEALATION

TRANSLATED INTO ENGLISH

FROM A LATIN POSTHUMOUS WORK

OF THE

HONOURABLE EMANUEL SWEDENBORG

AND PUBLISHED BY

THE TRANSLATOR OF THE APOCALYPSE

AND PUBLISHED BY

VOL. III.

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IN TWO VOLUMES

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OR,
BOOK OF REVELATIONS,
EXPLAINED
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IN WHICH ARE REVEALED
THE ARCANA WHICH ARE THERE PREDICTED, AND HAVE BEEN
HITHERTO DEEPLY CONCEALED:
TRANSLATED INTO ENGLISH
FROM A LATIN POSTHUMOUS WORK,
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HONOURABLE EMANUEL SWEDENBORG,
AND REVISED BY
THE TRANSLATOR OF THE ARCANA CŒLESTIA.

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VOL. III.  
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APOCALYPSE.

CHAPTER VII.

1. **A**FTER these things I saw four angels standing upon the four corners of the earth, withholding the four winds of the earth, that the wind might not blow upon the earth, neither upon the sea, neither upon any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels, to whom it was given them to hurt the earth and the sea:

3. Saying, hurt not the earth, neither the sea, neither the trees, until we have signed the servants of our God upon their foreheads.

4. And I heard the number of the sealed, a hundred forty four thousand were sealed, out of every tribe of Israel.

5. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Isachar were sealed twelve thousand.

8. Of the tribe of Zebulon were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand.

9. After these things I saw, and behold much crowd, which no one could number, out of every nation, and tribes, and people, and tongues, standing before the throne and before the lamb, clothed in white robes, and palms in their hands.

10. And crying with a great voice, saying, salvation to our God who sitteth upon the throne and to the Lamb.

11. And all the angels stood round about the throne, and the elders and the four animals, and they fell before the throne upon their faces, and adored God,

12. Saying, amen, benediction and glory and wisdom and thanksgiving and honour and power and strength to our God into ages of ages, amen.

13. And one of the elders answered, saying unto me, Who are these that are clothed in white robes, and whence came they?

14. And I said unto him, Lord, thou knowest; and he said unto me, these are they who come out of great tribulation, and have washed their robes, and have made white their robes in the blood of the Lamb.

15. On this account they are before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell over them.

16. They shall not hunger any more, neither thirst any more, neither shall the sun fall upon them, nor any heat.

17. Because the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes.

EXPLICATION.

415. *AND after these things I saw four angels standing upon the four corners of the earth, withholding the four winds of the earth, that the wind might not blow upon the earth, neither upon the sea, neither upon any tree.* And after these things I saw, signifies a new perception concerning the state of heaven before the last judgment: four angels standing upon the four corners of the earth, signifies the divine proceeding from the Lord in the universal spiritual world: withholding the four winds of the earth, signifies remission of its influx: that the wind might not blow, signifies lest the good should be hurt, and the evil be rejected before the day: upon the earth, neither upon the sea, neither upon any tree, signifies every where in the spiritual world even to its ultimates with whom there is any perception.

416. "And after these things I saw"—that hereby is signified a new perception concerning the state of heaven, before the last judgment, appears from what follows in this chapter, in which the separation of the good from the evil is treated of; for before the last judgment cometh upon them, the good are separated from the evil by the Lord, and are led away; such things being involved in the things which

were seen, therefore all these things are here signified by after these things I saw.

417. "Four angels standing upon the four corners of the earth"—that hereby is signified the Divine Proceeding from the Lord in the universal spiritual world, appears from the signification of angels, as denoting the Divine [principle] proceeding from the Lord, concerning which see above n. 130, 200, 302; and from the signification of the four corners of the earth, as denoting the universal spiritual world; for by four corners is signified the spiritual world, by reason that there are earths there equally as in our world; for in that world, alike as in our earth, there are mountains, hills, rocks, plains, vallies, and other things besides, as hath been often declared above; and inasmuch as the last judgment upon all in the spiritual world is treated of in the Apocalypse, and in this place the separation of the good from the evil, hence it is that by the earth that world is understood: That the earth signifies also the church, hath been frequently said before, and the reason thereof is, because the face of the earth in the spiritual world is altogether according to the face or state of the church with the spirits and angels who are there; most beautiful where the angels of the superior heavens dwell, and also beautiful where the angels of the inferior heavens dwell, and unbeautiful where evil spirits dwell; for where the angels dwell, there are paradises, gardens, flowerbeds, palaces, and all things in heavenly form and harmony, from which issue ineffable pleasantnesses, intimately delighting the mind; but where evil spirits are, all places are marshy, stony and barren, and they dwell in cottages like kennels of a vile appearance, and also in caverns and dens: These things are mentioned, in order that it may be known, that by earth in a proximate sense is understood the spiritual world; nor could any other earth appear to John, inasmuch as it was seen by him, when he was in the spirit; when man also is in the spirit, he cannot see any thing upon our earth, but only what is in the spiritual world; hence it is that four angels were seen by John, and that they were standing upon the four corners of that earth. The reason why four angels were seen is, because by them standing in four corners is signified the Divine [principle] proceeding from the Lord in the universal spiritual world, for that universal world consists of four quarters, viz. the east, west, south, and north, for so that world is divided; and they who are principled in the good of love to the Lord, dwell in the east, and likewise in the west, but the former in the clear good of

love because in interior good, the latter in the obscure good of love because in exterior good; in the south dwell those who are principled in the clear light of truth, and in the north those who are in an obscure light of truth; but concerning these quarters see in the work concerning *Heaven and Hell*, n. 141 to 153, where they are particularly treated of: and inasmuch as all things have reference to the good of love, and to the truth derived from that good, or in general to good and truth, therefore by those four quarters are also understood all things of heaven and the church. Those quarters are also understood in the Word by the four winds, here also by the four corners, whence it is evident, that the angels were not seen standing in the four corners of the earth, but in the four quarters; and the reason why they are called the four corners is, because by corners are signified extremes, and extremes signify all things because they include all. This signification of corners appears from the passages in the Word, where quarters are described by corners, as in the following; as in Moses, "*Thou shalt make twenty planks for the habitation for the corner of the south southward, twenty planks for the second side of the habitation towards the corner of the north, &c.*" Exod. xxvi. 18, 20; chap. xxvii. 9, 10; chap. xxx. 21, 23, 25; for the corner of the south denotes for the southern quarter, and towards the corner of the north denotes towards the northern quarter, for there were twenty planks for every side. In like manner in Ezekiel, "*Near the border of Dan from the corner of the east, even to the corner of the west, Asher one: and thence next the border of Asher from the corner of the east, and even to the corner towards the west, &c.*" xlviii. 1, 2, 3, 4, 5, 6, 7, 8. Again, in the same prophet, "*These are the measures; the corner of the north, four thousand five hundred; and the corner of the south the same, and from the corner of the east the same, the corner of the west the same, near the border to the corner of the east towards the west, &c.*" xlviii. 17, 23, 24, 25, 27, 28, 33, 34; and also chap. xlvii. 17, 18, 19, 20." Again in Moses, "*Ye shall measure without the city the corner towards the east two thousand cubits, and the corner of the south the same, and the corner of the west the same, and the corner of the north the same.*" Numb. xxxv. 5; and moreover in Joshua, chap. xv. 5; chap. xviii. 12, 14, 15, 20; by the corner of the east, the south, the west, the north, here mentioned, is understood the side to each of those quarters; from which it is evident, that by the four angels standing upon the four corners of the earth, is not understood upon its

four corners, but in its four quarters. In like manner in another passage in the Apocalypse, it is said, "*Satan shall go forth to seduce the nations which are in the four corners of the earth,*" xx. 8. The reason why four corners are mentioned, and not the four quarters, is also, as hath been said above, because by corners are signified all things, inasmuch as they are the extremes; and the extremes being the ultimate boundaries, comprehend all things from the center to the ultimate circumferences, for they are the ultimate borders: hence it was that "*upon the four corners of the altar were placed four horns, and the blood was poured upon them, and so the whole altar was expiated,*" as is evident in Exod. chap. xxvii. 2. chap. xxix. 12; chap. xxx. 2, 3, 10; chap. xxxviii. 2; Lev. vii. 18, 25, 30, 34; chap. xvi. 18, 19; Ezekiel, xlii. 22. chap. xliii. 20. That corners signify all things, because they signify extremes, for the reason spoken of above, because extremes include and comprehend all things, appears manifestly from some of the statutes given to the sons of Israel, as that, "*They should not round or shave the corner of their head,*" Levit. xix. 27: "*That they should not shave the corner of their beard,*" Levit. xix. 27; chap. xxi. 5; and that "*they should not consume the corner of their field when they reaped,*" Lev. xix. 9: xxiii. 22; why such statutes were given them, cannot be known, unless it be known what is signified by the hair of the head, what by beard, what by field, and at the same time what by corner; by the hair of the head, and of the beard, is signified the ultimate principle of the life of man, which is called the sensual corporeal principle, and by field is signified the church, and by reaping or harvest, the truth of doctrine; by these statutes therefore was represented, that the extreme parts or principles should be preserved because they signify all, for unless there be extremes, the middle principles are not kept together, but are dissipated, comparatively as the interiors of man would be dissipated unless there were skins to encompass them; the case is the same in every thing, consequently also in what is signified by the hair of the head, by the beard, and by the harvest of the field; that the hair of the head signifies the extreme part or principle of the life of man, which is called the sensual corporeal, may be seen above n. 66, and that the like is signified by the beard, see the *Arcana Cœlestia*, n. 9660; that extremes or ultimates signify all things in the complex, thus the whole, n. 10044, 10329, 10335; and inasmuch as field signified the church, and the harvest the truths thereof, hence by not consuming the corner of thy

field, when thou reapest, was signified the conservation of all things which are signified by the harvest of the field. That corners signify all things because they signify extremes, may also appear from the following passages in Moses: "*Into the extreme corners will I cast them out, I will make the memory of them to cease from man,*" Deut. xxxii. 26; to be cast out into the extreme corners signifies to be deprived of all good and truth, wherefore it is also said, *I will make the memory of them to cease from man*, whereby is signified, that nothing of spiritual life would remain, which comes to pass when man abides only in the lowest degree of life, called the sensual principle, as is the case with the greatest part of those, who make no attainments in spiritual life; such persons become not unlike the beasts, being in no other life than the beasts, however with this difference, that man, inasmuch as he is born man, can speak and reason, but this he doeth only from the fallacies of the senses, or the extremes of nature, the world and the body; this is what is understood by being cast out into the extreme or outermost corners. So in Jeremiah, "*Their camels shall be a prey, and the multitude of their cattle a spoil, and I will disperse them into every wind, into the cuttings-off of the corner, and from all the passages thereof will I bring destruction,*" xlix. 32; these things are said concerning the devastation of Arabia and Habor by the king of Babel, and by Arabia and Habor are signified the knowledges of good and truth, and by the king of Babel the evil and false vastating; the vastation of all confirming scientifics and knowledges of good and truth, is signified by their camels shall be for a prey, and the multitude of their cattle a spoil, camels denoting scientifics for confirmation, and cattle the knowledges of good and truth; vastation as to all things appertaining to good and truth, until there are no remains, is signified by, "*I will disperse them into every wind, into the cuttings-off of the corner,*" the cuttings-off of the corner denoting the extremes where good and truth are no more; that evils and falses then break in on every side, is signified by "*from all the passages thereof I will bring destruction;*" for in the spiritual world, where the evil are, there lie open on all sides ways from the hells, through which evils and falses thence derived break in, and all who are in similar evils and falses go through the same ways, and consociate themselves with them; these things are mentioned, in order that it may be understood what is signified by bringing destruction from all the passages; by being for a prey and a spoil, likewise by being dispersed and de-

stroyed, is signified devastation. Again in Jeremiah, "*Behold the days come in which I will visit upon every one circumcised in the foreskin, Egypt and Judah, and Edom, and the sons of Ammon and Moab, and all that are cut off of the corner dwelling in the desert; for all nations are uncircumcised, and all the house of Israel uncircumcised in heart,*" ix. 25; by them that are cut-off of the corner are here signified those who are in the ultimates of the church separate from the interior things thereof, interior things being spiritual, consequently who are in things sensual only, which are the ultimates of the natural man; concerning those who are merely sensual, who they are and of what nature and quality, see the *Doctrine of the New Jerusalem*, n. 50; the ground and reason why these are signified by them that are cut-off of the corner is, because corners signify the quarters of the spiritual world, and those quarters signify all the goods and truths of heaven and the church, as hath been premised above; the habitations of spirits and angels in that world, succeed in such an order, that they who are in the highest degree of wisdom and intelligence dwell in the midst, and they who are in a less and less degree, from the midst even to the ultimate circumferences, and these decrements or decreasings of wisdom and intelligence are altogether according to distances from the midst; they who are without any wisdom and intelligence dwelling in the ultimates, and on the outside those who are in evils and falses thence derived; the latter are they that are understood by them that are cut-off of the corner; and inasmuch as such places are deserts, it is said of them, dwelling in deserts; concerning these decrements in the spiritual world, see in the work concerning *Heaven and Hell*, n. 43, 50, 189; the same are signified by the uncircumcised nations, and by the house of Israel uncircumcised in heart; for to be uncircumcised signifies to be without love and charity, thus without good, and thence in the loves of self and of the world; and they who are in these loves, are in the ultimate principles of the natural man altogether separate from things spiritual, wherefore they are the cut-off of the corner, dwelling in the desert: by Egypt, Judah, Edom, the sons of Ammon and Moab, are understood all who have separated from themselves, by those loves, the goods and truths of the church, whence they are out of those goods and truths, thus the cut-off of the corner. The same are signified by the cut-off of the corner in Jeremiah, chap. xxv. 23. Again in Moses, "*A star shall arise out of Jacob, and a sceptre shall rise out of Israel, which shall break in pieces the corners of Moab,*" Num.

xxiv. 17; where by the corner of Moab are understood all things which are signified by Moab; they are signified by Moab, who are in the ultimates of the Word, of the church, and of worship; and in the opposite sense they who adulterate those things by turning them to favour themselves, and regarding their own honour in every thing thereof; by the corners of Moab therefore are here understood adulterations of the Word, and thence of the church and of worship, such as exist with those who are of such a quality. Similar things are signified by the corner of Moab in Jeremiah, Chap. xlviii. 45. Again in Zeph. "*A day of the trumpet and of clangour upon the defenced cities, and upon the high corners,*" i. 16; the day of the trumpet and of clangour signifies spiritual combat, which is against evils and falses; the fortified cities signify the false doctrinals which they have confirmed; and the high corners, signify those things which favour their own loves; hence it is evident, what is signified by the day of the trumpet and of clangour upon the fortified cities, and upon the high corners. Again, "*I will cut-off the nations, their corners shall be devastated; I will desolate their streets, so that none shall pass through, and I will devastate their cities, there shall be no inhabitant,*" iii. 6; the destruction of all the goods of the church, is signified by I will cut off the nations, and by their corners shall be devastated, nations denoting the goods of the church, and the corners as being the extremes denoting all things appertaining thereto, as above; the destruction of the truths of doctrine, is signified by I will desolate their streets, and by their cities shall be devastated, streets denoting truths and cities doctrinals; the total destruction until no good and truth remaineth, is signified by no one shall pass through, there shall be no inhabitant, to pass through, in the Word, being predicated of truths, and to inhabit being predicated of goods. So in the book of Judges, "*All the sons of Israel went out, and the congregation gathered together as one man, from Dan even to Beersheba, and the corners of all the people stood up, all the tribes of Israel, in the congregation of the people of God,*" xx. 1; that the corners of all the people stood up in the congregation of the people of God, signifies all on every side, or from every quarter, appears manifestly from its being said, that all the sons of Israel and all the tribes went out, and that the congregation was gathered together from Dan even to Beersheba; but in the spiritual sense by the corners of all the people, are signified all the goods and truths of the church, and likewise by all the tribes of Israel, from Dan even to Beer-

sheba, signifying from ultimates to first principles; and the congregation of the people of God, signifying consultation concerning the things of the church; for it is to be observed that in the historical parts of the Word as well as in the prophetic parts, there is every where contained a spiritual sense; in the historical sense therefore by corners are signified quarters, such as are in the spiritual world, but in the spiritual sense they signify all the truths and goods of the church for the reason spoken of above. From these considerations it may appear what is signified by the corner stone in the following passages, as in Isaiah, "*He shall lay in Zion a stone, a stone of probation, of a precious corner, of a foundation founded,*" xxviii. 16: and in Jeremiah: "*They shall not take of thee a stone for a corner, or a stone of foundations,*" li. 26: so in Zech. "*Out of Judah a corner, out of him the key, out of him the bow of war,*" x. 4: again in David, "*The stone which they rejected is become the head of the corner,*" Psalm cxviii. 21; Matth. xxi. 42; Mark xiii. 10, 11; Luke xx. 17, 18; the stone of the corner signifies all divine truth upon which heaven and the church is founded, thus every foundation; and inasmuch as the foundation is the ultimate, upon which a house or temple rests, therefore it signifies all things; it is on account of this signification of the corner stone, as denoting all divine truth, upon which the church is founded, that it is said, He shall lay in Zion a stone, a stone of a precious corner, of a foundation founded, and it is called a stone for the corner, and a stone of foundations; and inasmuch as the corner stone signifies all divine truth upon which the church is founded, therefore it also signifies the Lord as to His Divine Human [principle] because all divine truth proceeds from that [principle]: the builders or architects who rejected that stone, as we read in the Evangelists, denote those who are of the church, in this case of the Jewish church, which rejected the Lord, and with Him all divine truth; for with them there remained nothing but vain traditions grounded in the literal sense of the Word, in which the essential truths of the Word were falsified, and its goods adulterated. That ultimates signify all things, and the ground of this signification, may be seen in the *Arcana Cœlestia*, n. 634, 5897, 6239, 6451, 8683, 9824, 9828, 9836, 9905, 10044, 10099, 10329, 10335, 10548.

418. "Withholding the four winds of the earth," that hereby is signified remission of its influx, appears from the signification of the four winds of the earth, as denoting all the Divine [principle] in heaven, concerning which we shall

speak presently ; and from the signification of withholding them as denoting to remit its influx : but what is understood by remission of the influx of the Divine [principle] in heaven, can be known to no one unless it be revealed to him, nor consequently could any one know what is signified by the withholding of the four winds of the earth ; without revelation, who would suppose otherwise than that by the winds which the angels withheld, are signified the winds, inasmuch as it follows, that the wind might not blow upon the earth, neither upon the sea, neither upon any tree ; howbeit, by the winds of the earth here and elsewhere in the Word is signified all the Divine [principle] which is from the Lord in heaven, specifically the divine truth, and this because it floweth in from the Lord as a sun into the universal heaven, and thence into the universal earth, therefore by withholding the winds is signified to remit influx : but in order that these things may be more clearly understood, it shall also be explained, how the case is with respect to that influx ; the Lord is the sun of the angelic heaven, and from Him as a sun proceedeth all the light and all the heat of heaven ; the light which proceedeth, is in its essence divine truth, because it is spiritual light, and the heat which proceedeth is in its essence divine good, because it is spiritual heat ; these flow out from the Lord as a sun into all the heavens, accommodated to reception by the angels there, consequently sometimes more remissly, and sometimes more intently ; when more remissly, then the good are separated from the evil, but when more intently, then the evil are rejected ; wherefore when the last judgment is at hand, then the Lord first floweth in remissly, in order that the good may be separated from the evil ; this separation being the subject treated of in this chapter, is the reason why the withholding of the four winds of the earth is premised, whereby is signified the remission of the influx of divine good and divine truth from the Lord ; that the separation of the good from the evil is here treated of, is evident from the following parts of this chapter, for it is said, hurt not the earth, neither the sea, neither any tree, until we have sealed the servants of God in their foreheads, verse 3 ; and afterwards even to the end of the chapter, those that were sealed are treated of, who are the good separated from the evil : but concerning this separation, more will be said in what follows, and likewise, concerning the casting down of the evil into the hells, which afterwards takes place. The ground and reason why the four winds signify all the Divine Proceeding is, because

the winds of heaven signify the quarters of heaven, the whole heaven, as was before said, being distinguished into four quarters, viz. the east, west, south and north; into the two quarters to the east and the west, the Lord floweth in with divine good more powerfully than with divine truth, and into the southern and northern quarters with divine truth more powerfully than with divine good, whence the latter are more in wisdom and intelligence, but the former more in love and charity; and the universal heaven being thus distinguished into four quarters, and those quarters being understood by the four winds, therefore by the four winds is signified all the Divine Proceeding. The reason of their being called the four winds of the earth is, because by the earth is understood all the earth in the spiritual world, but in the spiritual sense is signified heaven and the church, concerning which see what was said in the article preceding. From these considerations it may appear, what is understood by the four winds in other passages of the Word; as in Ezekiel: "*The Lord Jehovih said unto me, prophesy upon the spirit, prophesy and say unto the spirit, thus saith the Lord Jehovih, from the four winds come O spirit, and breathe into these slain, that they may live, and when I prophecied, the spirit came and they revived,*" xxxvii. 9, 10. This is said of the dry bones seen by the prophet, by which are understood the sons of Israel, as is evident from the 11th verse of the same chapter, and by the prophet's vision is described the reformation and establishment of a new church from those who were not before in any spiritual life; the dry bones denote those who are void of spiritual life, and the communication thereof from the Lord, and formation of the church thereby, is there described; by the spirit upon which the prophet prophesied, and from which they revived, is signified spiritual life, which is a life according to the truths of the Word; from the four winds, come O spirit, signifies from the Divine [principle] of the Lord in heaven, the four winds denoting the four quarters in heaven, and the four quarters denoting all the Divine [principle] there, as hath been said above: in the sense of the letter, by spirit is there understood the spirit of respiration, which is wind, wherefore it is said, come and breathe into these slain, and by the spirit of respiration is equally signified spiritual life, as will appear from what follows; by the slain is signified the same as by dry bones, viz. those who have no spiritual life. So in Zechariah, "*There were seen four chariots going forth between two mountains of brass to which were horses, and*

the angel said, these are the four winds of the heavens, going forth from standing near the Lord of the whole earth," vi. 1, 5, the subject there treated of is concerning the church to be propagated with those who were not as yet in any light of truth, because they had not the Word; what the four chariots and the four horses signify, and the things related concerning them, may be seen above n. 355, and what the mountains of brass signify, may be seen also above n. 364, where they are explained; by the four winds is there signified all the Divine Proceeding, or the divine good and divine truth, from which the church exists, it is therefore said, they are the winds of the heavens going forth from standing near the Lord of the whole earth, by which is signified to proceed from Him; the reason of the chariots and horses being called the winds is, because chariots signify doctrinals of good and truth, and horses the understanding thereof, and both the latter and the former proceed from the Divine [principle] of the Lord. Thus also in the gospel, "*The Son of Man shall send his angels with a great voice of a trumpet, and they shall gather together his elect from the four winds, from the extreme of the heavens to the extreme of them,*" Matth. xxiv. 31, Mark, xiii. 27; all the successive states of the church even to its end when the last judgment takes place, are there predicted by the Lord, and by the angels with the great voice of a trumpet is signified evangelization concerning the Lord; and by gathering together the elect from the four winds from the extreme of the heavens to the extreme of them, is signified the establishment of a New Church; the elect denote those who are in the good of love and faith, the four winds denote all states of good and truth, the extreme of the heavens to the extreme of them denote the internals and externals of the church; but these things may be seen more clearly explained in the *Arcana Cœlestia*, n. 4060. Again in Daniel, "*The he-goat of the she-goats made himself exceedingly great, but when he waxed strong, the great horn was broken, and there came up in view four in the place thereof, according to the four winds of the heavens,*" viii. 8; what is understood by the he-goat of the she-goats, and by the ram in that chapter, may be seen above n. 316; viz. that by the he-goat of the she-goats is signified faith separate from charity, consequently those who suppose they shall be saved by knowing the doctrinals and truths of the Word, and do not think of any life according to them; by horns are signified truths, and in the opposite sense as here, falses; by the great horn is signified the ruling false, which is, that

salvation consists in knowing and believing only; the great horn being broken and four coming up in its place according to the four winds of the heavens, signifies that from one principle which is faith alone arise many falses conjoined with evils, the great horn denoting the ruling false, which is that faith alone saveth, its being broken signifying its division into many falses thence springing, and four in the place thereof their conjunction with evils; according to the four winds of the heavens signifies as to all and every thing appertaining to the false and evil, for the four winds of the heavens signify every good and truth of heaven and the church and their conjunction, but in the opposite sense, every evil and false and their conjunction; the reason why the four winds of the heavens signify also every evil and false is, because not only they who are in the good of love and truths thence derived dwell in the four quarters of the spiritual world, but also they who are in evils and falses thence derived, for the hells are in the same quarters, but deep under the heavens, for the most part in caverns, dens, and vaults, concerning which see above n. 410. In this same sense the winds of the heavens are mentioned in Jeremiah: "*I will bring upon Elam the four winds from the four ends of the heavens, and I will disperse him into all these winds, there shall be no nation whither the outcasts of Elam shall not come,*" xlix. 36; by Elam are there signified those who are in knowledges which are said to be of faith, but not in any principle of charity; by the four winds from the four ends of the heavens are signified falses conjoined with evils, and by dispersing him into all these winds, is signified into falses of evil of every kind; that there shall be no nation whither the out-casts of Elam shall not come, signifies that there is no evil to which the false cannot be adapted, nation denoting evil; for knowledges alone without the life of charity bring forth falses of evil innumerable. Again in Daniel, *I was seeing in my vision when it was night, and lo! the four winds of the heavens rushed into the great sea, and four great beasts ascended out of the sea,*" vii. 2, 3; by the four winds here, also, are signified falses conjoined with evils; by the great sea is signified hell whence they arise, and by the four beasts are signified evils of every kind; but upon this subject more will be said in what follows. The like is signified by the four winds in Daniel, chap. xi. 4; and also in Zech. chap. ii. 10, 11. That by the four winds are signified the four quarters, is also fully manifest in Ezekiel, chap. xlii. 16, 17, 18, 19, where the measure of the

house according to the four winds, i. e. the four quarters is treated of; quarter also in the Hebrew tongue is there expressed by the same term as wind and spirit. More will be seen concerning winds in the following article.

419. "That the wind might not blow," that hereby is signified lest the good should be hurt, and the evil be rejected before the day, appears from the signification of wind, as denoting the Divine Proceeding, which is the divine good united with the divine truth; wherefore that the wind might not blow, signifies that it might flow-in remissly and gently; the ground and reason why the wind not blowing upon the earth signifies that the good may not be hurt, and the evil rejected before the day, is, because separations of the good from the evil, and rejections of the evil, in the spiritual world, are effected by various degrees of remission and intenseness of the Divine [principle] proceeding from the Lord as a sun; when this floweth-in remissly, then the good are separated from the evil, and when it floweth-in intensely, the evil are rejected: the causes are, when the Divine [principle] proceeding from the Lord floweth-in remissly, there is every where a state of tranquillity and serenity, in which all appear such as they are as to the state of their good, for then all are presented to view in the light, wherefore they who are in good from a spiritual origin are then separated from those who are in good only from a natural origin, for the Lord inspecteth those who are in spiritual good, and leadeth them, and thereby separateth them; they who are in good from a spiritual origin, are those of whom it is afterwards said, that they are sealed upon their foreheads, for they are spiritual and angels of heaven; but they who are only in good from a natural origin, are not good, inasmuch as they are not spiritual, for the good which they appear to have is evil, because they regard themselves and the world as an end, doing good in an external form, for the sake of glory, honour, and gain, and not for the sake of the good of their neighbour, consequently they do good only that they may be respected by man; these who are merely natural, are they who are not sealed, and who are afterwards rejected; but when the Divine [principle] proceeding from the Lord floweth-in intensely, then the apparent goods with the evil are dissipated, inasmuch as they are not goods in themselves, but evils, and evils cannot sustain the influx of the Divine [principle]; hence it comes to pass, that the externals of such are shut, and these being shut, the interiors are opened, in which there are nothing but evils and falses thence derived, whence they come into grief,

anguish, and torment, and in consequence thereof cast themselves down into the hells, where similar evils and falses have place. When the influx of the Divine [principle] is intense, which is the case when the evil are to be rejected, then in the lower parts of the spiritual world there exists a strong wind, like to a storm and tempest, this wind is what is called in the Word the east wind, which we shall also explain presently, hence also the casting down of the evil into the hells, is described in the Word by vehement and impetuous winds, by storms and tempests. By the wind of Jehovah is signified the same as by the spirit of Jehovah, for the wind of respiration is understood which is also called spirit; hence it is that in the Hebrew tongue, and many others, the wind and spirit are expressed by the same word; this is the cause why men for the most part conceive no other idea of spirit and of spirits, than as of wind, such as the wind of respiration, and hence come the opinions which prevail in the learned world, that spirits and angels are as wind, only possessing a vital [principle] of thought; from this cause also it is, that few suffer themselves to be persuaded that spirits and angels are men, endowed with a body, face, and organs of the senses, like men in this world. The reason why by wind and spirit, when predicated of man, is signified the life of truth, or a life according to the truths or precepts of the Lord, is because respiration, which is of the lungs, corresponds to that life, and the heart and its motion corresponds to the life of good; for there are two lives, which make one in man, the life of truth, and the life of good; the life of truth is the life of the understanding of man, whereas the life of good is the life of his will, for truths reside in the understanding because they constitute the understanding, but goods reside in the will, because they constitute the will: the same is signified in the Word by the soul and heart, when they are mentioned together. From these considerations it may appear, what is understood by the wind and spirit of Jehovah, viz. the divine truth, and by the four winds the divine truth united with divine good; inasmuch as by wind is signified the wind or spirit of respiration, and by it is signified divine truth and spiritual life with those who receive it, therefore it is also called the breath of the nostrils of Jehovah, the breath of his mouth, and respiration, as may appear from the following passages, as in Ezekiel, “*I saw and behold nerves upon the dry bones, and flesh came up thereon, and skin covered them above; yet there was no spirit in them: then He said unto me, prophesy upon*

the spirit, prophesy O Son of Man, and say unto the spirit, thus saith the Lord Jehovih, from the four winds come O spirit, and breathe into these slain, that they may live," xxxvii. 8, 9; what is signified by the dry bones, was shewn in the preceding article, namely, those in whom there is not any thing of spiritual life, or in whom there is not any life by divine truth; the inspiration thereof by the Lord, is signified by prophesy upon the spirit, and say unto the spirit, from the four winds come O spirit, and breathe into these slain, that they may live; that by the spirit here mentioned is understood the spirit of respiration, is evident, for there were nerves, flesh, and skin, but as yet no respiration, wherefore it is said, say unto the spirit, breathe into the slain; hence it may also appear that that spirit or wind signifies spiritual life; that common respiration is not understood, appears from what is afterwards said, namely, that those dry bones were the house of Israel, that is, that the house of Israel was destitute of spiritual life, and from its being afterwards said of them, I will give my spirit in you, that ye may live, and I will place you upon your own land that ye may live, verse 14; whereby is signified that they were to be regenerated that a church might be formed of them; regeneration is effected by a life according to divine truth, from which is spiritual life; and to be brought back upon the land, signifies to become a church, the land of Canaan signifying the church. So in Moses, "*Jehovah breathed into his nostrils the soul of lives, and man became a living soul,*" Genesis ii. 7; here also in the sense of the letter is understood the wind of respiration, inasmuch as it is said, he breathed into his nostrils; but that spiritual life is understood, which is the life of intelligence and wisdom by divine truth, is evident from its being said, that he breathed into him the soul of lives, and man thence became a living soul, the soul of lives and living soul denoting spiritual life; for without this soul man is called dead, although he liveth as to the body and senses: hence also it may appear that by soul, spirit, and wind, in the Word, is understood spiritual life. Again in John, "*Jesus said to the disciples, peace be unto you, as the Father hath sent Me, so send I you: and saying this, He breathed on them, and said, receive ye the holy spirit,*" xx. 21, 22; by the Lord's breathing and saying to them, receive the holy spirit, is signified the same as by Jehovah breathing into the nostrils of Adam the soul of lives, namely, spiritual life, for the holy spirit signifies divine truth proceeding from the Lord, from which spiritual life is derived; that they should teach

this from the Lord, is signified by these words, as my Father hath sent me, so send I you; for the Lord was the divine truth itself when He was in the world, which He taught from His divine good which was in Him from conception, this Divine [Principle] is what the Lord here and in other places calls the Father; and inasmuch as when He went out of the world He united divine truth with divine good, that they might be one in Him, and inasmuch as the divine truth then proceeded from Him, therefore He said, as the Father sent me, so send I you. That the wind of respiration signifies spiritual life, and this from correspondence, may be seen in *Arcana Cœlestia*, n. 3883 to 3896: all who are in the spiritual world also are recognized as to their quality, from their respiration only; they who are in the life of the respiration of heaven, are amongst the angels, but they who are not in that respiration, if they come into heaven, cannot respire there, whence they come into a state of anguish, as from suffocation, concerning which circumstance see *Arcana Cœlestia*, n. 1119, 3887, 3889, 3892, 3893; it is from this correspondence that the term inspiration is used, that the prophets are called inspired, and that the Word is said to be divinely inspired. From these observations it may also appear what is signified by the words of the Lord in John, "*Except a man be generated of water and the spirit, he cannot enter into the kingdom of God: ye must be born again; the wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one who is generated of the spirit,*" iii. 5, 7, 8; by being generated again, is understood to be regenerated; and inasmuch as man is regenerated by a life according to divine truth, and all divine truth whereby a man is regenerated proceedeth from the Lord, and floweth in with man when he doth not know of it, hence it is said, the wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth, describing thus the life of the spirit of man, which he hath by regeneration, wind denoting the divine truth, whereby that life is attained; how this floweth-in from the Lord, man is altogether ignorant during his abode in the world, inasmuch as he then thinketh from his natural man, and hath a faint perception only of somewhat flowing-in from the spiritual man into the natural, this therefore is what is understood by "thou hearest the voice thereof, and knowest not whence it cometh, and whither it goeth;" the water from which he is generated signifies truth from the

Word, and the spirit, a life according thereto ; that water signifies truth, may be seen above, n. 71. Again in Lament. “ *The spirit of our nostrils, the Anointed of Jehovah, is taken in their pits, concerning whom we said, in His shade shall we live amongst the nations,*” iv. 20 ; by the Anointed of Jehovah is here understood the Lord as to divine truth, for the anointed of Jehovah signifies the same as king ; that a king in the supreme sense signifies the Lord as to divine truth may be seen above, n. 31, and that the Anointed of Jehovah signifies the same, see above, n. 375 ; hence it is that the Lord as to divine truth is here called “ *the spirit of our nostrils, concerning whom we said, in His shade we shall live,*” for spirit and wind of the nostrils in the supreme sense signifies divine truth, as was said above ; that divine truth perished by the falses of evil, is signified by being taken in their pits, pits denoting the falses of evil. Again in Lament. “ *Thou hast heard my voice, O Jehovah, hide not thine ear at my respiration, at my cry,*” iii. 5, 6 ; where hiding the ear at respiration and at cry signifies at worship, confession, and prayers, which are from truths and from goods, for all worship, confession, and prayer, in order to be heard, must be both from truths and goods ; if they are from truths alone they are not heard because there is no life in them, the life of truth being from good ; breathing or respiration is predicated of truths, and cry of goods ; that cry is predicated of goods will be seen elsewhere. Again in Moses, “ *Every thing in the nostrils whereof was the breath of the spirit of lives, of all that was upon the dry land, died,*” Gen. vii. 22 ; what these words signify in the sense of the letter is obvious to every one, viz. that all things upon the earth were extinguished by the deluge, thus all men who lived, except Noah and his sons, but what is signified by those words in a spiritual sense, may be seen in the *Arcana Cœlestia*, n. 805, 806, where it is shewn that by the breath of the spirit of lives in the nostrils is understood spiritual life, such as existed with the men of the most ancient church, for the flood signifies the end of that church and the last judgment, which took place when every thing of the church was extinct. So in David, “ *They have ears, and hear not, neither is there wind in their mouth,*” Psalm cxxxv. 17 ; no wind in their mouth signifies no truth in the thought, for mouth signifies thought. Again in Jerem. “ *The wild asses breathe with difficulty the wind like whales, their eyes are consumed because there is no herb,*” xiv. 5, 6 ; to breathe the wind with difficulty like whales, signifies

that no truth was given them to imbibe; because there is no herb, signifies no truth in the church. Inasmuch as the evil are cast down by a more vehement influx of divine truth and good, proceeding from the Lord as a sun, as was said above, therefore also the casting down of those who are in the falses of evil is described by the breath of the nostrils of Jehovah; as in Isaiah, "*Topheth is prepared from yesterday, the pile thereof fire and much wood prepared, the breath of Jehovah as a stream of sulphur kindleth them,*" xxx. 33. And in David, "*The channels of the waters appeared, and the foundations of the globe were discovered, at the rebuke of Jehovah, at the breath of the spirit of Thy nostrils,*" Psalm xviii. 16. Again in Moses, "*At the breath of thy nostrils, the waters were gathered in an heap, thou didst blow with thy wind, the sea covered them,*" Exod. xv. 8, 10; and in Job, "*The contrivers of iniquity perish by the breathing of God, they are consumed by the spirit of His nostrils,*" iv. 8, 9; by the breath, spirit, and breathing, of the nostrils of Jehovah in these passages also, is understood the Divine Proceeding, whereby the evil are dispersed and cast down, when it flows-in intensely and strongly; but concerning this influx more will be said in what follows, where storms, tempests, and the east wind, are treated of. The reason why the wind of the earth likewise signifies the Divine Proceeding, is also from correspondence with the winds in the spiritual world; for there exist also winds in the spiritual world, which arise from the determination of the divine influx, and take place in the lower parts of the earth in that world; in the heavens there are rarely any but gentle winds apperceived, but they are frequently apperceived with those who dwell below upon the earths, for they increase according to descent; their determinations are from the quarters into which the Divine [Principle] flows-in, especially from the north: and inasmuch as the winds there are from a spiritual origin, hence also they signify spiritual things, in general divine truth, from which they exist; as in David, "*Jehovah layeth the beams of his chambers in the waters, He maketh the clouds His chariot, He walketh upon the wings of the wind, He maketh his angels winds, His ministers a flaming fire,*" Psalm civ. 3, 4; by waters, clouds, and wings of the wind, is signified divine truth in ultimates, which is as the truth of the literal sense of the Word; hence it may appear why it is said, that "*He layeth the beams of His chambers in the waters, maketh the clouds His chariots, and walketh upon the wings of the wind,*" waters denoting truth in ultimates,

and in like manner clouds and wings of the wind, and chariots denoting truths of doctrine: His making His angels winds, and His ministers a flaming fire, signifies that He maketh them to be receptions of divine truth and divine good; by angels are understood those who are in the spiritual kingdom of the Lord, who being recipients of divine truth, it is said, He maketh them winds, and by ministers are understood those who are in the celestial kingdom of the Lord, who being recipients of the divine good it is said that He maketh them a flaming fire, a flaming fire signifying the good of love and truth thence derived: that they who are in the spiritual kingdom of the Lord, are recipients of the divine truth, and they who are in the celestial kingdom recipients of the divine good, may be seen in the work concerning *Heaven and Hell*, n. 20 to 28; that angels are called angels from the reception of divine truth, may be seen above, n. 130. 132; and that ministers are called ministers from the reception of divine good, may be seen also above, n. 155; and that fire signifies the good of love, n. 68. Again in David, "*Jehovah bowed the heavens, he descended, and thick darkness was under His feet, and He rode upon a cherub, He flew, and was carried upon the wings of the wind,*" Psalm xviii. 10, 11: by Jehovah bowing the heavens and descending is signified visitation which precedes the last judgment; by the thick darkness under His feet, is signified the falses of evil in things beneath; by He rode upon a cherub, He flew and was carried upon the wings of the wind, is signified omnipresence with the Divine [Principle], the wings of the wind denoting divine truth in ultimates, as above. Again in Jeremiah, "*The Maker of the earth by His virtue, preparing the globe by His wisdom, by His intelligence He stretcheth out the heavens, at the voice which He giveth there is a multitude of waters in the heavens, and He maketh the vapours to ascend from the end of the earth, He maketh lightnings for the rain, and bringeth the wind out of His treasures,*" x. 12, 13; chap. li. 15, 16; and again in David, "*Who maketh the vapours to ascend from the end of the earths, who maketh lightnings for the rain, who bringeth the wind out of His treasures,*" Psalm cxxxv. 7; by these things in the spiritual sense is described the reformation of man, and the establishment of the church; from that reformation and establishment the Lord is called the Maker of the earth, and elsewhere the Former and Creator, earth denoting the church; the divine good whereby reformation is effected, is signified by His preparing the globe by His wisdom, globe denoting the church,

and is predicated of good; the divine truth whereby also reformation is effected, is signified by at the voice which He giveth there is a multitude of waters in the heavens; the voice which He giveth signifies the influx of divine truth, the multitude of waters in the heavens signifies reception, waters denoting truths; ultimate truths, which are knowledges from the literal sense of the Word, are signified by vapours from the end of the earth, spiritual things thence derived, are signified by lightnings for the rain, lightnings being predicated of the light of heaven, and rain of influx; reformation thence by divine truth from the Lord, is signified by He bringeth the wind out of His treasures: after this manner are these words understood in the heavens. So again in David, "*Who casteth forth his hail as balls, who can stand before His cold; He sendeth His Word, He melteth them, He maketh His wind to blow, the waters flow; He announceth His Word to Jacob, His statutes and His judgments to Israel,*" Psalm cxlvii. 17, 18, 19; by these words also is described reformation, but as to the natural man; the scientifics which are in that man, and the knowledges which appertain to man before reformation, are signified by the hail which is as balls, who can stand before His cold; for man before reformation is altogether cold, and that cold is also manifestly felt when the Divine [Principle] floweth-in out of heaven; and inasmuch as those colds are dissipated by the reception of divine good and divine truth, thus by reformation, it is therefore said, He sendeth His Word, and melteth them, He maketh His wind to blow, and the waters flow; by the Word is signified divine good united with divine truth, by the wind is signified divine truth, and by the waters flowing, is signified the reception of truth; and by reason of this signification of those words, it is added, He announceth His Word to Jacob, His statutes and judgments to Israel, Jacob and Israel signifying the church, the former the church which is principled in good, the latter the church principled in truths, and statutes and judgments denote external and internal truths which are from good. So again, "*Praise Jehovah, fire and hail, snow and vapour, stormy wind doing His Word,*" Psalm cxlviii. 8; that by these expressions something more is signified than what appears in the letter, is evident; for to what purpose could it be to say, in the divine Word, that such things should praise Jehovah? but by fire and hail, and by snow and vapours, are signified the delights of the loves of the natural man, and his scientifics and knowledges, for these things are fire and hail, and snow and va-

pour before man is regenerated and made spiritual, the sphere of their life, when it flows out from them, presenting such things in the spiritual world, and the worship of the Lord from those things, is signified by their praising Jehovah, to praise denoting to worship; but by the stormy wind is signified divine truth as to reception, wherefore it is said, stormy wind doing His Word, to do His Word denoting to receive into the life the things which are of doctrine. As all things in the Word have also an opposite sense, so also has wind, and in that sense it signifies the false, as in the following passages; thus in Isaiah, "*Behold they are all iniquity, their works are nothing, their molten images are wind and emptiness,*" xli. 29; wind and emptiness denote the falses of evil and evils of the false, wind the falses of evil, and emptiness the evils of the false, for where there is emptiness and vacuity, that is, where there is no good and truth, there is evil and the false; that falses are there signified by wind, is evident from its being said, all are iniquity, their works nothing; likewise by its being said, their molten images are wind and emptiness, for by molten images are signified the things which man hatches from self-derived intelligence, all which are evils and falses. So in Jerem. "*The prophets shall be wind, and the Word not in them,*" v. 13; by prophets are signified those who teach truths, and abstractedly truths of doctrine, but in this case falses of doctrine, falses are signified by wind, wherefore it is also said, and the Word not in them, the Word signifying divine truth. Again, "*I will disperse them as the chaff flying to the wind of the wilderness,*" xiii. 24; the wind of the wilderness signifies where there is no truth, consequently the false; for wilderness in the Word signifies where there is no good because no truth. Again in the same prophet, "*The wind shall feed all thy shepherds, and thy lovers shall go away into captivity,*" xxii. 22; by shepherds in the Word are signified those who teach the good of life and lead thereto, which is effected by truths, but in this case by shepherds are understood those who do not teach the good of life, still less lead thereto, because they are in falses, this is understood by the wind shall feed all thy shepherds, wind denoting the false which they catch at and love; by the lovers who shall go into captivity are signified the delights of the loves of self and the world, and the delights of the evils thence derived; lovers denote those delights, and captivity denotes their detention in the hells. Again in Hosea, "*Ephraim feedeth upon wind and followeth after the east wind,*"

every day he multiplieth lies and vastation, and they make a covenant with the Assyrian, and oil is carried down into Egypt," xii. 2, by Ephraim is signified the intellectual [principle] of the church, by the Assyrian, ratiocination, and by Egypt, the scientific [principle], wherefore by Ephraim feedeth upon wind, and followeth after the east wind, is signified that the intelligent in the church imbibe falses which altogether dissipate truths, wind denoting the false, and east wind the false drying up and dissipating truths; on account of these significations of the wind and the east wind, it is also said, *every day he multiplieth a lie and vastation, lie also signifying the false, and vastation the dissipation of truth; they make a covenant with the Assyrian, and oil is carried down into Egypt, signifies, that by reasonings grounded in scientifics falsely applied, they pervert the truths and goods of the church, to make a covenant with the Assyrians, signifies to reason from falses and destroy truths, and to carry down oil into Egypt, signifies to destroy the good of the church by scientifics; for he who is in principles of the false, applieth thereto the scientifics which he hath imbibed from childhood, inasmuch as his understanding seeth nothing else, for the understanding is formed either from truths, or from falses, if it be from truths, he seeth truths, if from falses, he seeth falses, and this in the natural man, in the memory whereof scientifics reside, from which such as favour the principles assumed are selected, and those which do not favour are either perverted or rejected. Again in the same prophet, "Ephraim is associated to idols, their wine hath receded, in whoring they have committed whoredom, they have doated, they have added the ignominy of her shield, the wind hath bound her in its wings, and they shall be ashamed of their sacrifices,* iv. 17, 18, 19. By Ephraim is signified the church as to the understanding of truth, but in this case of the false, falses of the church being signified by idols; hence it is evident, what is signified by Ephraim is associated to idols; by the wind and its wings is signified ratiocination from fallacies whence arise falses; what the other things signify may be seen above, n. 283, and 376, where they are explained. *The wind in wings has the same signification in Zech. chap. v. 9. So in Jerem. "Their camels shall be for a prey, and the multitude of their cattle for a spoil, and I will disperse them into every wind, them that are cut-off of the corner,* xlix. 32; by dispersing them into every wind is signified into every false and evil, truths and goods being dissipated; the rest of the passage may be seen explained above, n. 417. Again in

Ezek. "*Thou shalt disperse a third part into the wind, and I will draw out a sword after them,*" v. 2, 12; these things are said concerning the hairs of the head and beard, which the prophet was commanded to shave with a razor, and by the hair is signified the ultimate [principle] of truth in the church, for the universal heaven and the universal church are before the Lord as one man, whence all things of heaven and the church correspond to all things of man, as well to those which are without, as to those which are within him; concerning which correspondence see the work concerning *Heaven and Hell*, n. 87 to 102: wherefore the hairs of the head and beard, inasmuch as they are the ultimates of man, correspond to the ultimates of truth and good; the ultimates of truth and good are such as the ultimate truths of the literal sense of the Word; that these ultimates were perverted, falsified, and adulterated by the Jews, is signified by what is there said concerning the hairs of the head and beard of the prophet; his dispersing a third part into every wind signifies the dissipation of all truth, and forasmuch as when truths are dissipated mere falses are seized on, therefore it is said I will draw out a sword after them, sword signifying the destruction of truth by the false, see above, n. 131; without the knowledge of this signification of the hair, who would understand what is involved in the command given to the prophet, as that he should shave off the hair of his head and of his beard, burn a third part in the midst of the city, smite a third part with the sword about it, and disperse a third part into every wind, and that the sword should be drawn out after them; that the falsification of truth by the Jews is thereby signified, manifestly appears from what follows in that chapter, where among other things it is said, "*This [is] Jerusalem, she hath changed my judgments into impiety more than the nations, and my statutes more than the lands which are round about her,*" verse 5, 6. Again in the same prophet. "*I will disperse all her troops into every wind, and I will draw out the sword after them,*" xii. 14, where like things are signified. So in Matth. "*The rain descended, and the winds blew, and rushed upon that house yet it fell not, for it was founded upon a rock,*" vii. 24, 25, 27; by the rains descending and the winds blowing, are signified temptations, and thence also falses rushing in, for spiritual temptations are nothing else but infestations of the mind by falses and evils, wherefore by winds here also are signified falses; the rest may be seen explained above n. 411. It has been before observed, that in the spiritual world as well

as in the natural world, there exist strong winds and storms, but the storms in the spiritual world exist from the influx of the Divine [Principle] into the lower parts of that world, where they are who are in evils and falses; that influx, as it descendeth out of the heavens towards the earths, which are below, becometh more dense, and appeareth as clouds, and with the evil dense and opake according to the quantity and quality of their evil; these clouds are appearances of the false from evil, arising from the spheres of their life, every angel and spirit being encompassed by such a sphere: when therefore the Divine [Principle] is sent forth powerfully from the Lord as a sun, and floweth-in into these dense and opake clouds, there ariseth a storm, which is perceived by the spirits there in like manner as storms are perceived by men on the earth; it has been given me sometimes to perceive these storms, and also the east wind, by which the evil were dissipated and cast into the hells, when the last judgment was performed: from these considerations it may appear what storms, tempests, and impetuous winds signify in the following passages: thus in Isaiah, "*Thou shalt disperse them, and the wind shall carry them away, and the storm shall dissipate them,*" xli. 16. And in Jerem. "*From the storm of Jehovah anger went forth, and a whirlwind threatening to rush in, upon the head of the wicked it shall rush,*" xxiii. 19, chap. xxx. 23. And in David. "*I will hasten my escape from the impetuous wind, from the storm,*" Psalm lv. 9. Again, "*O my God, persecute them by thy storm, and by thy tempest make them afraid,*" Psalm lxxxiii. 16. And in Ezek. "*I will make a wind of storms to break through in my wrath, and an inundating rain in mine anger shall be for consummation,*" xiii. 13. And in Jerem. "*Evil shall go forth from nation to nation, and a great storm shall be stirred up from the sides of the earth,*" xxv. 32. Again in Isaiah, "*From with Jehovah Zebaoth thou shalt be visited with storm and tempest, and the flame of a devouring fire,*" xxix. 6. And in Amos, "*I will kindle a fire in the wall of Rabbah, which shall devour the palaces thereof, with a storm in a day of tempest,*" i. 14. And in Nahum, "*The way of Jehovah is in the storm and tempest,*" i. 4. And in Zechariah, "*The Lord Jehovah shall sound the trumpet, and shall march in the storms of the south,*" ix. 14. And in David, "*Upon the impious, a wind of storms, the portion of the cup of the impious,*" Psalm xi. 6. Again, "*Our God shall come, and shall not keep silence, a storm shall blow vehemently round about Him,*" Psalm l. 3. And in Hosea, "*They have sowed wind, therefore shall they reap storm,*"

viii. 7 ; by storm and tempest in these passages is signified the dispersion of falses and evils, by reason that they who are in the falses of evil are cast down into hell by a stormy wind. Again in David, "*Who go down to the sea in ships, doing work in many waters; and He said, and the wind of the storm arose, and lifted up the waves thereof on high, He maketh the storm to subside, so that the waves thereof are still,*" Psalm cvii. 25, 29 ; these things are said concerning temptations and liberation from them ; by the wind of the storm and the waves of the sea being thereby lifted up, are signified temptations, inasmuch as spiritual temptations are occasioned by the irruption of falses into the thoughts, whence ariseth pang of conscience, and grief of mind [mens] and mind [animus] which are signified by the wind of the storm arising, and lifting up the waves on high ; liberation from them is signified by He maketh the storm a calm, so that the waves thereof are still. The like is signified by these words in Mark, "*There arose a great whirlwind, and the waves rushed in the ship, so that it was already filled, but Jesus was in the stern sleeping upon a pillow ; and they awaked Him, and said unto Him, carest Thou not that we perish ; and being awaked He rebuked the wind, and said to the sea, peace, be still, and the wind ceased, and there was a great calm,*" iv. 38, 39, 40 : and in Luke, "*When they were sailing, Jesus slept, when a storm of wind invaded the lake, so that it was filled therewith, and they were in great peril ; and they drew near and awaked Him, saying Master, Master, we perish : and being awaked He rebuked the wind and the waves of the sea, and they ceased, and there was a calm,*" viii. 23, 24 ; this miracle of the Lord in like manner as all the rest, involves arcana of heaven, and interior things of the church ; divine miracles differ from those which are not divine in this, that divine miracles also signify divine things, because the Divine [Principle] is in them, whereas miracles not divine signify nothing, because there is nothing of the Divine [Principle] inwardly in them ; and moreover in the description of the divine miracles in the Word, and in every thing thereto appertaining, there is a spiritual sense ; the miracle here adduced involveth the temptations of the spiritual man : the great whirlwind, so that the waves rushed into the ship, and it was filled, signifies those temptations ; deliverance from them is signified by Jesus being awaked when they were in extreme fear, and His rebuking the wind, and saying to the sea, peace, be still, and there was a great calm ; every word also contains a spiritual sense, but this is not the

place to unfold it particularly, only to observe that the whirlwind and storm of wind signify temptations, which are irruptions of falses, or inundations of the mind by falses; this is also evident from the rebuke of the wind and the waves, and from the words of the Lord to the sea, peace, be still, as being said to those things, or to those, who induce temptations. Moreover the winds which exist in the spiritual world, appear to arise there from different quarters, some from the south, some from the north, and some from the east; those which are from the south disperse truths with those who are in falses, and those which are from the east disperse goods with those who are in evils; the reason of the winds dispersing them is, because winds exist from a strong and powerful influx of the Divine [Principle] through the heavens into the lower parts of the spiritual world, and where the influx cometh, it filleth truths and goods, that is the minds [mentes] and minds [animos] of those who are in truths and goods with the Divine [Principle], wherefore they, in whom the interiors of the mind [mens] and mind [animus] are merely falses and evils, and outwardly truths mixed with falses and goods mixed with evils, cannot sustain such influx from the Divine [Principle]; whence they betake themselves to their own falses and evils which they love, and reject the truths and goods which they do not love, except for the sake of self, and for the sake of appearance; from these considerations it is evident what effect is produced by the wind coming from the east, which is called the east wind, namely, that with the evil it disperseth all the goods and truths which they exhibited in an external form before the world, and which they spake for the sake of appearances; hence it is, that withering and drying up are ascribed to this wind; withering is predicated where there is no good, and drying up where there is no truth, as may appear from the passages in the Word, where that wind is mentioned; thus in Ezek. "*Behold the vine planted, shall it not in withering wither, when the east wind reacheth it,*" xvii. 10. Again, "*The vine is plucked up in mine anger, it is cast down to the earth, and the east wind hath withered the fruit thereof, the rods of her strength are torn asunder and become dry,*" xix. 12. And in Hosea, "*Ephraim fierce amongst the brethren, an east wind shall come, the wind of Jehovah coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of every vessel of desire,*" xiii. 15. And in Jonah, "*It came to pass when the sun was risen, God prepared a drying east wind,*"

iv. 8. That the east wind also destroyeth all things where the evil are, their earths, their habitations, and their treasures, may be seen in the small work concerning the Last Judgment, no. 61; the reason of this is because earths, habitations, and treasures, in the spiritual world, are correspondencies of the states of those who dwell there, wherefore, when they perish, the things which correspond perish also: hence it is, that when the earth in that world is destroyed, where the evil dwell, the face of a new earth ariseth for the good. Inasmuch as there is such a power in the east wind in the spiritual world, therefore on account of its correspondence there was brought "*an east wind which dried up the sea Suph,*" Exod. xiv. 21, and which "*produced the locust,*" Exod. x. 13; and it is called "*a hard wind,*" Isaiah xxvii, 8; and "*breaking the ships of Tharshish,*" Psalm xlviii. 8; and "*breaking in the heart of the seas,*" Ezek. xxvii. 26; and "*dispersing the enemy,*" Jer. xviii. 17.

420. "Upon the earth, neither upon the sea, neither upon any tree," that hereby is signified every where in the spiritual world even to its ultimates with whom there is any perception, appears from the signification of the earth, as denoting the universal spiritual world, consequently all angels and spirits there existing; the ground and reason of this signification of the earth in its common and proximate sense is, because in the spiritual world equally as in the natural world, there are earths, mountains, hills, plains, valleys, and also seas, concerning which see above, n. 304, 342, 413; and from the signification of the sea, as denoting the ultimates of the earth in the spiritual world, by reason that the ultimate boundaries or borders there are seas, concerning which circumstance see above, n. 342; and from the signification of as a tree, as denoting perception and also knowledge, concerning which we shall speak presently: inasmuch as by the earth, the sea, and tree, such things are signified, therefore all three conjoined into one sense signify all things in the spiritual world, even to its ultimates, with whom there is any perception. The reason why a tree in general signifies perception and knowledge is, because a garden signifies intelligence, and all intelligence is according to knowledge and the perception thereof, and hence each distinct species of trees signifies somewhat appertaining to science and intelligence. Inasmuch as a tree in general signifies perception and knowledge, therefore it also signifies the interiors which are of the mind in man, and likewise the whole man, for the quality of the whole man is

according to the interior things of his mind, and these are according to his perception from knowledges: that tree signifies the interior things of man which are of his mind, and also the man himself, may be seen above, n. 109, 110; that tree signifies perception and knowledge, see *Arcana Cœlestia*, n. 103, 2163, 2682, 2722, 2972, 7692: that the ancients had divine worship in groves under trees, according to their significations, n. 2722, 4552: that this was prohibited the Jewish nation, and the reason thereof, n. 2722; that paradises and gardens signify intelligence, n. 100, 108, 3220; also in the work concerning *Heaven and Hell*, n. 176; and above, n. 110.

421. Verse 2, 3. “*And I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea; saying hurt not the earth, neither the sea, neither the trees, until we have signed the servants of our God upon their forehead.*” And I saw another angel ascending from the rising of the sun, signifies the divine love issuing from the Lord: having the seal of the living God, signifies the divine will: and he cried with a great voice, signifies divine command: to the four angels to whom it was given to hurt the earth and the sea, signifies prohibition as yet to prevent the influx becoming intense: saying, hurt not the earth, neither the sea, neither the trees, signifies lest the good perish with the evil wherever they are: until we have signed the servants of our God upon their foreheads, signifies that they ought first to be separated who are in truths from good.

422. “*And I saw another angel ascending from the rising of the sun,*” that hereby is signified the divine love issuing from the Lord, appears from the signification of an angel, as denoting somewhat divine proceeding from the Lord; for by an angel in the Word is understood in a proximate sense a whole angelic society, and in a common or general sense every one who receiveth the divine truth in doctrine and life, but in the supreme sense by an angel is signified somewhat divine proceeding from the Lord, specifically the divine truth; concerning these significations of an angel, see above, n. 90, 130, 200, 302, 307; here therefore by the angel ascending from the rising of the sun is signified the Divine proceeding from the love of the Lord; the rising of the sun or the east signifies the divine love of the Lord, and to ascend thence signifies to issue or go forth, and to proceed; hence by the angel ascending from the rising of the sun is

signified the divine love going forth from the Lord; the things which follow also are of the divine love, namely, the providing lest the good should suffer hurt. The ground and reason why the rising of the sun signifies the divine love of the Lord is, because the Lord in the angelic heaven is a sun, and the Lord appeareth as a sun from His divine love; where the Lord appears as a sun, there is the east in heaven, and inasmuch as He is constantly there, He is also constantly in rising; there are four quarters in the spiritual world, namely, east, west, south and north, and they are all determined from the sun which is the Lord, and where the sun is there is the east, opposite thereto is the west, to the right is the south, and to the left the north; in the eastern quarter dwell the angels who are in love to the Lord, by reason that they are under the proximate auspices of the Lord, for the Lord floweth-in into them proximately and directly from divine love, and hence it is that by the rising of the sun and by the east, in the Word, is signified the divine love of the Lord: that the Lord in the angelic heaven, appeareth as a sun, and that it is the divine love of the Lord which thus appeareth, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125; that hence the sun in the Word signifies the divine love, may be seen above, n. 401: that all the quarters in the spiritual world are determined from the east where the Lord is as a sun, see the work concerning *Heaven and Hell*, n. 141: and that hence they dwell in the eastern quarter, who are in the good of love to the Lord. n. 148, 149. The quarters, namely, the east, west, south and north, are frequently mentioned in the Word, and they who are unacquainted with the spiritual sense of the Word, believe that the quarters in our solar world are thereby understood, and hence suppose that they involve no arcana of heaven and the church; when notwithstanding by the quarters there mentioned, are understood the quarters in the spiritual world, which altogether differ from the quarters in our world; for there all spirits and angels dwell in quarters according to the quality of their good and truth; they who are in the good of love to the Lord dwell in the east and the west, and they who are in truths from that good dwell in the south and north; the reason of their dwelling thus is, because the Lord there is the sun, and from Him as a sun is derived all the heat and light, or all good and truth; the heat there, which is spiritual heat, or the good of love, floweth-in directly from the east into the west, and decreaseth according to reception by the an-

gels, consequently according to distances, for all distance from the Lord in the spiritual world is according to the reception of good and truth from Him; this is the reason why they who are in the good of love in an interior, and thence clear degree, dwell in the east, and in the west those who are in an exterior and thence obscure degree of that good: but the light, which is spiritual light or divine truth, floweth-in also directly from the east into the west, and likewise flows-in on both sides, but with this difference, that the divine truth which flows-in from east to west, is in its essence the good of love, whereas that which floweth-in side-ways is in its essence the truth from that good; hence they who dwell in the south and in the north, which quarters are side-ways, are in the light of truth, the former in a clear, and the latter in an obscure degree; the light of truth is intelligence and wisdom: but concerning these quarters more may be seen in the work concerning *Heaven and Hell*, n. 141 to 153; these quarters therefore are understood in the Word, where mention is made of quarters, wherefore they also signify such Divine [Principles] as exist in those quarters, namely, the east, the good of love in clearness, the west, the good of love in obscurity, the south, truth from that good in clearness, and the north, the same in obscurity. Moreover there are quarters in the spiritual world which differ from the quarters now mentioned, and are thence distant about thirty degrees, which are under the auspices of the Lord as a moon, for the Lord appeareth as a sun to those who are in love to Him, but as a moon to those who are in charity towards their neighbour, and in faith thence derived; concerning which appearance see also the work concerning *Heaven and Hell*, n. 118, 119, 122; in this eastern and western quarter dwell those who are in the good of charity towards their neighbour, and in the south and north, those who are in truths from that good, which are called the truths of faith: these quarters are also sometimes understood in the Word, where the subject treated of is concerning such truths and such goods. From these considerations it may be manifest, that he who knows nothing of the quarters of heaven of which we have been speaking, can know nothing of the spiritual things of the Word where those quarters are mentioned, as in the following passages, “*I will bring thy seed from the east, and I will gather thee from the west, I will say to the north give, and to the south, keep not back; bring my sons from afar and my daughters from the extremity of the earth,*” Isaiah xliii. 5, 6; the subject there treated of is con-

cerning Jacob and Israel, and unless it be known that the above spiritual things are understood by the quarters there mentioned, it may be supposed that nothing further is implied, than that the sons of Israel and Jacob are to be collected from all parts; but by Jacob and Israel is understood the church, which consists of those who are in the good of love and in truths from that good, and by their seed are understood all who are of that church; the bringing and gathering together those who are in the good of love, is understood by I will bring thy seed from the east, and I will gather thee from the west; and the same with respect to those who are in truths from that good, is understood by I will say to the north give, and to the south, keep not back; that all who are in those truths and goods, even to those who are in the ultimates, shall be brought, is signified by bring my sons from afar, and my daughters from the extremity of the earth, sons denote those who are in truths, and daughters denote those who are in goods, from afar, and from the extremity of the earth, signifies who are in the ultimate truths and goods of the church. Similar things are also signified by those quarters in the following passages, as in David, "*Jehovah shall gather together the redeemed from the lands, from the rising and from the setting, from the north and from the sea,*" Psalm cvii. 3; so in Moses, "*Jehovah said to Jacob in a dream; thy seed shall be as the dust of the earth, and shall expand itself towards the west and towards the east, towards the north and towards the south,*": Gen. xxviii. 14; So in Luke, "*They shall come from the risings and the settings, and from the north and the south, and sit down in the kingdom of God,*" xiii. 29. In very many passages the north and south are not mentioned, but only the east and west, by which are understood all who are in the good of love to the Lord, and in the good of charity towards their neighbour; these quarters also involve the two others, by reason that all who are in good, are also in truths, for good and truth every where act as one; these therefore are understood, where the east and west are mentioned, as in Matth. "*Many shall come from the east and even from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of the heavens,*" viii. 11. in the passage above cited from Luke, it is said of them that sit down in the kingdom of the heavens, that they shall come from the risings and the settings, from the north and the south, here only from the east and from the west, by reason that by those two quarters are understood at the same time the two others, as was said; so like-

wise in the following passages, as in Malachi, "*From the rising of the sun to the setting My name shall be great among the nations,*" i. 11; and in David, "*From the rising of the sun to the setting great is the name of Jehovah,*" Psalm cxiii. 3; and in Isaiah, "*They shall fear the name of Jehovah from the setting of the sun, and from the rising of the sun His glory,*" lix. 19: Again, "*That they may know from the rising of the sun, and from the setting, that there is none besides Me,*" xlv. 5: Again in David, "*God God Jehovah speaketh, and shall call together the earth from the rising of the sun to the setting thereof,*" Psalm l. 1; and in Zechariah, "*Behold I liberate my people from the land of the east and from the land of the west,*" viii. 7; in these passages from the rising and from the setting signifies all who are in the goods and truths of heaven and the church. Similar things are signified by the quarters according to which "*the temple was measured,*" Ezek. xlii. and according to which "*the land was given for an heritage,*" Ezek. xlvii. 13, seq. and "*was distributed amongst the tribes of Israel,*" Ezek. xlviii; likewise according to which, "*the sons of Israel measured the camps,*" Numb. ii; and according to which "*they journeyed,*" Numb. x. and according to which "*were the gates of the new city,*" Ezek. xl. and Apoc. xxi. 13, besides similar passages elsewhere. The reason why the temple was measured according to the quarters in Ezek. and why the land was distributed according to the quarters, both in Ezek. and in Joshua, likewise why the sons of Israel encamped, and also journeyed, according to the quarters was, because all things are arranged according to the quarters in the spiritual world, not only in general, but also in particular; in general, all angels and spirits dwell in the quarters corresponding to their states of good and truth, as was said above; the case is the same in particular, for in all places of assembly, they who are present take their places in the quarters which correspond to the states of their life; in like manner they sit in their temples, and dwell in their houses, in a word, all and every thing there are arranged according to the quarters of heaven, for the form of heaven is the same in every particular as it is in general: from these considerations it may appear what is signified by the arrangements according to the quarters, as recorded in the Word, also by the quarters according to which the tabernacle was built, and according to which the temple was built by Solomon; besides other things of a like nature. So far concerning quarters in general: that the east signifies the Lord as to divine love, and

thence the good of love to the Lord with those who receive, may appear from the following passages; thus in Ezek. *"He brought me to the gate of the temple which looketh towards the east, when behold the glory of the God of Israel came from the way of the east, and His voice as the voice of many waters, and the earth was enlightened by His glory. The glory of Jehovah entered into the house by the way of the gate whose face was towards the east; then the spirit took me up, and introduced me into the court within, when behold the glory of Jehovah filled the house,"* xliii. 1, 2, 4, 5; the construction of the new temple is there treated of, whereby is signified the New Church to be established by the Lord; and introduction being effected by the good of love to the Lord, and by truth from that good, therefore the gate was seen which looketh towards the east, and the God of Israel coming from the way of the east; by the gate is signified introduction and approach, by the God of Israel is understood the Lord, by the east, the good of love from Him to Him, and by glory, the truth derived from that good; for the Lord entereth into heaven, and thence into the church, from His divine love, which, as was said above, appeareth in the heavens as a sun, and hence is derived all the divine good and the divine truth in heaven; the like is signified by the glory of Jehovah being seen to enter into the house by the way of the gate whose face was towards the east, and by the glory of Jehovah filling the house, the house or temple signifying heaven and the church; by glory in the Word is signified the divine truth proceeding from the Lord, by the glory of the God of Israel, the divine truth illustrating those who are in the spiritual kingdom of the Lord, and by the glory of Jehovah, the divine truth illustrating those who are in the celestial kingdom of the Lord; the reason why divine truth is called glory is, because it is the light of heaven, and from that light is all the splendor, magnificence, and glory in the heavens, for whatsoever appeareth before the eyes of the angels in the heavens is from that light; hence also it is said that the earth was enlightened by His glory, and by the earth is understood the church; the influx thereof towards inferior things on every side is signified by His voice as the voice of many waters, voice signifying influx, and waters, truths. So again, *"Afterwards he brought me out by the way of the gate of the outer sanctuary looking to the east, but which was shut; but Jehovah the God of Israel shall enter by it,"* xliv. 1, 2; and again, *"The gate of the inner court looking to the east shall be shut the six days of labour, but in the day of sabbath it*

shall be opened," xlv. 1; by the gate looking to the east there also is signified introduction into heaven and into the church by the Lord, through the good of love proceeding from Him, this therefore is understood by the east; and that this is from the Lord, is signified by Jehovah the God of Israel shall enter by that gate; that introduction is effected by the worship of Him from that good, is signified by its being opened on the day of sabbath; and that when there is not worship from that good, introduction is not effected, is signified by that gate being shut the six days of labour. Again in the same prophet, "*The cherubs lifted up their wings and stood at the door of the gate of Jehovah to the east, and the glory of the God of Israel above them upwards,"* x. 19: by the cherubs is signified the Lord as to divine providence and as to guard, to prevent His being approached except by the good of love, as may be seen above, n. 152, f. 277; and inasmuch as the Lord is signified by cherubs, and from the Lord as a sun, where the east is, proceedeth all the good of love, and all truth from that good, therefore the cherubs were seen to stand at the door of the gate of the house of Jehovah to the east, and the glory of the God of Israel above them upwards; by the house of Jehovah, by the east, and by the glory of the God of Israel the same things are signified here as above. So in Isaiah, "*Who hath raised up [One] from the east, Whom He hath called in justice to His train, He hath given the nations before Him, and made Him to rule over kings,"* xli. 2: speaking of the Lord, who is said to be raised up from the east, because conceived from the essential Divine [principle], which in its essence is divine love, from which also the Lord is the sun of the angelic heaven; to call in justice signifies to restore heaven and the church; for the justice of the Lord in the Word signifies that from His own proper power He saved the human race, which was effected by reducing all things in the heavens and the hells to order, as may be seen above, n. 293; what the other particulars of this passage signify, was explained above, n. 337. Thus also in the second book of Samuel, "*The spirit of Jehovah spake in me, the God of Israel said, the rock of Israel spake to me; as the light in the morning the sun ariseth, a morning without clouds, from the brightness after rain cometh grass out of the earth,"* xxiii. 2, 3, 4: the God of Israel, and the rock of Israel is the Lord, Who, inasmuch as He is the sun of the angelic heaven, and from Him, as a sun, proceedeth and floweth in all the divine truth which enlighteneth angels and men, and giveth intelligence and reformeth, is said to be as the light of the

morning when the sun ariseth, a morning without clouds, from the brightness after rain cometh grass out of the earth; the light of the morning when the sun ariseth, signifies the divine truth from the Lord as a sun, a morning without clouds denotes the purity thereof, rain signifies its influx, and grass out of the earth intelligence and reformation thence derived; for these are signified by grass, because grass springs out of the earth by virtue of the sun of the world after rain, and intelligence is from the Lord as a sun by the influx of divine truth. Again in Isaiah, "*Jehovah shall arise upon thee, and His glory shall be seen upon thee; and the nations shall walk to thy light, and kings to the splendour of thy rising,*" lx. 2, 3; these things also are concerning the Lord, the Divine in Him is understood by Jehovah shall arise upon thee, and His glory shall be seen upon thee, the divine good of the divine love, by Jehovah shall arise upon thee, and the divine truth from that good, by His glory shall be seen upon thee; nations signify those who are in goods, and kings those who are in truths from good; concerning the former it is said they shall walk to thy light, whereby is signified a life according to divine truth, and concerning the latter, they shall walk to the splendor of thy rising, whereby is signified the life of intelligence from divine good, to walk denoting to live, light, the divine truth, and the splendor of His rising, the divine truth from the divine good whence intelligence is derived. Again in Ezek. "*The cherubs lifted up the wings, and the glory of the God of Israel was above them upwards, and the glory of Jehovah ascended upon the midst of the city, and stood upon the mountain from the east of the city,*" xi. 22, 23; by the cherubs is signified the Lord as to divine providence and defence, and by the glory of the God of Israel is signified divine truth proceeding from the Lord, as was said above; and inasmuch as divine truth, which is light, proceedeth from the Lord, as a sun, in the angelic heaven, therefore the glory of Jehovah was seen to ascend upon the midst of the city, and to stand upon the mount from the east of the city; for by the city is understood Jerusalem, and thereby is signified the church as to doctrine, and inasmuch as the doctrine of the church is from divine truth, therefore the glory of Jehovah was seen to ascend on the midst of the city; and inasmuch as all divine truth proceeds from the Lord as a sun, where the east is, therefore it was seen to stand upon the mountain on the east of the city; the mountain on the east of the city was the mount of olives; that the mount of olives signifies the divine love of the Lord, and that therefore the

Lord was used to abide there occasionally, may be seen above, n. 405 ; and that the mount of olives was before the face of Jerusalem on the east, may be seen in Zech. chap. xiv. 4. Again in Ezek. “ *He brought me back to the door of the house, where behold waters issuing out from under the threshold of the house towards the east, and the face of the house towards the east, and waters descending from under the right side of the house from the south of the altar. He led me out by the way of the gate towards the north, and led me about an external way to the external gate by the way looking to the east, where behold waters running out from the right side. He said unto me, these waters issue out to the eastern boundary, and descend into the plain, and come towards the sea, being sent out into the sea, that the waters may be healed, whence it cometh to pass that every living soul which creepeth, wheresoever the rivers come, liveth, whence there is exceeding much fish : by the river, on the bank thereof, on this side and on that, cometh up every tree of food, the leaf whereof falleth not, neither is the fruit thereof consumed,*” xlvii. 1, 2, 8, 9, 12 ; in these words is described the New Church in the heavens and in the earth to be established by the Lord, when every thing divine will proceed from His Divine Human [Principle], for before the advent of the Lord the Divine proceeded from His Divine [Principle] which He calleth the Father, but this did not reach to the ultimates after that church was vastated ; by house is there signified the church, by its gate, approach and introduction, by the east, the Lord, where His divine love appeareth as a sun ; and by the waters thence issuing is signified the divine truth thence proceeding ; by the plain and the sea are signified the ultimates of the church, or where they are who are in ultimate truths and goods, being natural and sensual, and but little spiritual, to whom the Divine [Principle] did not before reach ; the life appertaining to such also from the Divine [Principle] after the advent of the Lord, is signified by the waters of the sea being healed by the influx of the river from the east ; the exceeding much fish, signifies abundance of knowledges and scientifics which also gain spiritual life with them ; the fructification of good and multiplication of truth is signified, by every tree of food coming up upon the bank of the river, whose leaf falleth not, and whose fruit is not consumed : from these considerations it may appear, what the particulars signify in their series, and that the east, from which they are all derived, signifies the Lord and His divine love. The like is signified in Zech. “ *It shall come to pass in that day that living waters shall go*

forth from Jerusalem, part of them to the eastern sea," xiv. 8; treating also concerning the Lord; in that day signifies His advent, and the eastern sea signifies the last border towards the east in the spiritual world, where there was no reception of divine truth before the advent of the Lord, and afterwards reception when it proceeded from His Divine Human [Principle]: that the ultimate boundaries in the spiritual world are as seas, may be seen above, n. 342; and that there exist sometimes droughts and wastes, may be seen in Joel, chap. ii. 20. Inasmuch as the Lord in heaven where the angels are, appeareth as a sun, and the east is there, therefore "*Aaron when he expiated for himself and his house, sprinkled of the bullock to the faces of the propitiatory towards the east,*" Levit. xvi. 14, 15; also, "*Moses and Aaron and his sons measured the camp before the tent of the assembly towards the east,*" Numb. iii. 38; and "*also the tribe of Judah,*" Numb. ii. 3; by Moses, Aaron, and his sons, and by the tribe of Judah, was represented the Lord as to divine good and divine truth, proceeding from the divine love; hence their camp was towards the east. Hence also the ancients in their adorations turned their faces to the rising of the sun, and also built their temples that the front, where was the most sacred place, might look towards the east, which is also the case at this day, and is derived from old custom. The universal angelic heaven also is turned to the Lord as a sun, thus continually to the east: all the interiors of the angels in the heavens are also thither turned; whence it is, that they turn their faces to the Lord, concerning which turning see several things worthy to be related in the work concerning *Heaven and Hell*, n. 17, 123, 142, 143, 144, 272. Because the Lord is the east, therefore it is said in Matth. "*As the lightning issueth from the east, and appeareth even unto the west, so shall the coming of the Son of Man be,*" xxiv. 27. Inasmuch as by the rising of the sun, where men are treated of, is signified the good of love proceeding from the Lord as a sun, received by them, therefore it is said in the book of Judges, "*Let all thine enemies perish, Jehovah, but they that love Him, let them be as the rising of the sun in its strength,*" v. 31; these words are in the prophetic song of Deborah and Barak, and it is said concerning those who love Jehovah, or those who are in the good of love to the Lord, that they shall be as the sun rising in its strength. So in Moses, "*Concerning Joseph he said, and for the chief things of the mountain of the east, and for the precious things of the hills of an age,*" Dent. xxxiii. 15; by Joseph in the repre-

sentative sense is signified the spiritual kingdom of the Lord, wherefore it is said concerning him, that he shall have of the chief things of the mountain of the east, and of the precious things of the hills of an age, and by the chief things of the mountains of the east, are signified the genuine goods of love to the Lord, and thence of charity towards the neighbour, the mountains of the east denoting those goods, and chief things or firsts denoting such as are genuine and primary; and by the hills of an age are signified the goods of charity towards our neighbour, which when they are genuine are called precious; for a further explication of this passage see above, n. 405. In ancient times the church existed in several kingdoms of Asia, as in the land of Canaan, in Syria, and Assyria, in Arabia, Ethiopia, Egypt, Chaldea, in Tyre and Sidon, and elsewhere, but this church was a representative church, for in every thing appertaining to their worship, and in each of their statutes, spiritual and celestial things, which are the internals of the church, were represented, and in the supreme sense, the Lord Himself; these representatives of worship and of statutes remained with many even to the coming of the Lord, and thence they had a knowledge of His coming, as may appear from the prophecies of Balaam who was from Syria, and who predicted concerning the Lord in these words, "*I see Him although not now, I behold Him, although not nigh, a star shall arise out of Jacob, and a sceptre shall rise out of Israel,*" Numb. xxiv. 17; which was afterwards evident from this circumstance, that certain wise men from the east, when the Lord was born, saw a star in the east, which they followed, concerning which it is thus written in Matth. "*In the days of Herod the king certain wise men from the east came to Jerusalem, saying, where is He that is born King of the Jews, we have seen His star in the east, and are come to worship Him; and behold the star which they saw in the east went before them, until it came and stood over the place where the young child lay,*" ii. 1, 2, 8. Inasmuch as the Lord is the east, therefore the star was seen by them in the east; and because they were in the knowledge of the advent of the Lord from the representatives which remained with them, therefore the star was seen to go before them, first to Jerusalem, by which the church itself as to doctrine and as to the Word was represented, and thence to the place where the infant Lord lay; star also signifies the knowledges of good and truth, and in the supreme sense, knowledge concerning the Lord; that stars in the Word signify the knowledges of good and truth,

see above, n. 72, 179, 402; and the orientals, being in those knowledges, they were therefore called the sons of the east; that they were so called who were from Arabia, appears in Jeremiah, chap. xlix. 28; by the sons of the east also in the Word are signified the knowledges of good and truth; and in like manner, by Kedar or Arabia: that Job was of the sons of the east is evident, chap. i. 3. As most things in the Word have also an opposite sense, so it is with respect to the east, which in the opposite sense signifies the love of self, by reason that this love is opposite to love to the Lord; in this sense the east is mentioned in Ezek. chap. viii. 16; and in Isaiah, chap. ii. 6. That the east signifies the Lord as to divine love, and thence the good of love to Him, may still further appear from what was shewn above concerning the sun, and concerning the morning, concerning the sun, n. 401, and concerning the morning, n. 179; for where the sun is in the angelic heaven, there is the east; and as the morning is where the sun ariseth, and the sun there is always in rising, and never in setting, hence the morning also signifies the same.

423. "Having the seal of the living God."—That hereby is signified the divine will, appears from the signification of having the seal of any one, as denoting to have in command, for a command is confirmed by a seal, whence to have the seal of the living God, is to have the divine command: the reason why the divine command here denotes the divine will is, because by the angel ascending from the rising of the sun, who had the seal, is signified the divine love issuing from the Lord, and whatsoever issueth from the divine love this is the divine will: there are also divine commands which are not of the divine will, but of leave and permission, of which there were several given to the sons of Israel, as that it was allowed them to take several wives, and to give them bills of divorce, besides other things of a like nature; those commands were of permission, given because of the hardness of their hearts, as appears from the words of the Lord in Matt. chap. xix. 8, and Mark x. 4, 5; but the commands which are immediatly from the divine love, are all of the divine will; wherefore it is also said, the seal of the living God, for the Lord is called the living God from the divine love, for love is the very life of man, and the divine love is that from which is the life of all things.

424. "And He cried with a great voice."—That hereby is signified divine command, appears from the signification of a great voice, when from the Lord, as denoting a divine command; the command itself which it brought forth also

follows, viz. that the four angels should not hurt the earth, neither the sea, neither the trees, until the servants of God were sealed upon their foreheads. The reason of its being called a great voice, and of its being said that he cried, is, because the expressions great, and a cry, in the Word, are predicated of the good of love; that great is predicated of the good of love, and that much is predicated of truths from good, may be seen above, n. 336, 337; and that cry is predicated of the affections which are of the love, may be seen above, n. 393; here therefore, inasmuch as this command was from the divine love, and from the divine will, it is said "he cried with a great voice."

425. "To the four angels to whom it was given to hurt the earth and the sea."—That hereby is signified prohibition as yet to prevent the influx becoming intense, appears from what has preceded, where the separation of the good from the evil, by a remiss or gentle influx was treated of, concerning which influx see above, n. 413, 418, 419; where it was observed that by an influx remiss or gentle, the good are separated from the evil, and by an influx intense and powerful the evil are cast down; and as in what now follows the separation of the good from the evil is first treated of, which is effected by a remiss influx, therefore by these words is signified prohibition as yet to prevent the influx becoming intense; for by the four angels upon the four corners of the earth retaining the four winds of the earth, is signified the Divine proceeding from the Lord, and the influx thereof into the universal spiritual world, as may be seen above, n. 417, 418; and by the earth and the sea is signified every where even to the ultimates thereof, see n. 420.

426. "Saying hurt not the earth, neither the sea, neither the trees."—That hereby is signified that the good may not perish with the evil wherever they are, appears from the signification of hurting, as denoting to cause to perish, concerning which we shall speak presently; and from the signification of the earth, the sea, and the trees, as denoting every where in the spiritual world even to the ultimates thereof, with whom there is any perception, concerning which see above, n. 420, consequently the good with the evil wherever they are: that this sense is in these words appears from the series of things treated of in the spiritual sense, for in what now follows, the separation of the good from the evil is treated of, which separation is signified by the sealing of the servants of God upon their foreheads, and by the twelve thousand of every tribe, and by those who appeared clothed

in white robes, of all whom the present chapter treateth; by both the latter and the former are understood the good, who are first to be separated from the evil, before the evil are cast down into hell: and inasmuch as the separation of the good from the evil, and the casting out of the evil into hell, is effected by the divine influx from the Lord as a sun, the separation of the good from the evil by a gentle and remiss influx, and the casting down of the evil into hell by a strong and intense influx, as may be seen above, n. 413, 418, 419, therefore the former influx, by which the good are separated from the evil, is treated of in these three verses, and the good who are separated, in the verses following to the end of the chapter; but something shall first be said concerning this circumstance, namely, that unless the good are first separated from the evil, before the evil are cast down into hell, the good would perish together with the evil; for the good, who are not as yet elevated into heaven, but are to be elevated after the evil are cast out, have a sort of near communication with the evil by means of the external worship of the latter: for, as was said above, and was also shewn in the work on the *Last Judgment*, n. 51, 70, the evil, who are tolerated till the last judgment, were in external worship, but not in any internal worship, making a shew of and dissembling the holy things of the church with the mouth and gestures, whilst there was nothing thereof in the soul and heart, wherefore by external worship they communicated with those who were good, not only outwardly but inwardly also; on account of this communication the evil could not be cast down before the good were separated from them, for in case it was otherwise, the good with whom the evil were conjoined by external worship, would suffer hurt, that is, would perish, inasmuch as the evil would take them away with them: this also is what the Lord predicted in Matth. “*The kingdom of the heavens is like unto a man who sowed good seed in his field; but whilst men slept, his enemy came, and sowed tares, and went his way; but when the herb sprung up and bare fruit, then appeared the tares also: but the servants of the householder drew near and said unto him, Sir, didst thou not sow good seed in thy field, whence then hath it tares? and he said, an enemy has done this: the servants said unto him, wilt thou therefore that we go and gather them up? but he said, no, lest whilst ye gather the tares, ye root up also the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather together first the tares and bind them in bundles to burn them, but ga-*

ther together my wheat into my barn," xiii. 24 to 30. By the man that soweth is understood the Lord; by the field is understood the spiritual world and the church, where are both the good and the evil; by the good seed and the wheat are understood the good, and by the tares are understood the evil; that they could not be separated until the time of the last judgment, on account of the conjunction above mentioned, is understood by the answer to the servants who were desirous to gather the tares before, that is, to separate the evil from the good, viz. lest whilst ye gather the tares, ye root up also the wheat with them, let both grow together until the harvest; the harvest is the last judgment; that these things are signified, the Lord Himself teacheth, saying, "*He who soweth the good seed, is the Son of Man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of evil; the harvest is the consummation of the age; as therefore the tares are gathered together and burnt in the fire, so it shall be in the consummation of the age,*" verse 37, 38, 39, 40; hence it is evident that the householder who soweth the good seed is the Lord, who there calleth Himself the Son of Man; and that the field is the world, by which is understood the spiritual world and the church, where are both good and evil; that that world is meant is evident from its being said, the kingdom of the heavens is like to a man sowing good seed in his field, the kingdom of the heavens being the spiritual world and the church; it is also evident from this circumstance, that the words are spoken concerning the last judgment, and the last judgment is performed in the spiritual world, and not in our world, as may be seen shewn in the tract concerning the *Last Judgment*: that the tares are the evil in that world who are called the sons of the evil, and that the good seed and wheat are the good, who are there called the sons of the kingdom, likewise that the harvest, when separation shall be effected, is the time of the last judgment, for it is said, the harvest is the consummation of the age, and the consummation of the age is the time of the last judgment, may be seen above, n. 397; that the tares shall then be gathered into bundles to be burned, and the wheat be gathered into the barn, signifies, that the evil according to the genera and species of the evil which is in them, shall be gathered together and rejected into hell, which takes place with the evil, when they are rejected, and is understood by their collection into bundles; and that the good are to be preserved, is understood by the gathering of the wheat into the barn, the barn denot-

ing where there is a collection of the good ; from these considerations it may appear, that a plenary separation of the good from the evil takes place at the time of the last judgment, and that it cannot take place before, on account of the conjunction abovementioned, and that otherwise the good would perish with the evil ; for it is said, lest in gathering together the tares ye root up the wheat together with them, and further, let both grow together until the harvest, that is until the consummation of the age. Now inasmuch as a separation of the good from the evil is effected by a gentle and remiss influx of the divine proceeding from the Lord, and the casting out of the evil into hell, by a strong and intense influx of the Divine [Principle] it may appear how all the particulars, contained in the three first verses of this chapter, are to be understood, whilst it is known from the spiritual sense, what is signified by the winds which were to be withheld, lest the earth, the sea, or any tree, should be hurt, before the servants of God were sealed upon their foreheads. It shall be further explained in a few words how this separation takes place : when the good are separated from the evil, which is effected from the Lord by a remiss influx of His Divine [Principle], and by inspection into those things which appertain to the spiritual affection with angels and spirits, then the Lord causeth those who are interiorly and thence also exteriorly good, to turn themselves to Him, and to avert themselves from the evil, and when they so avert themselves they become invisible to the evil, for this is common in the spiritual world, that when any one averteth himself from another, he becomes invisible, which being the case, the evil are separated from the good, and at the same time also from the holy [principle] which they had counterfeited in externals, and so look to hell, whither they are also presently cast ; concerning this conversion more may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142, 144, 145, 151, 153, 251, 255, 272, 510, 548, 561 : that the evil who could be in external worship, or in external piety and sanctity, although not in any in any internal, were tolerated until the last judgment, and no longer, and the cause thereof, may be seen in the treatise concerning the *Last Judgment*, n. 59 and 70.

427. "Until we have signed the servants of our God on their foreheads."—That hereby is signified that they are first to be separated who are in truths from good, appears from the signification of signing, as denoting to distinguish

and separate, concerning which we shall speak presently ; and from the signification of the servants of God, as denoting those who are in truths from good, concerning which see above, n. 6 ; and from the signification of forehead, as denoting the good of love ; that forehead denotes the good of love is grounded in correspondence, for all things appertaining to man, as well those within the body as those without, correspond to heaven, the universal heaven being as one man in the sight of the Lord, and so arranged, as to correspond to all and every thing appertaining to man ; the whole face, where the sensories of the sight, the smell, the hearing, and the taste are situated, corresponds to the affections and thoughts thence derived in general ; the eyes correspond to the understanding, the nostrils, to perception, the ears, to hearkening and obedience, and the taste, to the desire of knowing and growing wise ; but the forehead corresponds to the good of love, whence all the others are derived, for it constitutes the supreme part of the face, and immediately includes the front and primary part of the brain, whence are the intellectual things of man : hence it is that the Lord looks at the angels in the forehead, and the angels look at the Lord by [or through] the eyes, and this because the forehead corresponds to love, from which the Lord looks at them, and the eyes correspond to the understanding from which they look at the Lord, for the Lord giveth Himself to be seen by the influx of love into their understanding, concerning which circumstance see the work concerning *Heaven and Hell*, n. 141, 151 ; and that the universal heaven in the whole complex represents one man, n. 68 to 87 ; and that hence there is a correspondence of all things of heaven with all things of man, n. 87 to 102 ; from whence it is evident, what is signified by being signed upon the forehead, namely, that it is to be in the good of love to the Lord from the Lord, and thereby to be distinguished and separated from those who are not in that love ; for the Lord looks at them in the forehead, and filleth them with the good of love, from which they look at the Lord by thought grounded in affection : no others can be looked at by the Lord in the forehead, because they avert themselves from Him, and turn themselves to the opposite love, by which they are filled and attracted : that every one in the spiritual world, and also man as to his spirit, turneth the face to the ruling love, may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142, 143, 144, 153, 552. That to be signed is not literally to be signed, but to be reduced

to such a state as that their quality may be acknowledged, consequently that they may be conjoined with those who are in a similar state and separated from those who are in a dissimilar state, is signified by being signed and by a sign in the following passages, as in Ezekiel, *Jehovah said to the man cloathed in linen [garments] pass through the midst of the city, through the midst of Jerusalem, and sign a sign upon the foreheads of the men that groan and sigh over all the abominations done in the midst thereof: and pass through the city after him, and smite, let not your eye spare, neither use clemency; but come not near any man, upon whom is the sign,* ix. 4, 5, 6; treating also concerning the separation of the good from the evil; and by being signed on the forehead, is signified the same as in this place in the Apocalypse, namely, to be distinguished and separated from the evil, and to be conjoined to the good; the casting-out and damnation of the evil is also afterwards treated of; they who are in good are described by those that groan and sigh over all the abominations done in the midst of the city of Jerusalem; they that groan and sigh over the abominations are they who are not in evils and falses thence derived, groaning and sighing over them signifying aversion and grief for them, Jerusalem denoting church, and the city denoting doctrine: the casting-out and damnation of the evil is afterwards described, by its being commanded to pass through the city after him and smite, and not to let their eye spare; to smite and to kill signifies to be damned, for spiritual death, which is damnation, is signified in the Word by natural death. So in Isaiah, *“He shall come to gather together all nations and tongues, that they come and see My glory, and I will set in them a sign,”* lxvi. 18, 19; these words are said concerning the Lord, and concerning the new church to be established by Him, consequently concerning the new heaven and the new earth, as is evident from verse 22 of that chapter; by gathering together all nations and tongues is signified the same as by gathering together the elect from the four winds, Matth. xxiv. 31; to gather together signifies to call to Himself those who are His; nations signify those who are in good, and tongues those who are in a life according to doctrine; to come and to see the glory of the Lord, signifies to be illustrated in divine truth, and to be thence in the fruition of heavenly joy, for the glory of the Lord signifies the divine truth, and illustration and joy therefrom; to set in them a sign signifies to distinguish and separate them from the evil, and to conjoin them to the good. It is recorded concerning

Cain that Jehovah set a sign upon him, lest any one should slay him, Gen. iv. 15: unless it be known that in the spiritual sense of the Word, by persons are understood things, or that every person mentioned in the historical parts of it, represents and thence signifies something appertaining to the church and heaven, nothing further can be apprehended than the literal history, in which there doth not appear any thing divine more than in other histories; when nevertheless in all and in every part of the Word, as well prophetic as historical, there is somewhat divine which in the letter doth not appear, except to those who are in the spiritual sense and acquainted with it: the spiritual arcanum contained in the history of Cain and Abel is this: Abel there represents the good of charity, and Cain the truth of faith; this good and truth are also called brethren in the Word, and the truth of faith is called the first-born, by reason that truths, which afterwards are to become the truths of faith, are first acquired and stored up in the memory, that from thence, as from a storehouse, good may extract such principles as it can conjoin to itself, and thus make those truths to be truths of faith; for truth is not of faith, until man willeth it and doeth it, and so far as man does this, so far the Lord conjoineth him to Himself and to heaven, and from love floweth in with good, and by good into the truths which man hath acquired from his childhood, and conjoineth them to good, and maketh them truths of faith; before this process hath taken place, truths in man are nothing more than knowledges and sciences, in which he hath as yet no other faith, than as in things heard from another, from which he can recede if he afterwards thinks differently; wherefore this faith, is the faith of another in himself, and not his own, and yet it is necessary that a man's faith be his own, in order to remain with him after death; and it then becometh his own, when what he believeth, he seeth, willeth, and doeth, for then it entereth into the man, and formeth his spirit, and becometh of his affection and thought, for the spirit of man in its essence is nothing else but his own affection and thought; what is of the affection is called good, and what is of the thought thence derived is called truth, nor is any thing else believed by man to be truth, but what is of his affection, that is, of the interior affection which appertains to his spirit; wherefore what a man thinks from interior affection, that is his faith, and all other things whatsoever which he retaineth in his memory, whether they be derived from the Word, or from the doctrine of the church, by reading or from preaching, or from his own understand-

ing, are not faith, however he supposes them to be so, and however it is said and believed at this day that they are so; this first begotten and primitive [principle] is what Cain represents and signifies in the above historicals, for Cain was the first begotten: when such faith is believed to be the faith which saveth man, and not the willing and doing it, that is, the living according to it, then the dreadful heresy existeth that faith alone saveth, whatever may be the quality of the life, and that faith may exist without life, when notwithstanding this is not faith, but mere science residing without the man in the memory, and not within him in the life: such faith so called is merely historical faith, which is the faith of another in man, and doth not receive life, until he seeth for himself that what he has thus imbibed is true, which first takes place when he willeth and doeth it: when that heresy prevails, then charity, which is the good of life, is annihilated, and at length is rejected as non-essential to salvation: this was represented by Cain's slaying his brother Abel; for faith and charity, or the truth of faith and good of charity, are called brethren in the Word, as was said above: that Jehovah set a sign or mark upon Cain lest he should be slain, signifies that He distinguished him from others, and preserved him, because saving faith cannot be given, unless historical faith precede, which is the knowledge of the things appertaining to the church and heaven derived from others, or the science of such things as are afterwards to become of faith; for unless man from his infancy were to imbibe truths from the Word, or from the doctrine of the church, or from preaching, he would be void, having no ground or plane upon which the influx out of heaven from the Lord may fall and operate, for the Lord operates and flows-in by good into the truths which are in man, and conjoineth them, and maketh charity and faith to be one; from these considerations it may appear what is signified by Jehovah's setting a sign on Cain, lest any one should slay him, and by them that should slay him being avenged sevenfold; moreover they who are only in historical faith, that is, in the science of such things as appertain to faith, which persons and which faith are Cain, are likewise preserved, because they can teach others the truths of the Word, which they do from their memory. Inasmuch as the forehead corresponds to the good of love, and therefore the Lord from His divine love looks at angels and men in the forehead, as was said above, therefore it was commanded, that a plate of pure gold, upon which was written Holiness

to Jehovah, should be placed upon the turban of Aaron on the forehead, concerning which it is thus written in Moses, "*Thou shalt make a plate of pure gold, and shalt engrave upon it with the engravings of a seal, Holiness to Jehovah, and shalt set it upon a thread of blue, on the region of the faces of the turban it shall be, that it may be upon the forehead of Aaron, and may be upon his forehead continually, that he may be well-pleasing before Jehovah,*" *Exod. xxviii. 36, 37, 38*; for Aaron as the chief priest represented the Lord as to the good of divine love, and hence his garments represented such things as proceed from that love; the turban represented intelligence and wisdom, and the forepart thereof love, from which intelligence and wisdom are derived, wherefore the plate of pure gold was there placed upon a thread of blue, upon which was engraven, Holiness to Jehovah: the pure gold of which the plate was made, signified the good of celestial love; the blue of which the thread was made, on which was the plate, signified the good of spiritual love, which love is the love of truth; the engraving of a seal signified permanence to eternity; Holiness to Jehovah signified the Lord as to the Divine Human [Principle], from which proceedeth every thing holy appertaining to heaven and the church; these were upon the front of the turban which was upon the head of Aaron, because the turban signified the same as the head, namely, divine wisdom, and the forehead, the divine good of love: that Aaron represented the Lord as to the good of love, may be seen in the *Arcana Cœlestia*, n. 9806, 9966, 10017; that blue signifies the love of truth, n. 9466, 9687, 9833; and that turban signifies intelligence and wisdom, n. 9827. Inasmuch as the forehead signifies the good of love, it was therefore commanded the sons of Israel, that they should bind the precepts concerning love to Jehovah upon their foreheads, as in Moses, "*Thou shalt love Jehovah thy God from thy whole heart, from thy whole soul, and from all thy strength; thou shalt bind these words for a sign upon thine hand, and they shall be for frontlets before thine eyes,*" *Deut. vi. 5, 8*; chap. xi. 18; also in *Exod. xiii. 9, 16*; the reason of its being said that they should be for frontlets before the eyes, was in order to represent that the Lord looks at angels and men in the forehead, because from divine love, and giveth angels and men to look at Him from intelligence and wisdom, for the eyes signify the understanding; all the understanding of man is also from the good of his love, and according to what he receiveth from the Lord; that they should also

bind it upon the hand, represented things ultimate, inasmuch as the hands are the ultimates of the powers of man's soul, consequently upon the forehead and upon the hand signifies in first principles and in ultimates, or last, and first and last signify all, as may be seen above, n. 417; the reason why this precept was to be bound thus was, because from it hang the law and the prophets, that is the whole Word, consequently all things of heaven and the church; that the law and the prophets hang from that precept, the Lord teacheth in Matthew, chap. xxii. 35, 36, 37, 38. Hence also may appear the reason why kings formerly, and likewise at this day, when they are crowned, are anointed with oil upon the forehead and upon the hand; for kings formerly represented the Lord as to divine truth, and inasmuch as this is received in the good of love which floweth in from the Lord, therefore anointing was performed upon the forehead and upon the hand; the oil also, with which they were anointed, signified the good of love; hence it is that kings in the Word signify those who are in truths from good, and abstractedly truths from good, as may be seen above, n. 31. From these considerations it may appear what is meant by a sign or mark upon the forehead, as mentioned here and in other passages in the Apoc. chap. ix. 4: chap. xiv. 1; chap. xxii. 3, 4. But on the other hand, the forehead signifies that which is opposite to the good of love, namely, evil of the love, and thence what is hard, obstinate, impudent and infernal; hard in Isaiah, "*Thou art hard, for thy neck is a sinew of iron, and thy forehead brazen,*" xlviii. 4; obstinate in Ezekiel, "*The house of Israel will not obey me, for the whole house of Israel are obstinate in the forehead and hard in heart,*" iii. 7, 8; impudent in Jerem. "*The forehead of a woman that is a harlot remaineth with thee, thou hast refused to be ashamed,*" iii. 3; and infernal in the Apoc. chap. xiii. 16; chap. xiv. 9, 10, 11; chap. xvi. 2; chap. xvii. 5; chap. xix. 20; chap. xx. 4; for as the good of love is celestial, and thence mild, patient, and modest, so the evil opposite to that good is infernal, hard, obstinate and impudent.

428. Verse 4. "*And I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe of Israel.*" And I heard the number of the sealed, signifies the quality of those who are in good separated from the evil: a hundred and forty-four thousand out of every tribe of Israel, signifies all who are in truths from good and thence in the church of the Lord.

429. "*And I heard the number of the sealed.*" That here-

by is signified the quality of those who are in good separated from the evil, appears from the signification of number, as denoting the quality of the thing treated of, of which signification we shall treat presently ; and from the signification of the sealed, as denoting those who are in good, distinguished and separated from others, concerning which signification see just above, n. 427. Number and measure are mentioned in many passages in the Word, and it is supposed that in both cases nothing more is understood than number and measure, but by number and measure in the spiritual sense is understood the quality of the thing treated of, the quality itself is determined by the numbers which are expressed, as here by an hundred and forty-four thousand, and afterwards by twelve thousand out of every tribe ; what is signified therefore by these numbers shall be explained in the following article. The reason that number signifies the quality of the thing treated of, is because the Word is spiritual, and consequently all things, even the most particular, therein contained, are spiritual things, and spiritual things are not numbered and measured, but still they fall into numbers and measures as they descend out of the spiritual world, or heaven, where angels are, into the natural world, or earth, where men are ; and in like manner when they descend out of the spiritual sense of the Word in which the angels are, into the natural sense of the Word in which men are ; the natural sense of the Word is the sense of its letter : this is the reason why in this sense there are numbers, and that they signify things spiritual, or such as appertain to heaven and the church. That the spiritual things of heaven, such as those which angels think and speak, fall also into numbers, hath been often shewn to me ; when they have been in conversation, their discourse has been determined into mere numbers, which were seen upon paper, and they afterwards said, that it was their discourse determined into numbers, and that those numbers in a series contained all the things which they spake ; I was also instructed what they signified, and how they were to be understood, concerning which we shall have frequent occasion to speak in the following pages : but concerning writings in mere numbers seen from heaven, see in the work concerning *Heaven and Hell*, n. 263 : that all numbers in the Word signify things appertaining to heaven and the church, see also above, n. 203, 336.

430. "A hundred and forty-four thousand out of every tribe of Israel."—That hereby are signified all who are in truth from good, and thence in the church of the Lord, ap-

pears from the signification of a hundred and forty-four thousand, as denoting all things, and as being predicated of those who are in truths derived from good, of which signification we shall speak presently; and from the signification of the tribes of Israel, as denoting those who are in truths from good, and thence who are in the church of the Lord, for tribes signify truths from good, and Israel signifies the church; that the tribes of Israel have this signification will be seen in the following article. The reason why a hundred and forty-four thousand signify all things and all persons, and are predicated of truths from good, is because this number arises out of the number twelve, and twelve signify all things and all persons, and are predicated of truths from good; for the greater numbers and those that are formed collectively from the lesser, signify the same with the lesser and simple numbers from which they arise by multiplication; concerning which circumstance see the *Arcana Cœlestia*, n. 5291, 5335, 5708, 7973; thus an hundred and forty-four, likewise an hundred and forty-four thousand, signify the same as twelve, for an hundred and forty-four arise out of twelve multiplied into itself, and 144000 out of 12000 multiplied into 12000. There are simple numbers which are significative above all others, and from which the greater numbers derive their significations, namely, the numbers two, three, five and seven; the number two signifies union, and is predicated of good; the number three signifies what is full, and is predicated of truths; the number five signifies much and some, and the number seven signifies what is holy; from the number two arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16000, which numbers signify the like as two, because they arise from the simple number multiplied into itself, and by multiplication with 10; from the number three arise 6, 12, 24, 72, 144, 1440, 144000, which numbers also signify the like as three, because they arise from this simple number by multiplication; from the number five arise 10, 50, 100, 1000, 10000, 100000, which numbers also signify the like as the number five, because they arise thence by multiplication: from the number seven arise 14, 70, 700, 000, 70000, which also as arising thence have a similar signification. Inasmuch as the number three signifies what is full, and full denotes all, hence the number twelve deriveth its signification of all things and all persons; the reason of its being predicated of truths from good is, because it ariseth out of 3 multiplied into 4, and the number 3 is predicated of truths, and 4 of good, as was said above. He who doth not

know that the number twelve signifies all things, and that the numbers thence multiplied have a like signification, and who doth not know that each tribe signifies some universal and essential [principle] of the church, cannot apprehend any thing further, than that only 12000 out of every tribe of Israel were sealed, and consequently received, or to be received, into heaven, when nevertheless by the 12000 there mentioned are not understood 12000, nor by the tribes there named, the tribes of Israel, but by 12000 are understood all, and by the tribes of Israel, those who are in truths from good, and thus all, in whatever part of the earth they may be, who constitute the church of the Lord; that such things are signified, every one who thinks intelligently may perceive; for where now are those tribes, and where were they when this was written by John? were they not dispersed through a great part of the globe, and no one knows where, except the tribe of Judah? and yet it is said that they were to be sealed that they might be introduced by the Lord into heaven, and be with Him, as appears in chap. xiv. verse 1, 3, 4; moreover it is well known, that eleven of the tribes there mentioned were banished from the land of Canaan, on account of their idolatries and other abominations; the like observation may be now made with respect to the whole Jewish nation, the quality of which may be seen in the *Doctrine of the New Jerusalem*, n. 248; hence it may appear that by 12000 are not to be understood 12000, nor by tribes the tribes of Israel, but that thereby are meant all who are in truths from good, thus all who are of the church of the Lord; this will be further evident from the signification of each tribe in the spiritual sense; for every tribe signifies some universal or essential [principle] of the church, in which they who belong to the church are principled: the universal of each also hath reference to truths from good, and these are manifold; for all who are in the heavens differ from each other as to good and thence also as to truth, since every truth which hath life in man and in angel, is from good and according to it; moreover all who are of the church of the Lord are in truths from good, for they who are in truths and not in good, are not of the church, for, as was just observed, every truth which hath life in man and angel, is from good, concerning which see above, n. 6, 59, 136, 242, 286, 292; and in the *Doctrine of the New Jerusalem*, n. 11 to 27; that goods and truths thence derived are of infinite variety, may be seen in the work concerning *Heaven and Hell*, n. 56, 71, 405, 418, 486, 588, and in the small work

concerning the *Last Judgment*, n. 13: likewise in the *Ar-
cana Cœlestia*, n. 684, 690, 3241, 3267, 3470, 3519, 3744,
3745, 3746, 3804, 3986, 4067, 4149, 4263, 5598, 6917, 7236,
7803, 7836, 9002. The reason why goods and truths thence
derived are of infinite variety, is because every angel, and
every man in whom the church is, is his own good and thence
his own truth, wherefore also the universal heaven is ar-
ranged according to the affections which are of love to the
Lord, and of charity towards the neighbour, and thence of
faith, and every good is of those affections. That the num-
ber 144000, or the number 12000 multiplied into itself, sig-
nifies all truths from good as to their genera and species in
the whole complex, may appear from the number 144, which
is 12 multiplied into 12, as used in other parts of the Apoca-
lypse, as when the city New Jerusalem is described by
measures in numbers; concerning the measure of the wall
thereof, it is thus said, "*He measured the wall thereof, an
hundred and forty-four cubits, which is the measure of a man,
that is, of an angel,*" Apoc. xxi. 17; by the city Jerusalem is
there signified the new church about to be established by
the Lord and its doctrine, wherefore by all the things there
mentioned, as by the wall, by the gates, and by the founda-
tions, are understood such things as appertain to the church,
consequently things spiritual; and inasmuch as the church
and its doctrine is described in the sense of the letter by the
city Jerusalem, and a city admits of measures, therefore
the spiritual things of that church are denoted by measures
described in numbers, and its wall by the number 144, or by
12 multiplied into 12, by which number are signified truths
from good in every complex, for a wall signifies truths de-
fending against falses and evils; that this number has
such a signification is manifest from its being said, that the
measure of 144 cubits is the measure of a man, that is of an
angel; it is impossible to discover what is involved in this
expression, unless it be known that by measure in the spiri-
tual sense is signified the like as by number, namely, the
quality of the thing treated of; and that by man is signified
the reception of truth from spiritual affection, that is,
from good, and intelligence thence derived; and the like by
an angel; for man is an angel when he is in truths from
good, and also becometh an angel after death. The number
144000 signifies the like, for a greater or lesser number, if
from the same origin, has a similar signification; for a
greater number is applied, when a greater multitude is to be
expressed, or when it is to embrace many genera together;

as is the case with 144000, which embraces all the genera of truth from good; which are signified by twelve sealed out of every tribe; and as is the case with the measure of the wall which is said to be 144 cubits, because it includes both the gates and the foundations, which are 12 in number; for concerning the gates and foundations it is said, "*The New Jerusalem had a wall great and high, having twelve gates, and upon the gates twelve angels, and names written [upon them] which are [the names] of the twelve tribes of Israel. The wall had also twelve foundations, and in them the names of the twelve apostles of the Lamb, and the foundations consisted of twelve precious stones,*" Apoc. xxi. 19, 20, 21; whence it is evident, that as the New Jerusalem signifies the new church, the number 12 so often mentioned signifies the chief and primary constituent of the church, which is truth from good, for the all of the church is thence derived, truth having respect to the doctrine thereof, and good to a life according to doctrine; but the particular significations of the gates and foundations will be explained, when we come to treat upon that chapter. Inasmuch as the number 12 signifies all things, and is predicated of truths from good, and the New Jerusalem signifies the new church, therefore the measure of the city itself is also marked by the like number multiplied, in these words, "*The city lieth four-square, and the length as great as the breadth: and he measured the city with a reed in 12000 furlongs; the length and the breadth and the height thereof were equal,*" Apoc. xxi. 16; what is signified by the length and breadth and height in the spiritual sense will also be explained hereafter; by the city is understood, in that sense, the doctrine of the church; and by 12000 are understood all the truths thereof derived from good. The number 12 is also predicated of the fruits of the trees about the river, in these words, "*In the midst of the street thereof, and of the river, on this side and on that, was the tree of life bearing twelve fruits, yielding its fruit according to every month,*" Apoc. xxii. 2; inasmuch as by the streets of the city are signified truths of doctrine, by the river thence coming forth, intelligence, by the tree of life, the perception of truth grounded in good from the Lord, and by fruits, the good from which truths are derived, hence it is also evident, that twelve signify truths from good, by which is intelligence, and from which the church exists. Forasmuch as a representative church was to be instituted among the sons of Jacob, therefore it was provided by the Lord that his sons should be twelve, see Gen. chap. xxx. 32 to 35; chap. xxxi. 1 to 25; chap. xxxv. 22 to 26, that so all together might re-

present all things of the church, and each one somewhat in particular; hence it was that twelve tribes sprang from them, see Gen. xlix. 28, which likewise signify all things of the church, and each tribe some essential of the church; it is therefore said in what follows, that there were 12000 sealed out of every tribe, by whom are signified all who are in that essential of the church, or all who are in that kind of truth from good, for truth from good is what formeth the church with all, truth appertaining to doctrine, and good to life, as was said above; what is meant by truth from good, and the quality thereof, may be seen in the *Doctrine of the New Jerusalem*, n. 24. Inasmuch as the twelve tribes named from the twelve sons of Jacob represented the church, and all things appertaining to it, therefore the number 12, on account of such signification, was assumed on various occasions, as where it is said, that “*The princes of Israel were twelve in number*, Numb. i. 44. That those twelve princes brought to the dedication of the altar 12 chargers of silver, 12 silver bowls, 12 spoons of gold, 12 bullocks, 12 rams, 12 lambs, and 12 goats,” Numb. vii. 84, 87; by each of those things which they brought, is signified somewhat relating to truths from good. Hence also “*There were sent twelve men to explore the land of Canaan*,” Deut. i. 23; for by the land of Canaan is signified the church. For the same reason “*In the breast-plate of judgment, or in Urim and Thummim, there were twelve precious stones*,” Exod. xxviii. 21; chap. xxxix. 14; and by precious stones are signified truths from good. Therefore also there were “*twelve loaves disposed in two orders upon the table, which were called the bread of faces*,” Lev. xxiv. 5, 6; by the bread was signified the good of love, and by the table the reception thereof, thus also truth in general, this being the recipient of good. Again, “*Moses built an altar below Mount Sinai, and erected twelve statues for the twelve sons of Israel*,” Exod. xxiv. 4; for by altar is signified the good of the church, and by statues the truths thereof; whence by the altar and twelve statues together are signified all truths from good by which the church exists. Hence also, “*Twelve men carried twelve stones out of the midst of Jordan, which were set up in Gilgal, that they might be for a memorial to the sons of Israel. There were also placed twelve stones in the midst of Jordan in the places where the priests stood who bare the ark*,” Josh. iv. 1 to 9, 20; for by Jordan in the Word is signified introduction into the church, and by the stones thence and in the midst thereof are signified the truths of the church, by which is introduction. Therefore also “*Elias*

took twelve stones and built an altar," 1 Kings, vii. 25, 44; for by altar is signified the good of the church, and by stones are signified its truths. Thus also, "*Moses took twelve thousand of the sons of Israel and sent them with Phinehas against Midian, and they returned with great spoil, not one of them lacking,*" Numb. xxxi. 5, 6, 49; for by Midian are signified those who are in the knowledges of truth, but not in a life agreeable thereto, and therefore twelve thousand were sent against them; by the great spoil taken from them, is signified the like as by the raiment, silver and gold of which the sons of Israel deprived the Egyptians, Exod. iii. 22; chap. xii. 35, 36; and likewise by the unjust mammon, of which it is said that they should make to themselves friends, Luke xvi. 9; whereby are understood the knowledges of truth, which they possess in doctrine and not in life. On the same account also "*Solomon placed the brazen sea which he made, upon twelve oxen,*" 1 Kings, vii. 25, 44; by the brazen sea is signified truth from good, by the water therein, truth, and by the brass of which the sea was made, good; and by the twelve oxen are signified all goods and truths thence derived upon which they are founded. Hence also, "*Solomon made a throne of ivory, and to it six steps, and twelve lions standing upon them on either side,*" 1 Kings, x. 18, 19, 20; for by the throne of Solomon was signified judgment, which being from truths derived from good, therefore the divine truth from divine good was also thereby represented; by lions were signified the truths of heaven and the church in their power, and by twelve, all, as may be seen above, n. 253. Concerning Ishmael it is said, "*That he should be blessed, and should encrease; and that twelve princes should be born of him,*" Gen. xvii. 20; chap. xxv. 16; because by him was signified the external church with all its truths derived from good. Concerning Elisha, it is said, that "*Elias found him when he was ploughing [with] twelve yoke [of oxen], and himself among the twelve, and that then he cast upon him his mantle,*" 1 Kings, 19; this was done and said, because Elias and Elisha represented the Lord as to the Word, wherein are contained all truths from good, wherefore when that representation was transferred from Elias to Elisha, which was signified by his casting his mantle upon him, Elisha was seen ploughing with twelve yoke of oxen, and himself amongst the twelve, whereby is signified the formation of the church by truths grounded in good from the Word, as may be seen above, n. 395. It is said in a following chapter, that "*A woman was seen encompassed*"

with the sun, and the moon under her feet, and upon her head a crown of twelve stars," chap. xii. 1 ; this was seen, because by a woman is signified the church, and by stars, the knowledges of truth, by a crown, the good thereof, and by the head, intelligence. The twelve apostles of the Lord, also represented the same as the twelve tribes of Israel ; namely, all together represented the church, and each one of them some essential thereof, hence it is that they were twelve. From these considerations it may appear whence it is, and what is signified when it is said, that the New Jerusalem, by which is signified the church and its doctrine, had " twelve gates, and upon the gates twelve angels, and names written which are of the twelve tribes of Israel ; and that the wall had twelve foundations, and in them the names of the twelve apostles of the Lamb," Apoc. xxi. 19, 20, 21 ; where by twelve angels, twelve tribes, and twelve apostles, are not understood angels, tribes and apostles, but all things appertaining to the church. In like manner, it is said that " the apostles should sit upon twelve thrones, and should judge the twelve tribes of Israel," Matth. xix. 28 ; Luke xxii. 30 ; by which it is not meant that the apostles should sit upon twelve thrones, and judge the twelve tribes of Israel, but that the Lord alone should judge all by divine truth from divine good, as may be seen above, n. 9, 206, 253, 270, 297, 333. He who doth not know that twelve signify all things, cannot know the arcanum which is signified by there being " twelve baskets of fragments remaining of the five loaves and two fishes, with which the Lord fed five thousand men, besides women and children," Matthew xiv. 15 to 21 ; Mark vi. 37 to 44 ; Luke ix. 12 to 17 ; John vi. 9 to 13 ; where every thing even to the very numbers is significative ; the five thousand men besides women and children signify all of the church who are in truths from good, the men, those who are principled in truths, and the women and children, those who are principled in good ; the loaves signify the goods, and the fishes the truths, of the natural man, and the feeding thereof, spiritual nourishment from the Lord ; the twelve baskets of fragments, signify the knowledges of truth and good thence derived in all abundance and plenitude. Inasmuch as twelve signify all things, and are predicated of truths from good, which make the church, therefore " the Lord when He was twelve years old, left father and mother, and abode in the temple, sitting in the midst of the doctors, hearing them and asking them questions," Luke ii. 42 ; by which is understood the initiation and introduction of His

Human [Principle] into all things of heaven and the church, wherefore also He said when they found Him, "Did ye not know that it behoved Me to be in the things which are of My Father," ver. 49. Inasmuch as by the number twelve are signified all things, and it is predicated of truths from good, therefore the Lord said, "*Are there not twelve hours of the day, if any one walk in the day he stumbleth not,*" John xi. 9; by day is signified illustration in truths from good, and by the twelve hours of the day, all things appertaining to truth from good, and by walking is signified to live, hence by these words is signified in the spiritual sense, that he who liveth in any kind of truth from good, is in illustration, and doth not wander away into falses. For the same reason the Lord saith, "*Supposest thou that I cannot now ask My Father, and He will cause to assist Me more than twelve legions of angels,*" Matth. xxvi. 53; where by twelve legions of angels is understood the universal heaven, and more than they, signifies the Divine Omnipotence. From what has been adduced, it may now be evident, what is signified by a hundred and forty-four thousand out of all the tribes of Israel, namely, all who are in truths from good, and that twelve thousand out of each tribe, signify all who are in that kind of truth from good which is signified by the tribe mentioned; consequently that a hundred and forty-four thousand are not thereby meant, neither those who are literally of the tribe of Judah, of Reuben, of Gad, of Asher, of Naphtali, of Manasses, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin. It is moreover to be observed, that by all those, or by a hundred and forty-four thousand, are understood those who were taken up into heaven before the last judgment; and by those who are afterwards mentioned from verse 9 to the end of this chapter, are understood those that were reserved by the Lord unto the last judgment, and then first taken up into heaven, concerning whom see what was said above, n. 391, 392, 394, 397; for they who were in truths from good were all received into heaven before the judgment; but they who were in good, and not yet in truths, were reserved, and in the mean time instructed and prepared for heaven; these are to be further treated of hereafter. The former who were taken up into heaven before the judgment, are also signified in the xiv. chapter of the Apocalypse, "*I saw a Lamb standing upon Mount Zion, and with Him a hundred and forty-four thousand, having the name of the Father written in their foreheads,*" verse 1;

concerning whom it is said, "*that no one could learn the song, but the hundred and forty-four thousand bought from the earth; these are they who are not polluted with women, for they are virgins, bought from men, the first-fruits to God and the Lamb,*" verse 3, 4: the same are also understood by those who are of the first resurrection, as the latter, or they who were reserved, are understood by those of the second resurrection, Apoc. xx. 4, 5, 6.

431. Hitherto it hath been shewn that the number twelve signifies all things, and that it is predicated of truths from good; it now remains to be shewn, that the twelve tribes signify all things of the church, and each tribe some universal and essential [principle] of the church. As a representative church was to be instituted with the sons of Jacob, it was therefore provided by the Lord, that his sons should be twelve in number, and that significative names should be given to them, that the twelve tribes descended from them, being distinguished by the same names, might signify all things appertaining to the church which they represented, and each tribe, some universal essential thereof; what therefore each tribe signified and represented will be explained in what follows; and inasmuch as all things of the church have reference to truths from good, therefore also the twelve tribes signified truths from good in the whole complex. The reason of their being called tribes was, because the two expressions which are used in the original or Hebrew tongue to express tribes, signify a sceptre, and a staff, and by a sceptre is signified the divine truth as to government, and by a staff, the divine truth as to power: by reason of this derivation and signification it was also commanded, when the people murmured against Moses and Aaron, on account of the government and power exercised over them, that "*the princes of all the tribes should set their staves in the tent of the assembly, and the staff of Levi in the midst of them, upon which was written the name of Aaron, which blossomed with almonds,*" Numb. xviii. 18 to 23; for by staves, as was said, was signified the same as by tribes, and by the staff of Levi, upon which was written the name of Aaron, the same as by the tribe of Levi and by Aaron as high-priest, namely, the good of charity towards the neighbour and the good of love to the Lord, by the tribe of Levi, the good of charity, and by Aaron the priest, the good of love; wherefore this staff was set in the midst, and blossomed with almonds; to be set in the midst signifies that all things are thence derived, see above n. 213,

and almonds signify the goods of life. Inasmuch as the twelve tribes signified all things of the church, or truths from good in the whole complex, therefore "*the breast-plate of Aaron, which was called Urim and Thummim, was made of twelve precious stones, under which were the names of the tribes, or of the twelve sons of Israel,*" Exod. xxviii. 15 to 30; chap. xxxix. 8 to 21, 29; that responses were thereby given out of heaven, is well known, but from what origin, hath not been as yet revealed, and therefore it shall be explained: all light in the angelic heaven proceedeth from the Lord as a sun, wherefore that light in its essence is divine truth, from which is derived all the intelligence and wisdom of the angels, and also of men in things spiritual; this light in heaven is modified into various colours, according to the truths from good which are received; hence it is that colours in the word, by virtue of their correspondence, signify truths from good; and therefore also responses were given by a resplendence from the colours of the stones which were in the Urim and Thummim, and at the same time either by a living voice or by a tacit perception corresponding to the resplendence; hence it is evident, that the twelve tribes, whose names were engraven therein, have a similar signification: but upon this subject more may be seen in the *Arcana Cælestia*, viz. that colours in heaven are from the light there, and that they are modifications and variegations thereof according to reception, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; thus that they are appearances of truth from good, and signify such things as appertain to intelligence and wisdom, n. 4530, 4677, 4922, 9466: that colours, in proportion as they are derived from red, signify good, and in proportion as they are from white, truth, n. 9476: that stones in general signify truths, n. 643, 1298, 3720, 6426, 8609, 10376: that precious stones signify truths from good, thus twelve precious stones, all truths from good in heaven and the church, n. 9863, 9865, 9868, 9873, 9905: that the breast-plate of judgment which was upon the ephod, and was called Urim and Thummim, signifies in general truth shining forth from divine good, n. 9823: that Urim denotes fire shining or giving light, and Thummim, resplendence, in the angelic tongue, and integrity in the Hebrew tongue, n. 9905: that hence the Urim and Thummim from correspondence signifies the resplendence of divine truth from divine good in ultimates, n. 9905: that responses were there given by the variegations of light from the precious stones, and at the same time either by a living

voice or by tacit perception, n. 3862 : that the names of the twelve tribes were engraved thereon, because they signified all the divine truths of heaven and the church, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905 ; besides further particulars, n. 9863, 9864, 9866, 9891, 9895. Inasmuch as all power appertains to truths from good, or to good by truths, therefore also “ *the names of the twelve tribes were engraved upon the two onyx stones, six upon each, and placed upon the two shoulders of the ephod with which Aaron was cloathed,*” Exod. xxviii. 9 to 14 ; chap. xxxix. 6 to 7 ; whereby was signified the power of divine truth from divine good, and thence the power given to those who receive divine truth in the good of love ; for by the onyx-stones were signified truths from the good of love ; by the shoulders, power, and by the twelve tribes, all who are in truths from good. That all power appertains to divine truth from divine good, and that power is thence communicated to those who receive it, may be seen above, n. 209, 333 ; and in the work concerning *Heaven and Hell*, n. 228 to 233 ; that shoulders signify power of every kind, see *Arcana Cælestia*, n. 4931 to 4937, 4836. That tribes signify all things appertaining to the church, may appear from the following passages, as in Matth. “ *Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail ; and they shall see the Son of Man coming in the clouds of heaven with power and glory,*” xxiv. 30 ; and in the Apoc. “ *Behold He cometh with clouds, and every eye shall see Him, and they who pierced Him, and all the tribes of the earth shall wail over Him,*” i. 7 ; by which is signified, that at the end of the church the Lord would reveal Himself in the Word by means of the internal sense, and that all who are in truths from good would acknowledge Him, and that they also would see Him who are in falses from evil, see above, n. 37, 38, 39 ; by all the tribes of the earth wailing, is signified that all truths from good will perish, and that falses from evil will succeed, the tribes of the earth denoting all who are of the church, and also all things of the church. Again in Matth. “ *Jesus said to the disciples, verily I say unto you, that ye who have followed Me in the regeneration, when the Son of Man shall sit upon the throne of His glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel,*” xix. 28 : and in Luke, “ *Ye shall eat and drink upon My table in My kingdom, and ye shall sit upon thrones judging the twelve tribes of Israel,*” xxii. 30 ; no one can understand what is here meant, unless he knows, from the

spiritual sense, what is understood by apostles, by thrones, and by the tribes of Israel; who cannot discern that the apostles are not to judge, but the Lord alone, for every man is judged according to his life, and the lives of all can be known to none but the Lord alone, and not even the life of one to the apostles? but in the spiritual sense, by the twelve apostles are signified all truths from good, by sitting upon thrones is signified judgment, and by the twelve tribes of Israel are signified all who are of the church; wherefore the signification of the whole is, that the Lord will judge all from divine truth, and according to the reception thereof in good. This signification of the apostles and of the tribes of Israel, is further manifest from these words in the Apoc. "*The New Jerusalem had a wall great and high, having twelve gates, and upon the gates twelve angels, and names written which are of the twelve tribes of the sons of Israel, and the wall had twelve foundations, and in them the names of the twelve apostles of the Lamb,*" xxi. 12, 14; by the New Jerusalem is not here understood any New Jerusalem, neither by its wall and gates are understood a wall and gates, nor by the twelve tribes and apostles, twelve tribes and apostles; that other things entirely are signified by each expression, is evident from this consideration alone, that by the New Jerusalem is understood a new church as to doctrine, wherefore by angels, tribes, and apostles, are signified such things as appertain to that new church, all which have reference to truth and to good, and to their conjunction, consequently to truths from good; but these things may be seen summarily explained in the *Doctrine of the New Jerusalem*, n. 1, and will be further treated of in the following parts of this work. So in David, "*Jerusalem is built as a city that is compact together, thither the tribes go up, the tribes of Jah, the testimony of Israel, to confess to the name of Jehovah,*" Psalm cxxii. 4; here also by Jerusalem is signified the church as to doctrine, which is said to be built as a city that is compact together, when all the doctrines thereof are in agreement and unanimous, and when they mutually respect the Lord and love to Him derived from Him as their beginning and end; it is said to be built as a city, because a city signifies doctrine, the truths of doctrine which respect the Lord, are signified by the tribes of Jah, tribes signifying truths, and the tribes of Jah, truths from good, which are from the Lord; worship thence derived is signified by confessing to the name of Jehovah. Forasmuch as by Israel is signified

the church which is in truths from good, therefore Israel in the Word is called "*the tribe of inheritance*," Isaiah lxiii. 17; Jerem. x. 16; chap. li. 19; Psalm lxxiv. 2. And forasmuch as by Egypt are signified the scientific truths which are in the natural man, and truths from good which are the truths of the spiritual man are founded upon them, therefore "*Egypt is called the corner-stone of the tribes*," Isaiah xix. 13; the corner-stone signifying the foundation, as may be seen above n. 417. And forasmuch as by the land of Canaan is signified the church, and by the twelve tribes, all things appertaining to the church, and by each tribe, some universal and essential [principle] of the church, therefore that land was divided amongst the tribes, see Numb. xxvi. 5 to 56; chap. xxxiv. 17 to 28; Joshua, chap. xv. seq. This is also manifest in Ezekiel, where a new earth is treated of, by which is signified the new church to be established by the Lord, and it is predicted and delineated how it should be distributed for an inheritance, according to the twelve tribes of Israel, chap. xlvii. 13, 20; which tribes also are recounted by name, chap. xlviii. verse 1 to end: that the twelve tribes of Israel are not there understood as being to inherit the earth, nor any tribe there named, is very evident; for eleven tribes were dissipated, and every where mixed with the Gentiles, and yet it is expressed what angle or what quarter should be inherited by Dan, by Asher, by Naphtali, by Manasseh, by Ephraim, by Reuben, by Judah, by Benjamin, by Simeon, by Issachar, by Zebulon, by Gad; from which it may appear, that by the earth or land is there understood the church, by the twelve tribes, all things appertaining to the church, and by each one of them, some universal essential of the church. The case is the same with respect to the twelve tribes recounted in this chapter of the Apocalypse, where it is said that twelve thousand were sealed and saved out of every tribe; that by twelve thousand are there signified all persons and all things belonging to the church, may be seen explained in the article preceding; but what universal essential [principle] is signified by each tribe will be explained presently. Nearly similar things are said concerning the church among the ancients, which was before the Israelitish church: thus in Moses, "*Remember the days of eternity, understand the years of generation and generation, ask thy father, who will declare unto thee, thine elders who will tell thee, when the Most High gave to the nations an inheritance, when He separated the sons of man, He appointed*

the boundaries of the people according to the number of the sons of Israel," Deut. xxxii. 7, 8; these things are said concerning the churches which were before the church that was instituted with the sons of Israel, concerning which see the *Doctrine of the New Jerusalem*, n. 247; the most ancient church, which was before the flood, and was a celestial church, being principled in the good of love to the Lord, is understood by the days of eternity, when the Most High gave to the nations an inheritance, when He separated the sons of man, nations signifying those who are in the good of love, see above, n. 331, and the sons of man those who are in truths from good, see also above, n. 63, 151; the ancient church, which was after the flood, and was a spiritual church, is understood by the years of generation and generation, when the Most High appointed the boundaries of the people according to the number of the sons of Israel, people signifying those who are in spiritual good, which is the good of neighbourly love or charity, see above, n. 331, and the number of the sons of Israel signifying the same as the twelve tribes, according to which the inheritances were given, as above in Ezekiel. Two arcana concerning the twelve tribes are here observable; I. That their ordinations or arrangements were representative of the arrangements of the angelic societies in the heavens; whence it is that they represented all things of the church, for heaven and the church act as one: II. That the representation of heaven and the church is determined according to the order in which they are named; and that the first name or first tribe is the index, from which the things which follow are determined, consequently from which the things of heaven and the church are determined with a variety. First, that the arrangements of the twelve tribes of Israel represented the arrangements of the angelic societies in the heavens, and consequently heaven itself, inasmuch as heaven consists of the angelic societies, may appear from this consideration, that every tribe represented, and thence signified, some universal essential of the church, and that the twelve tribes taken together represented all things appertaining to the church, and that the church instituted with the sons of Israel was a representative church, wherefore the whole nation distributed into twelve tribes represented the church in the whole complex, consequently heaven also, forasmuch as the same goods and truths which constitute the church constitute also heaven, or those which constitute heaven constitute also the church, as may be seen in the work concerning

Heaven and Hell, n. 57: the arrangements of the twelve tribes of Israel according to the arrangements of the angelic societies of heaven, consequently according to the form of heaven, appear extant in their encampments described by Moses, viz. that “*to the east encamped the tribes of Judah, Issachar, and Zebulon; to the south, the tribes of Reuben, Simeon, Gad; to the west, the tribes of Ephraim, Manasseh, and Benjamin; and to the north, the tribes of Dan, Asher, and Naphtali; and the tribe of Levi in the midst of the camp: and that they also went forward in the like order,*” Numb. ii. 1 to end. He who knows who and of what quality they are who dwell in the eastern quarter in heaven, and who and of what quality they are who dwell in the southern, western, and northern quarters, and who knows at the same time who and of what quality they are who are signified by each tribe, may know the arcanum why the tribes of Judah, Issachar and Zebulon encamped to the east; why the tribes of Reuben, Simeon and Gad encamped to the south, and so forth; for the sake of illustration we shall only mention concerning the tribes of Judah, Issachar, and Zebulon, who were encamped to the east; by the tribe of Judah is signified the good of love to the Lord, by the tribe of Issachar, the truth of that good, and by the tribe of Zebulon, the marriage of good and truth, which is also called the celestial marriage: they also, who dwell in the eastern quarter of heaven, are all in the good of love to the Lord and in truths from that good, and thence in the celestial marriage; the rest of the tribes are to be understood in like manner: that all in heaven have their habitation, according to their quality, in the four quarters, and that the quarters there are not like the quarters in our solar world, may be seen in the work concerning *Heaven and Hell*, n. 141 to 153. Inasmuch as the encampments of the sons of Israel represented the arrangements of the angelic societies in heaven, therefore Balaam, when he saw their encampments in the spirit, saw as it were heaven, and prophesied and blessed them, concerning which it is thus written in Moses, “*Balaam directed his face towards the wilderness, and when he lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered a prophetic enuntiation and said, how good are thy tabernacles O Jacob, thy dwelling places O Israel; as valleys are they planted, as gardens near a river,*” Numb. xxiv. 1, 2, 3, 4: that Balaam then saw the encampments of the sons of Israel, according to the tribes arranged as above, is evident, for it is said, that he directed his face

towards the wilderness, and saw Israel dwelling according to their tribes; and because he then saw the order of heaven in them, therefore the spirit of God came upon him, and he prophesied and said, How good are thy tabernacles, O Jacob, and thy dwelling places, O Israel; tabernacles and dwelling places signifying habitations such as are in the heavens; tabernacles, the habitations of those who are in the good of love, and dwelling places, of those who are in truths from that good; the fructifications of good, and the multiplications of truth, and intelligence and wisdom thence derived, are signified by as valleys are they planted, as gardens near a river; for all good and truth thence derived flows according to the form of heaven, as may be seen from what is said in the work concerning *Heaven and Hell*, where the form of heaven and the consociations and communication therein are treated of, n. 200 to 212. SECONDLY, that the representation of heaven and the church is determined according to the order in which the tribes are named, and that the first name or first tribe is the index from which all things which follow are determined, consequently all things of heaven and the church with variety; this arcanum cannot be comprehended without difficulty, except by those who are in a spiritual idea, nevertheless it shall be briefly explained; for example, suppose the tribe of Judah be the first which is named; inasmuch as by this tribe is signified the good of love, thence the significations of the rest of the tribes which follow are determined from the good of love as their first principle, and this with variety according to the order in which they are named; for each of the tribes signifies some universal of the church, and the universal admits into itself specific varieties, thus a variety according to the first [principle] from which it descendeth; wherefore when Judah is first, all things which follow in the series derive their spiritual sense specifically from the good of love, which is signified by that tribe: so if the tribe of Reuben be named in the first place, by which is signified truth in the light, and the understanding of truth, the rest of the tribes which follow derive thence their significations concordant and coincident with the universal which each signifies; the case herein is comparatively as with colours, which appear tinged from the first colour, which diffuseth itself into the rest and variegates their appearance; from a proper comprehension of these things, it may appear whence it was that responses were given by the Urim and Thummim upon every occasion, for there was a resplendence through the precious stones from

the origin of colour from that stone, under which was the name of some tribe, from which the determination commenced; the colours of the stones also corresponded to the universals signified by the tribes that were inscribed; when this is known, and at the same time the universal which every tribe signifies, it may in some degree be perceived, by virtue of a spiritual illustration, what the tribes signify in their series according to which they are named in the Word; as what they signify in the series in which they were born, in which they follow in this order, "Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin," Gen. chap. xxix. and xxx. and xxxv. 18; likewise, what they signify in the series when they journeyed into Egypt, in which they are mentioned in this order, "Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Joseph, Benjamin, Dan, Naphtali," Gen. xlv. 9 to 21; likewise in the series according to which they were blessed by Israel their father, on which occasion they are named in this order, "Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin," Gen. xlix. also, when they were blessed by Moses, in this order, "Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulon, Gad, Dan, Naphtali, Asher," Deut. xxxiii. where Simeon and Issachar are wanting, and Ephraim and Manasseh substituted in their place; and what is signified by those tribes in the series mentioned in other places, as in Gen. xxxv. 23 to 26; Numb. i. 5 to 16; chap. vii. 1 to end; chap. xiii. 4 to 15; chap. xxvi. 5 to 56; chap. xxxiv. 17 to 28; Deut. xxvii. 12, 13; Joshua, chap. xv. to chap. xix. and Ezek. xlviii. 1 to end. That the twelve tribes have a various signification, according to the order in which they are named, and thus signify all things appertaining to heaven, with variety, may be seen in the *Arcana Cœlestia*, n. 3862, 3926, 3939, 4603, and following numbers, 6337, 6640, 10335. But what they signify in the series, according to which they are named in this chapter of the Apocalypse, will be shewn below; the order according to which they are here named, is this, Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulon, Joseph, Benjamin; Dan and Ephraim being passed by or not named.

432. Verse 5. *Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand.* Of the tribe of Judah were sealed twelve thousand, signifies love to the Lord, and that all who are in that love are in heaven, and

come into heaven; of the tribe of Reuben were sealed twelve thousand, signifies the light of truth from that good, and that all who are in that light are in heaven, and come into heaven: of the tribe of Gad were sealed twelve thousand, signifies the good of life thence derived.

433. "Of the tribe of Judah were sealed twelve thousand." —That hereby is signified love to the Lord, and that all who are in that love are in heaven, and come into heaven, appears from the representation and consequent signification of Judah and his tribe, as denoting love to the Lord, concerning which we shall speak presently; and from the signification of twelve thousand, as denoting all and all things, concerning which see above n. 430, in this case, all who are in that love; and from the signification of the sealed, as denoting those who are distinguished and separated from those who are in evil, consequently those who are in good, concerning which also see above n. 427; that they denote those who are in heaven and come into heaven, follows of consequence, for they were sealed in their foreheads, that is, separated from the evil, for they are those who are mentioned in the xivth chap. of the Apoc. where it is said, "*Lo, a Lamb standing upon Mount Zion, and with Him one hundred and forty-four thousand, having the name of the Father written in their foreheads; these are they who are not polluted with women, for they are virgins, bought from among men, first-fruits to God and the Lamb,*" verse 1, 3, 4; where by Mount Zion is signified heaven, where there is love to the Lord; for all who are signified by the twelve thousand out of every tribe, or by the one hundred and forty-four thousand sealed in their foreheads, are they who acknowledge the Lord and love Him; wherefore the first tribe which is named is the tribe of Judah, and by that tribe is signified love to the Lord; for, as was said above, the representation of heaven falls according to the order in which the tribes are named, and from the first name, or the tribe first mentioned, the determinations and significations of those that follow flow with variety; moreover, no one is admitted into heaven but by the Lord, for the universal heaven is His, wherefore no one can be there or come there unless he acknowledge Him and love Him; to love Him is not to love Him as to person, but to live according to His precepts, as the Lord plainly teacheth in these words in John, "*In that day ye shall know that I am in My Father, and ye in Me, and I in you: he who hath My precepts and doeth them, he it is who loveth Me: if a man love Me he will keep My word, and*

My Father will love him, and We will come unto him, and make our abode with him: he who loveth Me not doth not keep My words," xiv. 20, 21, 23, 24; the reason why it is said that they love the Lord who do and keep His precepts and words is, because His precepts and words signify divine truths, and all divine truth proceedeth from Him, and that which proceedeth from Him is He; wherefore when man is in divine truth as to life, then the Lord is in him, and he in the Lord; hence it is said, ye in Me and I in you, and that He will come and make His abode with him; this therefore is to love the Lord; to love denotes also to be conjoined, for love is spiritual conjunction, and conjunction is effected by the reception of divine truth in doctrine and life. Before it is shown from the Word, that by Judah, or by the tribe named from Judah is signified love to the Lord, it shall be explained what Judah signifies in the Word in every sense: in the supreme sense, Judah signifies the Lord as to celestial love; in the internal sense, the celestial kingdom of the Lord, and the Word, and in the external sense, doctrine from the Word such as appertains to the celestial kingdom; and inasmuch as in the supreme sense the Lord is signified as to celestial love, and in the internal sense the celestial kingdom, therefore love to the Lord is also thereby signified, for this love is reciprocal with man, and ruleth in the celestial kingdom of the Lord. There are two kingdoms into which the universal heaven is distinguished, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of those who are principled in love to the Lord, and the spiritual kingdom of those who are principled in love towards the neighbour; hence it is evident, what is understood by celestial love, and what by spiritual love; but concerning these kingdoms, see the work concerning *Heaven and Hell*, n. 20 to 28. The Jews and Israelites represented these two kingdoms, the Jews, the celestial kingdom, and the Israelites, the spiritual kingdom. The ground and reason why Judah also signifies the Word is, because the Lord is the Word, and assumed the Human [Principle] in that tribe, that He might be the Word as to the Human [Principle] also according to what is thus written in John, "*In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt amongst us,*" i. 1, 14; the Word signifies the Lord as to divine truth proceeding from His divine love; hence it is, that they who love the divine truth which is in the Word, by doing it, are in the love of the

Lord. That the Lord as to celestial love, and thence love to the Lord, and also the Word, are signified by Judah, may appear from the following passages; in Moses, "*Thou Judah, thy brethren shall celebrate thee; thy hand [shall be] in the neck of thine enemies: the sons of thy father shall bow down to thee. The whelp of a lion is Judah, from the prey my son, thou art gone up: he bowed himself, he couched as a lion, and as an old lion, who shall raise him up. The sceptre shall not be removed from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him [shall be] the obedience of the people: he bindeth to the vine his ass, and to the noble vine the son of his she-ass; he washeth his garment in wine, and his covering in the blood of grapes: his eyes are red with wine, and his teeth white with milk,*" Gen. xlix. 8 to 12; by Judah is here described, in the spiritual sense, the celestial kingdom of the Lord, and the Lord Himself as to celestial love; celestial love is the love of the Lord received in the celestial kingdom, and spiritual love is the love of the Lord received in the spiritual kingdom: the following things are signified by the above words; thy brethren shall celebrate thee, signifies the eminence of the celestial church above the rest, for the brethren or tribes named from the sons of Jacob, who were his brethren, signify the church; thy hand shall be in the neck of thine enemies, signifies that the infernal and diabolic throng shall be expelled and withheld, enemies denoting those who are from hell; the sons of thy father shall bow down to thee, signifies the submission of all the truths of the church; to bow down is to submit themselves, and the sons of the father denote all truths of the church, for all the truths of the church are implanted in those who are in love to the Lord and thence in the celestial kingdom; the whelp of a lion is Judah, signifies innocence with innate powers, for love to the Lord viewed in itself is innocence, and this is signified by whelp, and innate powers by a lion; from the prey my son, thou art gone up, signifies the liberation of many from hell; he bowed himself, he couched as a lion, and as an old lion, signifies the good of love and truth thence derived in its potency, for to bow himself, when predicated of a lion, denotes to put himself into potency; who shall rouse him, signifies his safety wherever he is, and that he cannot be moved by the hells; the sceptre shall not be removed from Judah, signifies that power shall not recede from the good of celestial love; nor a legislator from between his feet, signifies, nor the truth of the Word from its ultimate sense; until Shiloh come, sig-

nifies the advent of the Lord, and tranquillity of peace on the occasion; and to Him shall be the obedience of the people, signifies truths from Him, and conjunction by them; he bindeth to the vine his ass, signifies the external church, and the truths thereof from the Lord; and to the noble vine the son of his she-ass, signifies the internal church, and truths thereof from the Lord; he washeth his garment in wine, signifies the external or natural Human [Principle] of the Lord, which is divine truth from His divine love; and his covering in the blood of grapes, signifies the internal or rational Human [principle] of the Lord, which is divine good from His divine love; his eyes are red with wine, signifies that the internal or rational human is nothing but good; and his teeth white with milk, signifies that the external or natural human is nothing but the good of truth: thus from every thing contained in this description, it may appear, that by Judah is not understood Judah, but somewhat eminently celestial, which is thus described; but the particulars may be seen more fully explained, in the *Arcana Cœlestia*, n. 6363 to 6387. So in Ezekiel, “*Thou son of man, take to thee one [piece of] wood, and write upon it, for Judah and the sons of Israel and his companions; afterwards take one [piece of] wood, and write upon it, for Joseph, the wood of Ephraim, and all the house of Israel; afterwards conjoin them, one with the other to thee into one [piece of] wood, that both may be one in My hand: I will take the wood of Joseph, which is in the hand of Ephraim, and of the tribes of Israel his companions, and I will bring upon it with the wood of Judah, and I will make them into one wood. I will take the sons of Israel from amongst the nations whither they have gone away, and I will gather them from round about, and I will bring them upon their own land, and I will make them into one nation upon the land in the mountains of Israel, and they shall all have one king for a king; they shall not be two nations any more, neither shall they be divided into two kingdoms any more again; My servant David shall be king over them, that they may all have one shepherd, and that they may walk in My judgments, and keep My statutes, and do them; then will I dwell upon the land, which I have given to My servant Jacob, in which your fathers dwelt, and they shall dwell upon it, they and their sons, and their son’s sons even to eternity, and David My servant shall be a prince to them to eternity; and I will make a covenant of peace with them, it shall be with them a covenant of eternity, and I will give them, and I will multiply them, and I will set My sanctuary in the midst*

of them to eternity; so shall my dwelling-place be with them, and I will be to them for a God, and they shall be to me for a people," xxxvii. 16, 17, 19, 21, 22, 25, 26, 27; what these words signify, no one can know, if he doth not know what Judah and Israel, and what Joseph and Ephraim, signify; that Judah and Israel are not meant, neither Joseph and Ephraim, is evident, for it is said, that the tribes of Israel dispersed among the nations shall be gathered together and brought upon the land of Canaan, and that David shall be their king and prince, and that they shall dwell with him to eternity; who doth not know that the tribes of Israel cannot be gathered together, and that David will not be any more a king over them; wherefore it is to be noted what is signified in the spiritual sense by Judah, what by the sons of Israel, also what by Joseph and Ephraim, and likewise what by David, and what by the land of Canaan; by Judah therefore, in the spiritual sense, is signified the celestial kingdom of the Lord; by the sons of Israel, the spiritual kingdom of the Lord; by Joseph and Ephraim, and by the tribes of Israel that are dispersed, and are to be gathered together, are understood those who are beneath those kingdoms, inasmuch as they are neither celestial nor spiritual, but natural, and notwithstanding are in the good of life according to their religious principles; these are also meant by the Lord in John, "*Other sheep also I have, which are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one flock and one shepherd,*" x. 16; for these were not in heaven before the advent of the Lord, but were introduced by Him after He glorified His Humanity, the reason whereof was, because the Divine Proceeding could not before be extended to them; when this is apprehended, and also that by David is understood the Lord as to the divine truth proceeding from His Divine Human [Principle] it may be known what is signified by all the particulars of the above passage viewed in their series; the reason why they were written upon two [pieces of] wood, and the two [pieces of] wood conjoined into one wood, was, because by wood is signified the good of life, and all conjunction in heaven is effected by good, and according thereto; that wood signifies the good of life, may be seen in the *Arcana Cœlestia*, n. 643, 2724, 3720, 8354. Again in Isaiah, "*When the Lord shall lift up a sign to the nations, and shall gather together the outcasts of Israel and collect the dispersed of Judah from the four wings of the earth: then the emulation of Ephraim shall depart, and the enemies of Judah shall be cut*"

off; Ephraim shall not emulate with Judah, and Judah shall not straiten Ephraim; but they shall fly into the shoulder of the Philistines towards the sea," xi. 12, 13, 14; speaking of the salvation of the gentiles or nations, which also are signified by the outcasts of Israel and the dispersed of Judah, for it is said, that the Lord shall lift up a sign to the nations; by the outcasts of Israel are understood those who are not in truths but still in the desire of learning them, and by the dispersed of Judah are understood those who are in the good of life and thereby in love to the Lord, for they who love to do good, love the Lord, for the Lord is in that good, inasmuch as it is from Him; by Ephraim is understood the intellectual principle, in this case in agreement with the good of love; that they shall not be in discord with each other, is understood by the emulation of Ephraim shall depart, Ephraim shall not emulate with Judah, and Judah shall not straiten Ephraim; that they shall be separated from those who are in faith separate from charity, is signified by, they shall fly into the shoulders of the Philistines towards the sea, the Philistines towards the sea denote those who separate faith from charity or from the good of life, the sea is the ultimate of heaven, and to fly into the shoulder denotes to reject and to separate themselves. Again in Zechariah, "*Exult O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh to thee, He is just and faithful: I will bend to me Judah, I will fill Ephraim the bow, and I will stir up thy sons O Zion,*" ix. 9, 13; these things are said concerning the coming of the Lord and the establishment of the church by Him with those who are in the good of love and in the truths of doctrine thence derived; the daughter of Zion and the daughter of Jerusalem signify the church appertaining to them; thy King who cometh just and faithful is the Lord, from Whom is the good of love and truth of doctrine; I will bend to Me Judah, I will fill Ephraim the bow, signifies the establishment of the church with those who are in the good of love to the Lord, and in truths of doctrine thence derived; by Judah are here understood those who are in the good of love to the Lord, and by Ephraim the truths of doctrine, for Ephraim signifies the intellectual principle of the church, and bow, the doctrine of truth, see above n. 357; the sons of Zion denote such: that the Jewish nation is not here understood by Judah, nor Ephraim by Ephraim is evident, for the church of the Lord is not established, because not received, with the Jewish nation, and the tribe of Ephraim did not then exist.

Again in the same Prophet, "*Jehovah Zebaoth shall visit His flock, the house of Judah, and shall set them as the horse of His glory in the war; from Him [is] the corner [stone] from Him [is] the key, from Him [is] the bow of war: I will render powerful the house of Judah, and I will keep the house of Joseph, and I will cause them to dwell; hence they shall be as the mighty Ephraim, and their heart shall be glad as with wine,*" x. 3, 4, 6, 7; by the house of Judah is here also understood the celestial kingdom of the Lord, which consisteth of those who are principled in love to Him, and by Ephraim are understood those who are in truths of doctrine thence derived; for all who are in the celestial kingdom of the Lord are in truths of doctrine, inasmuch as they have truths as it were implanted and inscribed in their hearts, as may be seen in the Work concerning *Heaven and Hell*, n. 25, 26; the remainder of this passage may be seen explained above, n. 355, 376. So again, "*Be joyful and be glad O daughter of Zion, behold I come to dwell in the midst of thee; then shall many nations adhere to Jehovah in that day, and they shall be to Me a people; Jehovah shall make Judah an inheritance for Himself, His portion upon the land of holiness, and He shall choose again Jerusalem,*" ii. 14, 15, 16; that the Jewish nation is not here understood by Judah, nor Jerusalem by Jerusalem, is also very evident, for the subject treated of is concerning the advent of the Lord, at which time that nation altogether receded, and Jerusalem was afterwards destroyed; and yet it is said, that Jehovah would make Judah an inheritance for Himself, and His portion upon the land of holiness, and that He would again choose Jerusalem; wherefore by Judah are understood those who are in love to the Lord, and by Jerusalem is understood the church as to doctrine appertaining to them. So in Nahum, "*Lo upon the mountains the feet of Him that publisheth glad tidings, that proclaimeth peace; keep thy feasts O Judah, perform thy vows, for Belial shall no more pass through thee, he shall be utterly cut off,*" ii. 15; treating also of the Lord, whose coming is understood by, Lo upon the mountains the feet of Him that publisheth glad tidings, that proclaimeth peace; by keeping feasts and performing vows is signified to rejoice in His coming, and then to worship Him; by Belial shall no more pass through Judah, he shall be utterly cut off, is signified that there shall be no more evil with them, because they are in the Lord; these things could not be said of the Jewish nation, but of those who are in love to the Lord, whence it is evident, that such are understood by Judah.

Again in Malachi, "*I send My angel, who shall prepare the way before Me, and suddenly the Lord shall come to His temple; then the meat-offering of Judah and Jerusalem shall be sweet to Jehovah, according to the days of the age, and according to the former years,*" iii. i, 4; that these words relate to the advent of the Lord, and that by the angel who shall prepare the way before Him, is understood John the Baptist, is well known in the church; that the meat-offering of Judah and Jerusalem shall then be sweet to Jehovah, signifies that there shall then be acceptable worship from the good of love to the Lord, such worship being signified by the meat-offering of Judah; that the worship of the Jewish nation and of Jerusalem was not then acceptable is manifest, for they did not acknowledge the Lord, but altogether rejected Him; according to the days of the age, and according to the former years, signifies according to the worship in the ancient churches, the most ancient church which was before the flood, and was principled in love to the Lord, being signified by the days of the age, or of eternity, and the ancient church which was after the flood, and was a spiritual church, being signified by the former years. Again in Joel, "*It shall come to pass in that day the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters: and a fountain shall go forth out of the house of Jehovah, and shall water the river of Shittim, Egypt shall be a waste, and Edom a wilderness of waste, for the violence of the sons of Judah, whose innocent blood they shed in their land: and Judah shall sit to eternity, and Jerusalem to generation and generation,*" iv. 18, 19, 20; in this passage also the advent of the Lord is treated of, and the new heaven and new earth to be then established; by the mountains dropping new wine is signified that there shall be all truth from the good of love, that mountains signify the good of love, see above n. 405, and that wine and new wine signifies truth, see also above, n. 376; by the hills flowing with milk, is signified that there shall be spiritual life from the good of charity towards our neighbour; and by all the rivers of Judah flowing with waters, is signified that truths producing intelligence shall be drawn from singular the things of the Word; by the fountain going forth out of the house of Jehovah and watering the river of Shittim, is signified that the truth of doctrine shall be revealed out of heaven from the Lord, which shall illustrate those who are in knowledges and sciences; Egypt shall be a waste and Edom a wilderness of waste, signifies that false principles

and evils of the love of self, both from the natural man, shall be destroyed; for the violence of the sons of Judah, whose innocent blood they shed in their land, signifies by reason of the falsified truths and adulterated goods of the Word, which they corrupted and destroyed; Judah shall sit to eternity, and Jerusalem to generation and generation, signifies that the Word and the doctrine of genuine truth thence derived shall remain to eternity with those who are in love to the Lord; hence also it is evident, that Judah is not meant by Judah, nor Jerusalem by Jerusalem. Again, in the same prophet, "*O Tyre and Zidon, and all the borders of the Philistines, quickly will I bring back retribution upon your head, because ye have taken my silver and my gold, and have carried into your temples the desirable things of my goods; and the sons of Judah, and the sons of Jerusalem have ye sold to the sons of the Grecians, that ye might remove them far from their borders,*" iv. 4, 5, 6; by Tyre and Zidon, and by the Philistines, are understood those who have falsified the truths and goods of the Word; my silver and my gold signify those truths and goods, and to carry them into their temple signifies to falsify and profane them; to sell the sons of Judah and the sons of Jerusalem to the sons of the Grecians, signifies to pervert and falsify all the truths and goods of the Word, the sons of Judah denoting the goods of the Word, the sons of Jerusalem, the truths thereof, and the sons of the Grecians, falses; to remove them far from their borders, signifies far from essential truths: they who are unacquainted with the spiritual sense of the Word, may suppose that they who were in Tyre and Zidon, and in Philistea, sold the sons of Judah and of Jerusalem to the Grecians, whereas this is a prophecy, in which the nations which are named signify things relating to the church. Again in Jeremiah, "*In those days the house of Judah and the house of Israel shall go, and shall come together from the land of the north upon the land which I made for your fathers to inherit,*" iii. 18; treating also concerning the advent of the Lord, and the new church from Him; His advent is understood by in those days, and the new church, by the house of Judah and the house of Israel; the church which is composed of those who are in love to the Lord by the house of Judah, and that which is composed of those who are in charity towards their neighbour, and is called the spiritual church, by the house of Israel; by their coming together from the land of the north upon the land which I made for your fathers to inherit, is signified

that they shall come out of ignorance and falsities, in which they were at that time, into the knowledges and light of truth, which appertain to the church, the land of the north denoting a state of ignorance and false principles of religion, and the land inherited by their fathers, the church which is in the knowledges and light of truth: these things are said concerning the gentiles, of whom a new church was to be established: that the house of Judah and the house of Israel did not come out of the land of the north when the Lord was in the world, is well known, for the Jews were then in the land of Canaan, and the Israelites were dispersed. Again in the same prophet, "*Behold the days come, when I will raise up to David a just germ, Who shall reign as a king and prosper, and He shall do judgment and justice in the earth: in His days Judah shall be saved, and Israel shall dwell securely; and this is His name, which they shall call Him, Jehovah our Justice,*" xxiii. 5, 6; chap. xxxiii. 15, 16; where the Lord is manifestly treated of, Who is the germ of David, and Who shall reign as a king, and shall be called Jehovah our Justice; that in His days Judah shall be saved, and Israel dwell securely, signifies that they shall be saved who are principled in love to Him, and in charity towards their neighbour, see above: that Judah was not saved, nor Israel recalled, neither could be recalled, so as to dwell securely, that is, without infestation from evils and falses, is evident. So again, "*I will bring back Israel to his habitation, that he may feed in Carmel and Bashan, and in Mount Ephraim and Gilead his soul shall be satisfied; in those days and in that time the iniquity of Israel and the sins of Judah shall be sought for, and they shall not be found,*" l. 19, 20; treating also of the establishment of the church by the Lord with the nations, which are understood by Israel who shall be brought back to his habitation, in like manner by Judah whose sins shall not be found; that they shall be led by the Lord and instructed in the good of charity, is understood by they shall feed in Carmel and Bashan, and in Mount Ephraim and Gilead. Again in Zech. "*In that day I will smite every horse with stupefaction, and his horseman with madness, and I will open mine eye upon the house of Judah: in that day I will place the leaders of Judah as a furnace of fire in wood and as a torch of fire in a sheaf, that they may devour to the right and to the left all the people round about, that Jerusalem may dwell under herself in Jerusalem, Jehovah shall preserve the tents of Judah first,*" xii. 4, 6, 7; treating of the devastation of the former church and the establishment

of a new church by the Lord; the devastation of the former church is described by, in that day I will smite every horse with stupefaction, and the horseman with madness, for by horse is signified the understanding of truth with man, and by horseman, intelligence, see above n. 355; by the house of Judah is signified the church with those who are in the good of love to the Lord, concerning which it is said, that the Lord shall open his eye upon it; that the evils which are from hell shall be dispersed by them and with them, and falses also, is signified by, He shall place the leaders of Judah as a furnace of fire in wood, and as a torch of fire in a sheaf, that they may devour to the right and the left all people round about; that that church shall be safe from the infestation of evils and falses, is signified by Jerusalem dwelling under herself in Jerusalem; and that the Lord shall wholly save those who are in love to Him, is signified by, Jehovah shall preserve the tents of Judah first. Again in Isaiah, "*The word of Jehovah upon Judah and Jerusalem; it shall come to pass in the latter end of days, the mountain of Jehovah shall be established upon the head of the mountains, and exalted above the hills: and all nations shall flow together to it, and many people shall go, and shall say, go and let us ascend to the mountain of Jehovah, to the house of the God of Jacob, who will teach us concerning His ways, and let us go in His paths,*" ii. 1, 2, 3; speaking of the new church to be established by the Lord; by the mountain of Jehovah, which shall then be established in the head of the mountains, is understood Zion, and by Zion is signified the celestial church, and love to the Lord, which is communicated to those who belong to that church; that this is the primary principle of the church, and that it shall increase and gain strength, is signified by its being in the head of the mountains, and exalted above the hills; that they who are principled in the good of love shall acknowledge the Lord, and accede to the church, is signified by, all nations shall flow together to that mountain, nations signifying those who are in celestial good, which is the good of love to the Lord, and people, those who are in spiritual good, which is the good of charity towards the neighbour; concerning these latter it is also said, many people shall go and shall say, go and let us ascend to the mountain of Jehovah, to the house of the God of Jacob; that nations signify those who are in celestial good, and people those who are in spiritual good, see above, n. 331. Again in the same prophet, "*Jehovah thy Redeemer and thy Former from the womb, establishing the word*

of His servant, and [*Who*] performeth the counsel of His ambassadors, saying to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the waste places thereof," xliv. 24, 26; treating also concerning the advent of the Lord, Who is Jehovah thy Redeemer and thy Former from the womb; He is called Redeemer by virtue of His liberating from hell, and Former from the womb, by virtue of His regenerating man: the prediction by the prophets concerning Him and concerning the salvation of men, is understood by establishing the word of His servant, and performing the counsel of his ambassadors; that they who are of His church shall be saved and instructed in the truths of celestial doctrine, is understood by saying to Jerusalem thou shalt be inhabited, and to the cities of Judah ye shall be built, Jerusalem denoting the church, and the cities of Judah, the truths of celestial doctrine; that the falsities, which destroy the church, shall be shaken off is understood by, I will raise up the waste places thereof; that Jerusalem and Judah are not here literally meant, is evident, inasmuch as the Lord said, that Jerusalem should be destroyed, which accordingly came to pass. Again in the same Prophet, "*I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, that the elect may possess it, and My servants dwell there,*" lxxv. 9; by Jacob and by Judah are not here understood a people out of Jacob, and a nation out of Judah, but the church to be established by the Lord, by Jacob, the church which is in the good of life, and by Judah, the church which is in the good of love to the Lord, consequently, by Jacob, the external church, and by Judah, the internal church; by seed is understood charity and faith, and by the mountains are understood the goods of love: they who are in charity, are called the elect, and they who are in truths from the good of love, are called servants, wherefore it is said that the elect may possess it, and my servants dwell there, Again in Ezekiel, "*Judah and the land of Israel were thy traders in wheat, minnith, and pannag, and in honey, and oil, and balsam, they gave thy tradings,*" xxvii. 17; these words are spoken concerning Tyre, whereby is signified the church as to the knowledges of truth and good, and consequently also the knowledges themselves of truth and good appertaining to the church; its merchandize and tradings are here treated of, by which is described how those knowledges are procured, in the present case, those which are procured from Judah and from the land of Israel; and inasmuch as by Judah is signified the

good of love, and by Israel truth from that good, therefore its tradings are said to be in wheat, minnith and pannag, and in honey, and in oil, and in balsam, because by wheat, minnith and pannag are signified the truths and goods of the church of every kind, by honey, the good of love in the natural man, by oil, the good of love in the spiritual man, and by balsam, the truths which are grateful by virtue of good, as may be seen above, n. 375, where these words are more fully explained: from the merchandizes mentioned in that chapter, when understood in the spiritual sense, it may appear what is signified by the various nations there named, thus what by Judah, and what by Israel, for the merchandizes indicate their signification. That the Jewish nation is not understood by Judah, may appear also in Ezek. chap. xlviii. where the new earth is treated of, which should be distributed among the twelve tribes of Israel, which tribes also are there named, and what part of the land each should possess; much is there said concerning the tribe of Judah, and that the sanctuary should be in the midst of it, verse 8 to 22; from which it is manifestly evident, that by the tribes there named are not literally understood those tribes, for eleven of them were dispersed, and become gentiles, from whom they could not be distinguished, being led away into perpetual exile; it is also evident, that by the land there mentioned is not understood any land, but the church, and consequently by the tribes, such things as appertain to the church, and by Judah, the celestial church, or the church principled in love to the Lord, in which therefore the sanctuary is. The same is understood by Judah and Israel in David, "*He made Judah his sanctuary and Israel His dominions,*" Psalm cxiv. 2; the sanctuary signifies, in the supreme sense, the Lord Himself, and in a respective sense, the worship of Him from the good of love; by Israel is signified the truth of the church from that good; and inasmuch as all power appertains to truths from good, or to good by truths, therefore it is said that Israel was made His dominions. Forasmuch as by Judah is signified the celestial kingdom of the Lord, and by Israel, the spiritual kingdom of the Lord, as was said above, and the celestial kingdom is what constitutes the priesthood of the Lord in heaven, and the spiritual kingdom what constitutes the royalty of the Lord, as may be seen in the work concerning *Heaven and Hell*, n. 24, 226, hence it is that in the Word the Lord is called a King, and in the evangelists, the *King of the Jews*, Matth. ii. 2; John xviii. 33, 37; chap. xix. 19;

and by the Lord as King of the Jews is understood the Lord as to divine truth proceeding from the divine good of His divine love; hence kings in the Word signify truths which are from good, see above, n. 31. Again in Jerem: *Behold the days come, in which I will sow the house of Israel, and the house of Judah, with the seed of man and with the seed of beast; and in which I will make a new covenant with the house of Israel, and with the house of Judah: this is the covenant which I will make with the house of Israel after these days, I will give My law in the midst of them, and I will write it upon their heart, and I will be to them for a God, and they shall be to Me for a people*, xxxi. 27, 31, 33, 34; by the days which shall come is here also understood the advent of the Lord, wherefore it is not meant that a new covenant would then be made with the house of Israel and with the house of Judah, but with a new church about to be established by the Lord, which is meant by the house of Israel and by the house of Judah, in the midst of whom the law was to be given and written upon the heart; that this did not take place with the house of Israel, and with the house of Judah, is well known, for they entirely rejected all covenant with the Lord, in like manner as they do at this day; covenant signifies conjunction with the Lord by love to Him, from which conjunction the law or divine truth is given in them both in doctrine and life, which is the law in the midst and to be written upon the heart; to sow the house of Israel and the house of Judah with the seed of man and with the seed of beast, signifies to reform those who are of the new church by truths and goods which appertain to intelligence and affection; seed denotes truth, man intelligence, and beast the good of affection; that beast has this signification, will be shown in what follows. Again in Zech. “*Many people and numerous nations shall come to seek Jehovah Zebaoth in Jerusalem, and to deprecate the faces of Jehovah; in that day ten men out of all the languages of the nations shall take hold of the skirt of a man who is a Jew, saying, we will go with you, because we have heard that God is with you*”, viii. 22, 23; they who do not know that by a Jew is understood those who are in love to the Lord, and thence in truths of doctrine, may easily be induced to believe, that these things are said concerning the Jews, and their introduction into the land of Canaan, and that all others who desire to be saved shall then take hold of the skirt of their raiment, praying that they may be permitted to accompany them; but when it is known that these things are not said concern-

ing any introduction into the land of Canaan and to Jerusalem there, and that by a Jew are not understood those who are of that nation, but that by Jerusalem is understood the new church to be established by the Lord, and by a Jew, every one who is in the good of love to the Lord, and by the skirt of a Jew, truth from that good, then it may be apprehended what all the circumstances related in that chapter signify, and these words in particular; for the subject there treated of is concerning the calling together and accession of the nations or gentiles to the church, and by a Jew are understood those who acknowledge the Lord and love Him, and by taking hold of his skirt, the desire of knowing truth from Him, and by ten men of all the languages of the nations are understood all of whatever religion, ten men signifying all, and the languages of nations their religious principles. From these considerations it may appear, how far they wander from the truth, who believe that at the end of time the Jews will be converted to the Lord, and introduced into the land of Canaan; these are the same persons as believe that by land, by Jerusalem, by Israel, and by Judah, in the Word, are meant the land of Canaan, the city of Jerusalem, the Israelitish people, and the Jewish nation: but they who have hitherto so believed are to be excused, because they knew nothing of the spiritual sense of the Word, and were therefore ignorant that by the land of Canaan is signified the church, by Jerusalem, the same as to doctrine, by Israel, those who are of the spiritual church, and by Judah, those who are of the celestial church; likewise that where the introduction of Judah and Israel into the land of Canaan is treated of by the prophets, the introduction of the faithful into heaven and the church is understood; which also took place, when the Lord came into the world, for then all those were introduced into heaven, who had lived in the good of charity, and worshipped God under a human form; these were reserved under heaven, until the coming of the Lord, and introduced therein after the Lord had glorified His Humanity; these are they that are understood in many passages in the prophetic Word where the captivity of the sons of Israel and Judah, and the bringing them back into their land, is treated of; they also are understood, who were to be introduced from the earth into the church, and thence into heaven, after the advent of the Lord, not only where the Christian religion is received, but also every where else; thus both the former and the latter are understood, by Israel, Judah,

and Jerusalem, where introduction into the land of Canaan is treated of, as in the following passages; Isaiah x. 21, 22; chap. xi. 11, 12; chap. xliii. 5, 6; chap. xlix. 10 to 26; chap. lvi. 8; chap. lx. 4; chap. lxi. 1, to 5, 9; Jer. iii. 12, 20; chap. xvi. 15, 16; chap. xxiii. 7, 8; chap. xxx. 2 to 11; chap. xxxi. 1 to 14, 23 to 40; chap. xxxiii. 6, to 18; Ezek. chap. xvi. 60, 61, 62; chap. xx. 40, 41, 42; chap. xxxiv. 11, to 16; chap. xxxvii. 21 to 28; chap. xxxix. 21 to 29; Hosea, chap. iii. 5. Amos, chap. xii. to xv. Joel. chap. ii. 18 to 27. chap. iii. 5; and elsewhere. The two following passages may serve for example, from which the Jews persuade themselves, and Christians also believe, that the Jewish nation will return into the land of Canaan, and be saved above others; as in Isaiah, "*Then shall they bring all your brethren out of all nations, an offering to Jehovah, upon horses, and upon the chariot, and upon litters, and upon mules, and upon swift beasts, unto Jerusalem the mountain of My holiness: and as the new heavens, and the new earth, which I am about to make, shall stand before Me, so shall your seed and your name stand,*" lxvi. 20, 22. What these words particularly signify, may be seen above, n. 405, where they are explained: by the new heaven and new earth is understood the heaven and the church to be formed of those who should be saved by the Lord, after the glorification of His Humanity, according to what was said just above. So again, "*I will lift up towards the nations My hand, and towards the people will I lift up My sign, and they shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulder; kings shall be thy nursing (fathers), and their princes shall give the suck; they shall bow their faces to the earth before thee, and shall lick the dust of thy feet,*" xlix. 22, 23: the whole of that chapter treats concerning the advent of the Lord, and the salvation of those who receive Him, as is evident, from verses 6, 7, 8, 9; consequently it is not the salvation of the Jews which is there treated of, much less their restoration to the land of Canaan. That the Jewish nation was not understood in the passages here adduced, may also appear from this circumstance, that it was the worst of all nations, and idolatrous in heart; and that they were not introduced into the land of Canaan on account of any goodness and justice of heart, but on account of the promise made to their fathers, likewise that there were no truths and goods of the church with them, but falses and evils, and that they were therefore rejected and expelled from the land of Canaan; as may

appear from all those passages in the Word, wherever that nation is described: what the quality of that nation was, and what it was about to be, that it was the worst of all nations, is described by Moses in his song, in these words, "*I will hide My faces from them, I will see what their posterity will be; for they are a generation of perversions, sons in whom is no fidelity; I have said I will cast them out into the outermost corners, I will cause the memory of them to cease from man, for they are a nation void of council, neither is intelligence in them; their vine is of the vine of Sodom, and of the fields of Gommorah, the grapes of it are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel gall of asps. All this is laid up with Me, sealed in My treasures; to Me [belong] vengeance and retribution,*" Deut. xxxii. 20 to 35; in these words is described the quality of the church with them, as being in dire falses originating in evil; this is understood by their vine being of the vine of Sodom and of the fields of Gommorah, vine signifying the church; the falses derived from evil which exist with them, are understood by their grapes being grapes of gall, their clusters bitter, their wine the poison of dragons and the cruel gall of asps; grapes signify the goods of the church, but grapes of gall and clusters of bitterness signify evils from dire falses; their falses themselves are understood by their wine the poison of dragons, and cruel gall of asps, for wine signifies truth from the Word, but the poison of dragons, and the gall of asps, signifies what is enormously false, as existing from the falsified truths of the Word. In like manner is that nation described in other parts of the Word, as in Deuteronomy, in the book of Judges, in the Prophets, as in Jer. chap. v. 20 to 31; chap. vii. 8, to 34; chap. ix. 1 to 25; chap. xi. 6 to 17. chap. xiii. 9 to 27; chap. xix. 1 to 15; chap. xxxii. 30 to 35; chap. xlv. 2 to 24. That they were idolatrous in heart, is evident from the passages adduced, and from many others, as in Jer. "*According to the number of thy cities were thy Gods, O Judah, and according to the number of the streets of Jerusalem hast thou set altars to burn incense to Baal,*" ii. 28; chap. xi. 13. That they were not introduced into the land of Canaan on account of any goodness and justice of heart, but on account of the promise made to their fathers, appears from these words in Moses, "*Not for thy justice and for the uprightness of thine heart dost thou come to possess the land, but that Jehovah may establish the word which he sware to thy fathers, to Abraham, Isaac and Jacob: wherefore know*

that it is not for thy justice that Jehovah thy God giveth thee this good land to possess it, for thou art a people hard in neck," Deut. ix. 5, 6. That there were no truths and goods of the church with them, but only falses and evils, is evident from the Word, where their whoredoms and adulteries are treated of, as in Jer. chap. iii. 1 to end; Ezek. chap. xxiii. 1 to end: by whoredoms and adulteries in the Word are understood falsifications of truth and adulterations of good, as may be seen above, n. 141, 161: wherefore they are called by the Lord, *an adulterous generation*, Matth. xii. 39; Mark viii. 38: also *full of hypocrisy, iniquity, and uncleanness*, Matth. xxiii. 27, 28; and "*that by their traditions they had falsified the Word*," Matth. xv. 1 to 6. Mark vii. 1 to 14: and in John in these plain terms, "*You are of your father the devil, and the desires of your father ye will do; he was a murderer from the beginning, and stood not in the truth, because the truth was not in him; when he speaketh a lie, he speaketh from his own, for he is a liar and the father of it*," viii. 44; by a lie is understood the false from evil; by the devil, the extinction of all good; by murderer, the extinction of all truth; by father are understood both those who are from hell, and those of that generation who lived before, even from the earliest times; to speak from his own is to speak from an innate principle. That thus every thing of the church was destroyed with them, and therefore they were rejected, appears in Isaiah; "*The Lord Jehovah Zebaoth removeth from Jerusalem and from Judah the staff and the stay, all the staff of bread, and all the stay of water, the mighty [man] and the man of war, the judge and the prophet, and the diviner and the old [man], for Jerusalem hath stumbled, and Judah hath fallen, because their tongue and their works are against Jehovah, to rebel against the eyes of His glory*," iii. 1, 2, 8; to remove all the staff of bread, and all the stay of water, signifies all the good of love and truth of faith, from which spiritual life exists, bread denotes the good of love, and water, the truth of faith, and a staff and a stay denote powers, and thence all things appertaining to spiritual life; to remove the mighty man and the man of war, signifies all resistance against evils and falses; to remove the judge and prophet signifies all the good and truth of doctrine; to remove the diviner and the old man signifies all intelligence and wisdom; their tongue and their works are against Jehovah to rebel against the eyes of His glory, signifies, that the all of their doctrine and their life is altogether against divine

truth, tongue denoting doctrine, works, the life, and the eyes of the glory of Jehovah, the divine truth; to rebel is to be against it. Again in the same prophet, "*What could be done more to my vineyard, judge ye between me and my vineyard, what could be done to my vineyard that I have not done in it; wherefore I looked that it should bring forth grapes, but it brought forth wild grapes: and I will make known to you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down; I will lay it into desolation, and there shall come up thorns and briars, yea, I will command the clouds that they rain no rain upon it,*" v. 3, 4, 5, 6: by vineyard is here understood the church with that nation; by I looked that it should bring forth grapes and it brought forth wild grapes, is signified that there appertained to it evils of the false instead of the goods of truth, which are of the church; by removing the hedge thereof, and its being eaten up, and by breaking through the wall, and its being trodden down, is signified the destruction thereof as to goods and truths, and invasion by evils and falses, which are signified by the thorns and briars, which should come up; by I will command the clouds that they rain no rain upon it, is signified that there is no longer with them any reception of truth and good, through the Word out of heaven. The destruction of the church with that nation, is also treated of in Isaiah, chap. vii. 17, 18, 19, and following verses; in Jer. chap. i. 15; and many other passages. On account of these things, that nation was also driven out of the land of Canaan, first the Israelitish nation, and afterwards the Jewish nation; and this because by the land of Canaan is signified the heavenly Canaan, which is heaven and the church. The quality of each of those nations is fully described in the internal sense, in Exod. chap. xxxii. and xxxiii. where the golden calf, which they made for themselves, is treated of, on account of which Jehovah was willing to consume them, and raise up from Moses another nation, all which things may be seen explained in the *Arcana Cœlestia*, n. 10393 to 10512, and n. 10523 to 10557. The quality of the Jewish nation is also described in the internal sense in Genesis, chap. xxxviii. where their origin is treated of, which was from a Canaanitish woman, and from whoredom with a daughter-in-law: for there were three stocks of that nation, one from the Canaanitish woman, whom Judah took to himself for a wife, and two from Tamar, who was his daughter-in-law,

with whom he lay as with a harlot, the explication of which may also be seen in the *Arcana Cœlestia*, n. 4813 to 4930. Their quality is also described by Judas Iscariot, for he represented the Jewish nation, as to the church: for the twelve disciples of the Lord represented the church of the Lord in general, and each one of them some universal essential principle of it, and Judas Iscariot represented it such as it was with the Jews. Beside the above, more may be seen concerning this nation in the *Arcana Cœlestia*, viz. that a representative church was instituted with the Jewish nation, but that there was no church in that nation itself, n. 4899, 4912, 6304: that, therefore, as to the nation itself, there was a representative of a church, but not a real church, n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698: that the Israelitish and Jewish nation was not elected, but received, in order to represent a church, by reason of the obstinacy with which their fathers and Moses persisted to desire it, n. 4290, 4293, 7051, 7439, 10430, 10535, 10632: that their worship was merely external, void of all internal worship, n. 1200, 3147, 3479, 8871: that they knew nothing of the internal things of worship, neither were willing to know, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4897, 10396, 10401, 10407, 10694, 10701, 10707: how they consider the internal things of worship, of the church, and of the Word, n. 4865: that their interiors, which appertain to thought and affection, were filthy, full of the loves of self and of the world, and of avarice, n. 3480, 9962, 10454 to 10457, 10462 to 10466, 10575: that therefore the internal things of the church were not disclosed to them, because they would have prophaned them, n. 2520, 3398, 3480, 4289: that the word was altogether closed to them, and still remains so, n. 3769: that they see the Word from without, and not from within, n. 10549, 10550, 10551: that therefore, when they were in worship their internal was closed, n. 8788, 8806, 9320, 9380, 9377, 9962, 10390, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10692: that still that nation above all others was of such a nature, as that it could be in a holy external, whilst the internal was closed, n. 4293, 4311, 4903, 9373, 9377, 9381: their state at such a time, n. 4311: that they were preserved on account of the Word in the original tongue, and because they could be kept in such a state, n. 3479: that their holy external principle was miraculously elevated into heaven by the Lord, and so the interior things of worship, of the church, and of the Word,

were there perceived, n. 3480, 4309, 4311, 6304, 8588, 10492, 10500, 10602: that in order to effect this they were constrained by external means to observe strictly the rituals and statutes in their external form, n. 3147, 4281, 10149: inasmuch as they could be in a holy external principle, without the internal, that therefore the holy things of heaven and the church could be represented by them, n. 3479, 3881, 4208, 6306, 6588, 9377, 10430, 10500, 10570: that they themselves were not affected by the holy things which they represented, n. 3479; because it matters not what is the quality of the person who represents, inasmuch as representation hath respect to the thing, and not to person, n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8388, 8788, 8806: that that nation was worse than other nations, their quality described from the Word of both Testaments, n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454, to 10457, 10462, to 10466: that the tribe of Judah went more astray than the rest of the tribes, n. 4815: how cruelly they treated the nations or gentiles from delight, n. 5057, 7248, 9320: that that nation was idolatrous in heart, and above all others worshipped other gods, n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882: that their worship viewed with respect to that nation itself was also idolatrous, being external without internal, n. 4281, 4825, 8871, 8882: that they worshipped Jehovah only as to the name, n. 6877, 10559, 10560, 10561, 10566; and solely on account of the miracles, n. 4299: that they think erroneously, who believe that the Jews are to be converted at the end of the church, and brought back into the land of Canaan, n. 4847, 7051, 8301: many passages adduced from the Word concerning this circumstance, which are to be understood according to the internal sense, thus differently to what appears in the letter, n. 7051: that the Word as to the external sense, was changed on account of that nation, but not as to the internal sense, n. 10453, 10461, 10603, 10604: that Jehovah appeared to them from Mount Sinai, according to their quality, in a consuming fire, in a thick cloud, and in smoke, as of a furnace, n. 1861, 6832, 8814, 8819, 9434: that the Lord appeareth to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, n. 934, 1861, 6832, 8814, 8819, 9434, 10551: that one origin of of this nation was from a Canaanitess, and the two other

origins from whoredom with a daughter in law, n. 1167, 4817, 4820, 4874, 4891, 4913: that by such origins was signified the quality of their conjunction with the church, viz. that it was as with a Canaanitess, and with whoredom with a daughter in law, n. 4868, 4874, 4899, 4911, 4913: concerning their state in another life, n. 939, 940, 5057: inasmuch as that nation, although it was of such a nature and quality, represented the church, and the Word was written with that nation, and concerning it, therefore divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; that by Judah in the internal sense is signified the Lord as to celestial love, and His celestial kingdom, n. 3654, 3881, 5583, 5603, 5782, 6363: the prophecy of Israel concerning Judah, Gen. xlix. 8 to 12, in which the Lord is treated of, explained, n. 6362 to 6382: that the tribe of Judah, and Judea, signifies the celestial church, n. 3654, 6364: that the twelve tribes represented and thence signified all things of love and faith in the complex, n. 3858, 3926, 4060, 6335; consequently also heaven and the church, n. 6337, 6637, 7836, 7891: that their signification is according to the order in which they are named, n. 3862, 3926, 3939, 4603, and following numbers, 6337, 6640: that the twelve tribes were divided into two kingdoms, that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom, n. 8770, 9320: that by the seed of Abraham, Isaac and Jacob, are signified the goods and truths of the church, n. 3773, 10445.

434. "Of the tribe of Reuben were sealed twelve thousand."—That hereby is signified the light of truth from that love, and that all who are therein are in heaven and come into heaven, appears from the signification of the tribe of Reuben, as denoting those who are in the light of truth, concerning which we shall speak presently; and from the signification of twelve thousand, as denoting all things and all persons, concerning which see above, n. 430, in the present case, all who are in the light of truth originating in the good of love to the Lord, which love is signified by the tribe of Judah, as was just shewn above, n. 433; and from the signification of the sealed, as denoting those who are in heaven and come into heaven, concerning which also see above, n. 433. It has been already shewn, that the twelve tribes of Israel represented, and thence signify in the Word, all things appertaining to the church, and each tribe some universal essential [principle] thereof,

and that Judah signifies love to the Lord ; but that Reuben signifies light originating in that love, will be seen in what follows. Reuben, and thence the tribe named from him, in the supreme sense signifies the Lord as to foresight or foreknowledge, in the internal sense, spiritual faith and the understanding of truth, and in the external sense, sight ; and inasmuch as Reuben in the internal sense signifies faith and the understanding, he also signifies the light of truth, forasmuch as faith exists from the light of truth, and the understanding is thence illustrated ; for where the light of truth is, there is understanding, and there is faith. The same is signified by Reuben or his tribe, as is signified by Peter the apostle ; for the 12 apostles, in like manner as the 12 tribes of Israel, represented all things of the church, and each apostle, some universal essential thereof ; and inasmuch as Peter represented the same as Reuben, therefore he was the first of the apostles, as Reuben was the first of the sons of Jacob : that Peter signifies truth in the light, and faith, may be seen above, n. 9,411. The ground and reason why Reuben was the first of the sons of Jacob, and why thence the tribe called from him is named in the first place in many passages of the Word, was, because he was the first-begotten, and by the first-begotten in the Word is signified truth from good, or, which is the same thing, truth in the light, and thence faith from charity ; for truth and what appertains to faith appeareth first to man, for it enters by the hearing into the memory, and from thence is called into the thought, and what a man thinks, this he seeth and perceiveth in his interior sight, and what is first seen and perceived, this is the first, but only apparently, not actually ; good is actually the first-begotten or the first principle of the church, inasmuch as truth exists from good, for good formeth itself in truths, and by truths renders itself visible, wherefore truth is good in form, hence it is that we say truth from good and faith from charity, for what is derived from any thing is that thing in an image, and viewed in itself is good formed and born, consequently this is the first-begotten in the spiritual sense of the Word ; moreover, with infants, the good of innocence is what is first infused by the Lord, by virtue of which man first becometh man ; and inasmuch as good is of love, and man doth not reflect upon his love, but upon his thought from the memory, and inasmuch as good hath no quality until it is formed into truths, and without quality nothing is perceived, hence arises the ignorance

that good is the first and first-begotten, for good is first conceived by the Lord in man, and is brought forth by truths, in which the good is in its own form and effigy. It is moreover to be observed, that the truths which are imbibed by man in his infancy and childhood from the Word, and from doctrine and preaching thence derived, although they appear as truths, still are not truths with him, they are only as shells without kernel, or as the form of a face and body without soul and life, and do not become truths before they are received in the will, for thus they are first received by the man, and begin to live with him, for the will is the man himself, and all good is of the will, and all truth is of the understanding thence derived: from these considerations it may appear whence it is that the tribe of Judah, by which is signified the good of love to the Lord, is named in the first place, and afterwards the tribe of Reuben, by which is signified truth in the light derived from that good. It is to be noted, that all the light in which truth appears, is from the light of heaven, which is from the Lord, and the light of heaven is from the divine good of His divine love, consequently the light of heaven is the divine good in form; these two are one in heaven, and are received by the angels as one, and are also to be received by man as one, in order that he may have communication with the angels. But these things may be seen more fully explained in the *Arcana Cœlestia*, viz. that when man is regenerating, truth is in the first place and good in the second, not actually but apparently, but that when he is regenerated, good is in the first place and truth in the second, actually and perceptibly, n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110; consequently that good is the first and last principle of regeneration, n. 9337: inasmuch as truth appears to be in the first place and good in the second, when man is regenerating, or what is the same, when man is becoming a church, that on that account it was a matter of controversy among the ancients, whether the truth of faith or the good of charity is the first-begotten of the church, n. 367, 2435: that the good of charity is the first-begotten of the church actually, but the truth of faith only apparently, n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080: that by the first-begotten, in the Word, is also signified the first principle of the church, to which is attributed priority and superiority, n. 3325: that the Lord is therefore called the first begotten, because

in Him and from Him is all the good of love, of charity, and of faith, n. 3325: inasmuch as truth is apparently in the first place, therefore Reuben was the first-begotten, and was named from sight, as appears in Moses, "*Leah conceived and bare a son, and called his name Reuben, for she said, Jehovah hath seen my affliction, because now my man will love me,*" Gen. xxix. 32; although these are historical circumstances, they nevertheless contain a spiritual sense, for all and singular the things contained in the Word are from the spiritual world, because from the Lord, which things, whilst they are let down out of heaven into the natural world, are cloathed with a correspondent natural sense, such as the literal sense of the Word, wherefore by the nativities of the sons of Jacob are signified spiritual nativities, which describe how good and truth is born with man when he is regenerating by the Lord; hence by Leah conceiving and bearing a son, is signified spiritual conception and birth; by her calling his name Reuben, is signified the quality thereof; by her saying, Jehovah hath seen, is signified, in the supreme sense, foresight, in the internal sense, faith, in the interior sense, understanding, and in the external sense, sight, in the present case, faith from the Lord; by my affliction is signified the state of arriving at good; because now my man will love me, signifies that thence would be the good of truth; but these words may be seen more fully explained in the *Arcana Cœlestia*, n. 3860 to 3866. In the original tongue, Reuben signifies sight, and sight in the spiritual sense signifies the understanding of truth, and faith, and in the supreme sense, the divine foresight, as may appear from what is said concerning the signification of seeing and sight in the *Arcana Cœlestia*, where it is shewn that sight in the supreme sense, in which the Lord is treated of, signifies foresight, n. 2807, 2837, 2839, 3686, 3854, 3863, 10428: that sight in the internal sense signifies faith, because spiritual sight is a sight derived from faith, and the things appertaining to faith, in the spiritual world, are seen, n. 897, 2325, 2807, 3863, 3869, 5400, 10705: that to see also signifies to understand and perceive truth, n. 2150, 2325, 2807, 3764, 3863, 3869, 5400, 10705: that internal sight is the understanding, and that this seeth through the eyes of the body; and that the sight of the understanding is from the light of heaven, n. 1524, 3138, 3167, 4408, 5114, 6608, 8707, 9126, 9399, 10569. That Reuben signifies truth from good, or faith from charity, may also appear from the mandrakes which he

found in the field, and gave to his mother, concerning which it is thus written in Moses, "*Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to Leah his mother; and Rachel said to Leah, give me I pray of thy son's mandrakes: and she said to her is it little that thou hast taken my man, and wilt thou take also my son's mandrakes; and Rachel said, therefore he shall lie with thee this night for thy son's mandrakes; and Jacob came from the field in the evening, and Leah went forth to meet him, and said, thou shalt come unto me, because hiring I have hired thee in my son's mandrakes; and he lay with her in that night, and she conceived, and bare to Jacob his son Issachar,*" Gen. xxx. 14 to 18; unless it be known what is signified by the mandrakes, likewise what was represented by Reuben, Jacob, Leah, and Rachel, it cannot be conceived why such things should happen, and be recorded in the Word; yet that there is somewhat divine contained therein, which doth not appear in the letter, may be manifest from the consideration of its being the Word, in which all and every thing is divine; the divine [mystery] which is contained in these words, is evident from their spiritual sense, in which mandrakes signify the marriage of good and truth, Reuben represents truth from good, Jacob, the church as to truth, Leah and Rachel, the church as to good, but Leah, the external church, and Rachel, the internal; by the mandrakes therefore found by Reuben is signified the conjugal principle which exists between truth and good; and inasmuch as that conjugal principle is between truth and good in the internal or spiritual man, which constitutes the internal church, and still that truth is first given in the external or natural man, which constitutes the external church, therefore the mandrakes were found by Reuben, by whom was represented truth from good, and were first given to Leah his mother, by whom was represented the external church, and by Leah afterwards to Rachel, who represented the internal church, in order that Leah might lie with Jacob; but these things may be seen more fully explained in the *Arcana Cælestia*, n. 3940 to 3953. Inasmuch as Reuben represented truth from good, or faith from charity, therefore also he exhorted his brethren not to kill Joseph, being desirous to deliver him out of their hand: and he grieved exceedingly when Joseph was not found in the pit," Gen. xxxvii. 21, 22, 29, 30, which also may be seen explained in the *Arcana Cælestia*, n. 4731 to 4738, and n. 4761 to 4766. Inasmuch as Reuben or his tribe signified truth from good, or faith

from charity, therefore, *the camp of that tribe in the wilderness was to the south, and the camp to the south was called the camp of Reuben,*" Numb. ii. 10 to 16 ; for the encampments of the tribes of Israel represented the arrangements of the angelic societies in heaven, and the angelic societies dwell in the quarters according to their states as to good and truth, as may be seen above, n. 422, and in the southern quarter there dwell those who are in the light of truth from good ; and as the tribe of Reuben represented truth from good, or truth in light, therefore it encamped on the south. Inasmuch as the truth from good which the tribe of Reuben represented is in the natural man, therefore "to the tribe of Reuben was given an inheritance beyond Jordan," as may be seen, Numb. xxxii. 1 to end ; Deut. iii. 12 to 20 ; Joshua xiii. 1 to end, and chap. xviii. 7 ; for the land of Canaan represented, and thence in the Word it signifies, the church, the region thereof beyond Jordan, the external church, and the region on this side Jordan, the internal church, and the river Jordan, the limit between them ; and whereas truth from good, or faith from charity, constitutes the church, and truth from good in the natural man, the external church, and the tribe of Reuben represented this principle of the church, therefore an inheritance beyond Jordan was allotted to this tribe ; why inheritances beyond Jordan were also given to the tribe of Gad, and the half tribe of Manasseh, will be explained in what follows. The conjunction of each church, viz. of the external and internal, which is as the conjunction of the natural and spiritual man, was represented, and in the spiritual sense is described, "*by the altar, which the sons of Reuben, of Gad and of Manasseh built beyond Jordan, concerning which there was a strife between these tribes and the rest ; but it was said, that that altar should be for a witness, that they, although they dwelt beyond Jordan, should still serve Jehovah conjointly with the rest : wherefore they called that altar, a witness between us that Jehovah is God,*" concerning which circumstance, see Josh. chap. xxii. 9 to end ; for Jordan signified the medium between the external and internal of the church ; the land of Canaan on this side Jordan signified the internal church, and the land beyond Jordan, the external, which was also represented by the tribes of Reuben, Gad, and Manasseh, whose inheritances were allotted there ; and that altar signified the common worship of both parts of the church and conjunction thereby. That Reuben signifies truth in the natural man, appears also from the prophecy

of Deborah and Barak in the book of Judges, "*In the classes of Reuben they are great, statutes of the heart; wherefore sittest thou amongst the baggage to hear the bleatings of the flocks; in the classes of Reuben, where they are great, are searchings of heart, Gilead thou dwellest in the passages of Jordan,*" v. 15, 16, 17; no one can understand these words, unless it be known what is treated of in that prophecy, and what is signified by classes, by Reuben, by baggage, by the bleatings of the flocks, and by Gilead; the subject there treated of is concerning the church with the sons of Israel in a state of vastation; and by the classes of Reuben are signified all things, as well truths as goods, which are in the natural man; by baggage are signified the knowledges and scientifics there; by the bleatings of the flock are signified the perceptions and thoughts thereof, and by Gilead, the natural man: these things being understood, it may appear, what is understood in the whole passage, according to the spiritual sense, viz. that when the church is destroyed, the natural man with the things appertaining thereto is separated from the spiritual man, whereas it ought to be conjoined, and that when it is conjoined, then truths from good are there, by which combat is maintained against falses from evil, for the natural man must combat against them from the spiritual man; by statutes of the heart and searchings of the heart are signified truths from good, which are in the natural man from the spiritual, for the heart signifies the good of love, and the statutes and searchings of the heart denote all things which are determined and arranged in the natural man from good in the spiritual: these things are said concerning Reuben, because his tribe dwelt beyond Jordan in Gilead, and was not joined with Deborah and Barak when they fought against Sisera, but only Issachar and Zebulun, for by Sisera in the spiritual sense is understood the false from evil destroying the church. Reuben also signified the light of truth, and thence the understanding of the Word, in Moses, "*Let Reuben live and not die, yet his men shall be a number,*" Deut. xxxiii. 6; where by Reuben is meant the understanding of the Word illustrated by light from heaven; and because there are few who receive illustration, it is therefore said, his men shall be a number, number signifying a few. That Reuben signifies truth derived from good, or faith from charity, may also appear from the opposite sense, in which also he is mentioned; in that sense, Reuben signifies truth separate from good, or faith separate from charity; and truth without

good is not truth except only as to the expression and sound, for it is a scientific principle residing in the memory of the natural man, thus only in the entrance to the man, the memory being only such an entrance, and not within him in his life; nor doth it become truth with him until he willet it and doeth it, when it first entereth and receiveth life, and till this is the case the light from heaven doth not flow into and enlighten him: the case is the same with faith separate from charity, for truth is of faith and good is of charity. That Reuben in the opposite sense signifies faith separate from charity, may appear from his adultery with Bilhah his father's concubine, concerning which it is thus written in Moses, "*It came to pass when Israel resided in the land of Ephrath Bethlehem, that Reuben went, and lay with Bilhah his father's concubine, and Israel heard it,*" Gen. xxxv. 22; by Ephrath Bethlehem is signified the spiritual church, which is in truths from good, or in faith from charity; to reject the good of charity from the truths of faith, is signified by the adultery of Reuben, for truth is prophaned when it is not conjoined with its own good, which is the good of charity, as it is then conjoined with the love of self and the world, which is adulteration: all adulteries also, of which many kinds are recounted in Levit. chap. xviii. 6 to 23, correspond to the adulterations of good and truth; that the adultery committed by Reuben corresponds to faith separate from charity, has been made known and testified to me from things heard and seen in the spiritual world, where such a sphere of adultery is perceived to proceed from those who have separated charity from faith in doctrine and in life. Inasmuch as this also was signified by Reuben, therefore the primogeniture was taken away from him by his father, and given to Joseph and his sons; that it was taken from Reuben is evident from these words of his father, "*Reuben my first begotten, thou art my might, and the beginning of my strength, excelling in eminence, and excelling in valour: light as water thou shalt not excel, because thou wentest up to thy father's bed, then thou prophanedst, he went up to my couch,*" Gen. xlix. 3, 4; by Reuben my first-begotten is signified faith which is apparently in the first place, or truth born from good: by thou art my might and the beginning of my strength, is signified the potency of good thereby, and the first potency of truth; by excelling in eminence and excelling in valour, is signified that thence is glory and power; by light as water, is signified that it is not so with faith separate from charity; by thou shalt

not excel, is signified that such faith hath neither glory nor power; because thou wentest up to thy father's bed, signifies because the truth of faith separated from the good of charity hath a filthy conjunction; then thou prophanedst, signifies conjunction with the love of self and the world, and with the evil thence derived, which is prophane; he went up to my couch, signifies the contamination of spiritual good in the natural [principle]: for a more particular explanation of these things, see *Arcana Cœlestia*, n. 6341 to 6350. That the primogenitureship was therefore given to the two sons of Joseph, Ephraim and Manasseh, is understood by these words of the father Israel to Joseph, "*Now thy two sons Ephraim and Manasseh, who were born unto thee in the land of Egypt, before I came into Egypt, they shall be mine, as Reuben and Simeon, they shall be mine,*" Gen. xlviii. 5; and in the book of Chronicles, "*Reuben was the first-begotten, but because he polluted his father's bed, his primogeniture was given to the sons of Joseph the son of Israel,*" v. 1, 2; for by Ephraim in the Word is signified the like as by Reuben, viz. the understanding of truth, and truth in the light; the reason of its being said that Ephraim and Manasseh should be the sons of Israel, as Reuben and Simeon, is, because by Reuben is signified the understanding of truth, and by Simeon, the will of truth, and the like by Ephraim and Manasseh. From these considerations it may now appear, what universal essential of the church is signified in the Word by Reuben.

435. "Of the tribe of Gad were sealed twelve thousand"—That hereby is signified the good of life thence derived, appears from the representation of the tribe of Gad, as denoting the good of life, concerning which we shall speak presently; and from the signification of twelve thousand sealed, as denoting that all such are in heaven, and come into heaven, concerning which see what has been said in the two preceding articles. Before we prove from the Word what was represented by Gad, and by the tribe named from him, something shall be said respecting what is meant by the good of life, which is here signified by the tribe of Gad: there is given good of life from a celestial origin, from a spiritual origin, and from a natural origin; the good of life from a celestial origin, is the good of life that proceeds from the good of love to the Lord by truths from that good, the good of life being the effect thereof; this good of life is what is here signified by the tribe of Gad, wherefore it is said, the good of life thence derived, viz. from the good of love to the Lord, which is

signified by the tribe of Judah, by truths from that good, which are signified by the tribe of Reuben; the good of life from a spiritual origin is the good of life that proceeds from the good of charity towards our neighbour by truths from that good, and this good of life is understood by Manasseh: for the twelve tribes of Israel are here divided into four classes, and there are three tribes in each class, which three in their series signify such things as from beginning to end or from first to last, fully constitute that essential universal principle of the church which is signified by the first tribe in the class; the three tribes first named, viz. the tribes of Judah, Reuben, and Gad, signify those things which fully constitute celestial good; but the three following tribes, viz. the tribes of Asher, Naphtali, and Manasseh, signify those which fully constitute spiritual good; in like manner the tribes afterwards following: there are also three things which fully constitute and form every universal essential principle, viz. the good of love, the truth from that good, and the consequent good of life; the good of life is the effect of the other two, for unless there be a third which is produced, the two former have no existence, that is, unless there be the good of life, the good of love and the truth from that good cannot exist: these three are as the final cause, the efficient cause and the effect; the good of love is the final cause, truth from that good is the efficient cause, or the cause by which good is brought into effect, and the good of life is the effect in which the former causes exist, and without which they have no existence or subsistence: those three also are as the pulse of the heart, the respiration of the lungs, and the action of the body; these three make one, for if the body doth not act or suffer itself to be put in action, as is the case when man dies, the other two cease; the case is similar with the good of love, truth from that good, and the good of life; the good of love is like the heart, and is also understood by heart in the Word; truth from that good is like the lungs, and is understood in the Word by spirit and soul; and the good of life is like the body, in which the others act and live; three like principles are in every thing which exists, and when the three exist together there is a full formation. It shall now first be said, what is signified by Gad, or the tribe of Gad, in every sense; by Gad in the supreme sense is signified the Lord as to omnipotence and omniscience; in the internal sense, the good of truth; and in the external sense, works thence derived, which are the good of life: the reason that Gad has

these three significations is, because in all and every part of the Word there is an inmost, an internal, and an external sense; in the inmost sense is the Lord alone, for that sense treateth alone of Him, of the glorification of His Humanity, of the orderly arrangement of the heavens, of the subjugation of the hells, and of the establishment of the church by Him; wherefore each tribe in the inmost sense signifies the Lord, as to some attribute and work of His; but in the internal sense heaven and the church are treated of, and doctrine is delivered; but in the external sense, the Word is such as it is in the sense of the letter: the reason, why there are three senses in the Word is, because there are three heavens; the inmost or celestial sense is for the inmost or third heaven, the internal or spiritual sense is for the middle or second heaven, and the external or spiritual-natural sense is for the first or ultimate heaven. The reason why the tribe of Gad, in this passage of the Apocalypse where the twelve tribes are named, signifies the good of life is, because it follows in order after Judah and Reuben, and by Judah is signified the good of love, by Reuben, truth from that good, and consequently by Gad, the good of life; for from the good of love, by truths thence derived, the good of life exists, the good of life being the third in order, and the effect of the two former, as was said above. Inasmuch as the good of life is the good of the natural man, therefore an inheritance was given to the tribe of Gad beyond Jordan, and at the same time to the tribe of Reuben and the half tribe of Manasseh; for the land which was beyond Jordan signified the external church, as was shewn in the article above, and the things appertaining to the external church are those which proceed from the natural man; the church, regarded in itself, is in the internal or spiritual man, but the external church is in the external or natural man, which nevertheless act as one like cause and effect. That to the tribe of Gad was given an inheritance beyond Jordan appears in Moses," *To Reuben, to Gad and to the half tribe of Manasseh, was given an inheritance on this side Jordan, where was a land of cattle; and it was given them with the condition, that they should pass over armed with the rest to acquire the land of Canaan,*" Numb. xxxii. 1 to end. chap. xxxiv. 14; again, *"To the Reubenites and the Gadites I have given Gilead even to the river Arnon, within the river and the border, and even to the river Jabok, the border of the sons of Ammon; the plain likewise and Jordan and the border from Cinnereth even to the sea, the plain, the sea of salt, below the water courses of*

*Pisgah, towards the east," Deut.iii. 16, 17 ; and in Joshua, "Moses gave to the sons of Gad, that they should have Jaser for their border, and all the cities of Gilead, and the half of the land of the sons of Ammon even to Aroer, which is before the face of Rabbah, likewise from Heshbon even to Ramath of Mizpeh and Betonim," xiii. 24 to 28 ; the signification of Gad may not only appear from the passages in the Word where Gad is mentioned, but also from the lands given to that tribe for an inheritance wherever they are mentioned in the Word, as Heshbon, Jaeser, Rabbah, Ramath of Mizpeh, the river of Arnon, Cinnereth, the aquæducts of Pisgah, and other places ; what those lands signify in the spiritual sense, no one can know, unless he knows what is signified by the tribe of Reuben, of Gad, and of the half-tribe of Manasseh, to whom those lands were given for a possession ; for they signify such things as are signified in an extended and limited sense by those tribes ; accordingly it is thus written in Jeremiah, "*Against the sons of Ammon ; hath Israel no sons, hath he no heir ; why then hath their king inherited Gad, and his people dwelt in the cities thereof ; wherefore behold the days come in which I will cause an alarm of war to be heard against Rabbath of the sons of Ammon, and it shall become a heap of desolation, and her daughters shall be burned with fire, and Israel shall inherit her heirs : howl, O Heshbon, for Ai is devastated, cry out, O daughter of Rabbah, gird ye with sackcloth, wail and wander amongst the ruins, for their king shall go into exile, her priests and her princes together,"* xlix. 1, 2, 3 ; unless it be known what is signified by Gad and Israel, it cannot be known what is here signified by the sons of Ammon, by Heshbon and by Rabbah, for Rabbah, Heshbon, and the half of the land of Ammon, were given to the tribe of Gad for an inheritance, wherefore those lands signify such things specifically as are signified by Gad in general ; for it is said, why then hath the king of the sons of Ammon inherited Gad, and his people dwelt in the cities thereof ; for all names of lands, of regions, of cities, of rivers, and of people, mentioned in the Word, signify things appertaining to the church ; by Gad is there signified the good of life according to truths of doctrine ; by Israel, the church as to truth ; by the sons of Ammon, the falsifications of truth ; by Heshbon, the fructification of truth in the natural man ; by the sons of Rabbah, the affections of truth, also in the natural man, and by Ai, the doctrine of truth ; these things being known, the spiritual sense of the whole passage will follow in this se-*

ries ; against the sons of Ammon, signifies against the falsifications of truth ; hath Israel no sons, hath he no heir, signifies, are not there in the church the knowledges of truth and good, Israel denotes the church, his sons denote truths, and heir, the good of truth ; why then hath their king inherited Gad and his people dwelt in the cities thereof, signifies, whence is it that truth falsified hath destroyed the good of life, and also perverted the doctrinals of life ; behold the days come in which I will make an alarm of war to be heard against Rabbath of the sons of Ammon, and it shall become a heap of desolation, signifies the destruction of that doctrine, viz. of falsified truth, and the destruction of those who are in it ; and her daughters shall be burned with fire, signifies that the affections of that doctrine shall become concupiscences of evil ; and Israel shall inherit her heirs, signifies that the church shall perish as to goods ; howl, O Heshbon, for Ai is devastated, signifies that there is no longer any fructification of truth from good because the doctrine of truth is destroyed ; cry out, O daughter of Rabbah, gird ye with sackcloth, wail, signifies that the affections of truth are no more ; and wander amongst the ruins, signifies thought and life from falses ; because their king is gone into exile, signifies because truth is no more ; her priests and her princes together, signifies that goods and the truths of good also are no more ; from this explanation it may appear, that by the lands appertaining to the inheritance of Gad, are signified the same things specifically as by Gad in general, and that the significations of the lands mentioned in the Word may be known from the signification of the tribes to whom they were given for inheritance. Something else is understood by the lands which are said to be given for an inheritance to the tribe of Gad in Ezekiel, chap. xlviii. 27 : that the tribe of Gad itself is not there signified, but such a principle of the church as is signified by Gad, is evident ; for no such tribe then existed neither will exist. That by Gad is signified the good of life from truths of doctrine, appears from the benediction of that tribe by Moses, *"To Gad he said, Blessed is he who gave breath to Gad ; as a lion he dwelleth, and seizeth the arm, also the crown of the head ; and he seeth the first-fruits for himself ; for there is the portion of the hidden lawgiver ; whence came the heads of the people ; he has executed the justice of Jehorah, and judgment with Israel,"* Deut. xxxiii. 20, 21 ; by Gad is here described the good of life according to truths derived from the Word, and the influx of heaven into that

good; the influx of truth into that good from the Lord, is signified by, blessed is he who gave breath to Gad, by breath is signified truth, by Gad, the good of life, and by blessed, the Lord; that he is safe from falses, is signified by, he dwelleth as a lion; that he is nourished by truths external and internal, is signified by, he seizeth the arm, also the crown of the head, for arm and the crown of the head in sacrifices signified such things; that they are from things primary, is signified by, he seeth the first fruits for himself; truths divine which lie hid therein, are signified by, for there is the portion of the hidden lawgiver; intelligence thence derived, is signified by, whence came the heads of the people; the good works thence derived are signified by, he executed the justice of Jehovah; and the truths of the church thence derived are signified by, his judgments with Israel. A further reason why Gad signifies the good of life is, that "*he was named from a troop*," see Gen. xxx, 10, 11; for Gad in the Hebrew tongue signifies a troop, and by a troop, in the spiritual sense, are signified works, and the good of life consists in doing goods, which are works, concerning which see the *Arcana Cœlestia*, n. 3934. But what is signified by Gad in the benediction of his father Israel, in which are these words, "*Gad, a troop shall depopulate him, and he shall depopulate the heel*," Gen. xlix. 19, may be seen explained in the *Arcana Cœlestia*, n. 6403 to 6407; likewise what is signified by these words in Isaiah; "*Ye are they who forsake Jehovah, who forget the mountain of my holiness; who dispose a table for Gad, and who fill the drink-offering for that number*," lxxv. 11; see A. C. n. 6405.

436. From these observations it may now appear, what the three tribes first named, viz. Judah, Reuben and Gad, specifically signify, likewise what they signify in the complex; for the names of persons and places in the Word signify things, not only each by itself signifying something in particular, but also in the complex, something in a series; the thing in a series signified by these three names, Judah, Reuben and Gad is, that all those who are in love to the Lord, and thence in truths, and by truths in the good of life, are in the inmost or third heaven; for in such persons the three degrees of life are opened, the inmost degree is where love to the Lord resides, the middle degree is where truths from that good reside, and the ultimate degree is where the good of life resides. There appertain to every man three degrees of life, and the inmost degree is open in those who are in the third heaven, for this is opened imme-

diately from the Lord in those who are principled in love to Him, love being the ground of conjunction and thence of reception, hence they in whom this degree is opened are in all truths, which they see in themselves, and by these they are in the good of life. That there are three degrees of life with every angel, may be seen in the work concerning *Heaven and Hell*, n. 33, 34; and that the third degree is opened in those who are in the third heaven, n. 208, 209; concerning the angels of the third heaven, and their nature and quality, n. 24, 25, 26, 267, 270, 271.

437. Verse 6. "*Of the tribe of Asher were sealed twelve thousand, of the tribe of Naphtali were sealed twelve thousand, of the tribe of Manasseh were sealed twelve thousand.*" Of the tribe of Asher were sealed twelve thousand, signifies charity towards our neighbour, and that all who are in that charity are in heaven, and come into heaven: of the tribe of Naphtali were sealed twelve thousand, signifies regeneration and temptation; of the tribe of Manasseh were sealed twelve thousand, signifies the goods of life thence derived; and that all these are in the second heaven, and come into that heaven.

438. "Of the tribe of Asher were sealed twelve thousand"—That hereby is signified charity towards our neighbour and that all who are in that charity are in heaven and come into heaven, appears from the signification of the tribe of Asher, as denoting spiritual affection, which is charity, of which we shall speak presently; and from the signification of twelve thousand sealed, as denoting those who are in heaven, and who come into heaven, as above, n. 433. That the tribe of Asher signifies love towards our neighbour, which is called charity, will be evident from what follows, and is also evident from this circumstance, that the twelve tribes taken together represented heaven and the church, and therefore signify them in the Word, and that each tribe represented and thence signifies some universal essential principle which constitutes heaven and the church: there are in general three universal essentials which constitute heaven, viz. love to the Lord, charity towards our neighbour, and the obedience of faith; love to the Lord is signified by the three first tribes, viz. Judah, Reuben, and Gad, as was shewn above; charity towards our neighbour is signified by these three tribes, viz. Asher, Naphtali and Manasseh; but the obedience of faith is signified by the three following tribes, viz. Simeon, Levi, and Issachar; the conjunction of all these with the Lord, is

signified by the three last tribes, viz; Zebulon, Joseph and Benjamin; this is the summary signification of all the tribes named in the above order, their significations being according to the order in which they are named, as hath been shewn above, n. 435, 436. Moreover by the sealed are understood those who are separated from the evil and received into heaven, and by the three first tribes are understood those who are received into the supreme or third heaven, where all are principled in love to the Lord; by the three subsequent tribes, of which we are now treating, are understood those who are received into the middle or second heaven, where all are principled in charity towards their neighbour; but by the three tribes next following, are understood those who are received into the ultimate or first heaven, where they are who are principled in obedience, which is called the obedience of faith; and by the three last tribes is understood the reception of all these into the three heavens by the Lord; for there are three heavens distinguished from each other according to degrees of the good of love. From these considerations, it may first appear, that by this second class of tribes, or by these three tribes, viz. Asher, Naphtali, and Manasseh, are understood those who are in charity towards their neighbour; by the tribe of Asher, charity towards our neighbour; by Naphtali, the regeneration of those who are principled therein; and by Manasseh, their good of life. But it shall first be explained, what Asher signifies in the kingdom of the Lord, or in the church; Asher signifies the blessedness of spiritual affections, and thence spiritual affection itself, and inasmuch as spiritual affection is what is called love towards our neighbour or charity, hence it is that by Asher, is here signified charity, consequently by the twelve thousand of that tribe are here signified all who are in charity, and thus in the second or middle heaven. That Asher was named from what is blessed, or blessedness, appears not only from the signification of that expression in the Hebrew tongue, but also from the words spoken respecting him by Leah the wife of Jacob when he was born, which are these, "*Zilpah Leah's handmaid bare Jacob a second son; and Leah said, in my blessedness, because the daughters will bless me; and she called his name Asher,*" Gen. xxx. 12, 13; by the daughters who shall bless, are signified the spiritual affections of truth which constitute the church, from which is all internal blessedness, which is celestial; in this blessedness are those who are in charity towards their neighbour, for charity to-

wards our neighbour is the spiritual affection of truth, as was said just above, for the spiritual affection of truth is to love truth in its essence, that is, to love truth because it is truth; neighbour also in the spiritual sense is nothing else but good and truth, and charity is the love thereof, as may be seen in the *Doctrine of the New Jerusalem*, concerning love towards the neighbour, which is called charity, n. 84 to 107; the rest of the above passage may be seen explained in the *Arcana Cœlestia*, n. 3936 to 3940. That Asher signifies the blessedness which is of love and charity, may further appear from the benediction of Asher by Israel his father, "*From Asher his bread is fat, and he shall give the delights of a king,*" Gen. xlix. 20; from Asher, signifies from celestial and spiritual affections, which are those of love to the Lord and charity towards our neighbour; his bread is fat, signifies delight originating in good; and he shall give the delights of a king, signifies pleasantness originating in truth; for a further explanation of these things see *Arcana Cœlestia*, n. 6408, 6409, 6410. The like is also signified by Asher in his benediction by Moses, viz. the delight of the affection of truth from the Word; the words are these, "*Of Asher he said, blessed above sons be Asher, let him be accepted by his brethren, and dipping into oil his foot; iron and brass shall be thy shoe; and as the days thy fame,*" Deut. xxxiii. 24, 25; in the benediction of the sons of Israel by Moses are contained arcana concerning the Word, and by Asher, who is there named in the last place, is signified the spiritual affection of truth from the Word, wherefore it is said, blessed above sons be Asher, let him be accepted by his brethren, sons signifying truths, and brethren, the church thence derived, and blessed and accepted being predicated of the affection of them; the good of love from which are the truths of the Word in the literal sense is signified by, dipping into oil his foot, the foot denoting truth in the ultimates, which is the truth of the literal sense of the Word; and by oil is signified the good of love; that the ultimate of the Word is natural truth and good is signified by, iron and brass shall be thy shoe, natural truth, by iron, and natural good, by brass, and the ultimate, by the shoe; that the Word should endure to eternity, is signified by, as the days thy fame; that iron signifies natural truth, may be seen above, n. 176; that brass signifies natural good, n. 70; and that shoe signifies the ultimate of the natural [principle,] which is the sensual, may be seen in the *Arcana Cœlestia*, n. 1748, 1860, 6844. Inasmuch as Asher signifies the de-

light of affections, such as appertains to those who are principled in truths from the literal sense of the Word, “*therefore that tribe encamped, together with the tribe of Dan, and the tribe of Naphtali, to the north,*” Numb. ii. 25 to 31; by the encampments of the sons of Israel in the wilderness were represented the arrangements of the angelic societies in the heavens, as may be seen above, n. 431, and in the heavens they dwell to the north who from the good of charity are in the affection of spiritual knowledges. That Asher signifies spiritual blessedness, which is blessedness originating in love and charity, may also appear in Ezekiel, where a new earth is treated of, and a new city, and the land there is distributed as an inheritance amongst all the tribes of Israel, and twelve gates were assigned to the city, one for each tribe; the inheritance of Asher is treated of, chap. xlviii. 1, 2; and the gates, thus, “*The corner towards the sea, five hundred and four thousand: the gates of the city three, one gate for Gad, one gate for Asher, one gate for Naphtali: the circuit, eighteen thousand, and the name of the city from that day Jehovah-schammah,*” 34, 35; by the land which is to be distributed for an inheritance is signified the church; by the sons of Israel, amongst whom it was to be distributed, are signified all truths from good appertaining to the church in the complex; by the city is signified the doctrine of truth from the good of love, wherefore it was called Jehovah-schammah, or Jehovah there; by the gates are signified introductory truths, which are doctrinals; by the number five hundred and four thousand are also signified all the truths derived from good, and by eighteen thousand, all the truths of doctrine encompassing and defending; hence it is evident, that not only all and every particular there mentioned, even to the numbers, signify things appertaining to the church, but also that not any tribe of Israel is there understood, but instead of the tribe named, some universal essential of the church: it also there appears that by Asher is signified the spiritual affection of truth, which makes one with charity towards our neighbour. That by Asher in the supreme sense is signified eternity, in the internal sense, felicity of life from the blessedness of the affections originating in love and charity, and in the external sense, natural delight thence derived, may be seen in the *Arcana Cœlestia*, n. 3938, 3939, 6408.

439. “Of the tribe of Naphtali were sealed twelve thousand”—That thereby is signified regeneration and temptation, appears from the representation, and thence the signi-

fication of Naphtali and his tribe, as denoting temptation and the state after it; and inasmuch as temptations take place for the sake of regeneration, regeneration also is signified by Naphtali; that they who are regenerating undergo temptations, may be seen in the *Doctrine of the New Jerusalem*, n. 187 to 201. That Naphtali, and consequently the tribe named from him, signifies temptation and the state after it, and consequently also regeneration, may appear from the words of Rachel, when Bilhah her handmaid, bare him, which are these, “*And she conceived again, and Bilhah Rachel’s hand maid bare a second son to Jacob: and Rachel said, with the strugglings of God, I have struggled with my sister, and have prevailed; and she called his name Naphtali,*” Gen. xxx. 7, 8; where the strugglings of God signify spiritual temptations; and inasmuch as Rachel represented the internal church, which is spiritual, and Leah, the external church, which is natural, it is hence evident, what is signified by Rachel struggling with her sister and prevailing, as having relation to the combat between the spiritual man and the natural, wherein all temptation consists; for the spiritual man loves and wills the things which are of heaven, inasmuch as he is in heaven, whereas the natural man loves, and wills the things which are of the world, forasmuch as he is in the world, and hence the desires of each are opposite, whence ariseth the collision and combat which is called temptation. That Naphtali signifies temptation and the state after it, and thence regeneration, may further appear from the following passages; thus from his benediction by his father Israel, “*Naphtali is a hind let loose, giving sayings of elegance,*” Gen. xlix. 21; where Naphtali signifies the state after temptation, which state is full of joy grounded in affection arising from the conjunction of what is spiritual and what is natural, and of good and truth, for conjunction is effected by temptations; a hind let loose, signifies the freedom of natural affection; giving sayings of elegance, signifies gladness of mind; for a further explanation of these things, see the *Arcana Cælestia*, n. 6412, 6413, 6414. And again from his blessing by Moses, “*And of Naphtali he said, Naphtali, satisfied with the good pleasure and full of the blessing of Jehovah, possess thou the west and the south,*” Deut. xxxiii. 23; where also is described the state after temptation, viz. that man is filled with every good of love and truths thence derived, for after temptations he is filled with joy, and the fructification of good and multiplication of truth then takes place with him; to be

filled with the good of love, is signified by being satisfied with the good pleasure of Jehovah; and to be filled with truths thence derived, is signified by being full of the blessing of Jehovah; the consequent affection of truth and illustration, is signified by, possess thou the west and the south, the affection of truth, by the west, and illustration, by the south; the reason why it is said, possess the west and the south, is, because they, who after receiving instructions are elevated into heaven, are carried through the west to the south, thus through the affection of truth into the light of truth. The like is signified by Naphtali in the song of Deborah and Barak in the book of Judges, "*Zebulon was a people that devoted the soul to die, and Naphtali, upon the heights of the field,*" v. 18; these were the two tribes which fought against Sisera, the prince of the host of Jabin, king of Canaan, and conquered him, the other ten tribes remaining quiet; and thereby was represented spiritual combat against the evils which infest the church, as may also appear from the prophetic song of Deborah and Barak, in which that circumstance is treated of; the reason why only the tribes of Zebulon and Naphtali fought, was, because by Zebulon is signified the conjunction of good and truth, which constitutes the church, and by Naphtali, combat against the evils and falses that infest it and resist the conjunction of good and truth, and hence by both is signified reformation and regeneration; by the heights of the field, are signified the interior things of the church, from which combat is maintained. By Zebulon and Naphtali together, is also signified reformation and regeneration by means of temptations, in Isaiah, ch. viii. 22, 23, chap. ix. 1; and thence in Matthew, ch. iv. 12 to 16. But in the supreme sense, by Zebulon and Naphtali is signified the union of the Divine and Human [principles] in the Lord, for in the supreme sense the Lord alone is treated of, in general, as to the glorification of His Humanity, and the subjugation of the hells and arrangement of the heavens by Him: in this sense Zebulon and Naphtali are mentioned in David, "*They have seen thy goings, O God; the goings of my God; of my king in the sanctuary; the singers went before, the players on instruments after in the midst of the virgins playing on the timbrels; bless ye God in the congregations, the Lord from the fountain of Israel; there little Benjamin is set over them, the princes of Judah their assembly; the princes of Zebulon, the princes of Naphtali; thy God hath commanded thy strength; put on strength O God; this hast thou done for us out of thy temple upon Jeru-*

saalem ; to thee shall kings bring a gift. Rebuke the wild beast of the reed, the congregation of the mighty, among the calves of the people ; treading down the plates of silver, he hath dispersed the people, they desire wars. They that are fat shall come out of Egypt ; Ethiopia shall accelerate her hands to God," Psalm lxxviii. 25 to 32 ; the subject there treated of in the spiritual sense is concerning the advent of the Lord, and the glorification of His Humanity, likewise concerning the subjugation of the hells, and salvation in consequence thereof ; the celebration of the Lord on account of His advent is described in these words, they have seen thy goings, O God, the goings of my God, of my king in the sanctuary ; the singers went before, the players on instruments after, in the midst of the virgins playing on the timbrels ; bless ye God in the congregations, the Lord from the fountain of Israel ; the particulars may be seen explained above, n. 340 ; the innocence of the Lord, by virtue of which he operated and performed all things, is signified by, little Benjamin is set over them ; the divine truth from the divine good is signified by, the princes of Judah their assembly ; the glorification or union of the Divine and Human [principles] from His own proper power, is signified by, the princes of Zebulon and the princes of Naphtali ; that hence divine power appertains to the Lord's Human [principle], is signified by, thy God hath commanded thy strength, put on strength, O God, this hast thou done for us from thy temple upon Jerusalem, temple there signifying the Divine Human [principle] of the Lord, and Jerusalem, the church for which [He did this] ; the subjugation of the hells is signified by, rebuke the wild beast of the reed, the congregation of the mighty, among the calves of the people, treading down the plates of silver, dispersing the people desiring war ; the wild beast of the reed and the congregation of the mighty denote the scientific principle of the natural man perverting the truths and goods of the church ; the calves of the people denote the goods of the church, the pieces of silver, the truths thereof ; and he dispersed the people, they desire war, signifies to pervert and reason against them ; by the subjugation of the hells is understood the subjugation of the natural man, for in the natural man are evils from hell, inasmuch as therein are the delights of the love of self and of the world, and the scientifics that confirm them, which delights, when they are considered as ends and predominate, are against the goods and truths of the church ; that the natural man, when it is subjugated, subministers

concordant scientifics and knowledges of good and truth, is signified by, they that are fat shall come out of Egypt, Ethiopia shall accelerate her hands to God, Egypt denoting the natural man as to scientifics, and Ethiopia, the natural man as to knowledges of truth and good. From these few instances it may appear what is signified by Naphtali and his tribe in the Word, viz. in the supreme sense, the proper power of the Lord, by virtue of which He subjugated the hells, and glorified His Humanity; in the internal sense, temptation, and the state after temptation; and in the external sense, resistance from the natural man; hence also by Naphtali is signified reformation and regeneration, because these are the effect of temptations.

440. "Of the tribe of Manasseh were sealed twelve thousand"—That hereby are signified the goods of life thence derived, appears from the representation and thence the signification of the tribe of Manasseh, as denoting the will [principle] of the church, and thence the good of life; the reason why the good of life is hereby signified is, because the good of life makes one with the will [principle] of the church, or of the man of the church, for what a man willeth, this he doeth when it is possible, doing being nothing else but will acting, as may appear from this consideration, that doing ceaseth when will ceaseth, and remaineth so long as will remaineth; what the will of the regenerated man doeth, is called the good of life; hence then it is, that inasmuch as by Manasseh and his tribe is signified the will [principle] of the church, the good of life is also thereby signified: the good of life grounded in charity towards the neighbour succeeds also after regeneration, which things are signified by Asher and Naphtali, as the effect from its cause; for they who are in charity towards their neighbour are regenerated by the Lord, and they who are regenerated are in the good of life, forasmuch as they act from charity, and all action from charity is the good of life. There are two things which constitute the church, namely, truth of doctrine and good of life, both which must be with man in order that he may be a man of the church; these two principles were represented, and thence are signified in the Word, by Ephraim and Manasseh, the truth of doctrine, by Ephraim, and the good of life, by Manasseh: truth of doctrine is also called the intellectual principle of the church, and good of life is called its will principle, for truth is of the understanding, and good is of the will, and hence it is, that Ephraim and Manasseh signify the intellectual and will principles of the

church, Ephraim, its intellectual principle, and Manasseh, its will principle. In order that such things might be represented and thence signified by Ephraim and Manasseh, they were born to Joseph in the land of Egypt, for by Joseph is signified the celestial spiritual principle, or the spiritual kingdom itself, which is adjoined to the celestial kingdom, and by the land of Egypt is signified the natural principle, wherefore good of the will in the natural principle born from the celestial spiritual is signified by Manasseh, and truth of the understanding in the natural principle also born from the same is signified by Ephraim; concerning their nativity it is thus written in Moses; “*And to Joseph were born two sons before the year of famine came, whom Asenath the daughter of Potiphar the priest of On bare unto him: and Joseph called the name of the first begotten Manasseh, because God hath made me forget all my labour, and all the house of my father; and the name of the second he called Ephraim, because God hath made me to fructify in the land of mine affliction,*” Gen. xli. 50, 51, 52: what is understood by these words in the spiritual sense, may be seen in the *Arcana Cælestia*, n. 5347 to 5355, namely, that by the name of the first begotten, Manasseh, is understood the new will principle in the natural, and its quality, and by the name of the second, Ephraim, the new intellectual principle in the natural, and its quality; or what is the same, by Manasseh, the good of the new natural man, and by Ephraim, the truth thereof, see n. 5351, 5354. That Ephraim and Manasseh have this signification, may appear from the circumstance of their being taken by Jacob, as Reuben and Simeon, concerning which it is thus written in Moses, “*Jacob said unto Joseph, now thy two sons born to thee in the land of Egypt before I came unto thee into Egypt, they shall be mine, Ephraim and Manasseh, as Reuben and Simeon they shall be mine; they shall be called after the name of their brethren in their inheritance,*” Gen. xlviii. 3, 5, 6; inasmuch as by Reuben is signified truth in the understanding, which is the truth of doctrine, and by Simeon, truth in the will, which is the good of life, therefore Jacob saith, that Ephraim and Manasseh should be to him as Reuben and Simeon, consequently Ephraim is intellectual truth, and Manasseh, voluntary good: but these things may be seen more fully explained in the *Arcana Cælestia*, n. 6234 to 6241. The same may also appear from the benediction of Ephraim and Manasseh by Jacob, then Israel, as in Moses, “*Israel blessed Joseph and said, God before whom*

my fathers walked, Abraham and Isaac, God who feedeth me even to this day; the angel that redeemeth me from all evil, bless the boys, and my name shall be called in them, and the name of my fathers, Abraham and Isaac; and they shall grow into a multitude in the midst of the land," Gen. xlviii. 15, 16; that by Ephraim here also is understood intellectual truth, and by Manasseh, voluntary good, both in the natural man, may be seen in the *Arcana Cælestia*, n. 6274 to 6285. Thus again in the benediction of Ephraim and Manasseh by Moses; "*Concerning Joseph, in the first-born of his ox he hath honour, and the horns of a unicorn are his horns, with these shall he push the people together unto the ends of the earth: and these are the myriads of Ephraim and the chiliads of Manasseh,"* Deut. xxxiii. 17; which may be seen explained above, n. 316, 336. That Ephraim signifies the understanding of truth, and Manasseh, the will of good, both in the natural man, may appear also from the following passages, as in Isaiah; "*In the wrath of Jehovah Zebaoth the land is obscured, and the people are become as fuel for the fire; a man shall not spare his brother, and if he snatch to the right hand he shall yet be hungry, and if he devour to the left, he shall not be satisfied; every man shall eat the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh; they shall be together against Jehovah,"* iv. 18, 19, 20; that by Manasseh eating Ephraim, and Ephraim, Manasseh, is here signified that all the good and truth of the church would perish, the good by the false, and the truth by evil, may be seen above, n. 386, where these things are particularly explained. Again in David, "*Gilead is mine and Manasseh is mine, and Ephraim the strength of my head; Judah is my lawgiver,"* Psalm. lx. 9. eviii. 9; by Manasseh is here signified the good of the church, by Ephraim, the truth thereof, and by Gilead, the natural principle; and inasmuch as truth from natural good hath divine power; therefore, it is said, Ephraim is the strength of my head; the reason why divine power is by truth from good in the natural principle is, because the natural is the ultimate principle into which things interior, which are celestial and spiritual, flow-in, and in which they exist and subsist together, and consequently are in their fulness, in which and from which is all divine operation; hence it is that the literal sense of the Word, because it is natural, hath in it divine power, concerning which see above, n. 346, and in the *Arcana Cælestia*, n. 9836: from these considerations it may appear, whence it is that Ephraim is called the strength of the head of Jehovah: the

reason why Judah is called His lawgiver is, because by Judah is signified divine truth internal, or the Word in the spiritual sense, and the like by lawgiver and law. Again in David; "*Shepherd of Israel turn thine ear, who leadest Joseph as a flock; who sittest upon the cherubs, shine forth, before Ephraim, Benjamin, and Manasseh, stir up thy power, and go for salvation to us,*" Psalm lxxx. 3; from the spiritual sense it is evident, that these words contain a supplication to the Lord, to instruct those who are of the church, and to lead by truths to good, thus to heaven; the Lord is called the shepherd of Israel by reason of his instructing and leading, wherefore it is said, who leadeth Joseph as a flock, and by Joseph are understood those of the church who are in truths from good; who sittest upon the cherubs, signifies the Lord above the heavens, whence He sendeth forth the light, which enlightens the minds of angels and men, wherefore it is said, shine forth: that the light of truth may penetrate even to those who are in natural truth and good, thus to the ultimates or lowest in the church, is signified by, before Ephraim, Benjamin, and Manasseh, stir up thy power; by Ephraim are understood those who are in natural truth, such as the truth of the Word in its literal sense; by Manasseh are understood those who are in natural good, which is the delight of doing good and learning truth; by Benjamin is understood the conjunctive principle of good and truth, or the conjoining medium in the natural principle; by stirring up power is understood to penetrate with light, even to that principle; that they should be saved, is signified by, go forth for salvation to us. Inasmuch as all the good which appertaineth to the natural man, floweth-in from the Lord through the spiritual, and without that influx no good can exist in the natural principle, and inasmuch as Manasseh represented and thence signified good in the natural man from a spiritual origin, therefore to that tribe was given an inheritance beyond or without Jordan, and also on this side or within Jordan, namely, to half of the tribe, beyond or without Jordan, and to the other half, on this side or within Jordan, see Numb. xxxii. 33, 39, 40; Deut. iii. 13; Joshua xiii. 29, 30, 31; chap. xvii. 5 to 13, 16 to 18; by the land beyond or without Jordan was represented and signified the external church, which is with men in their natural man, but by the land on this side or within Jordan was represented and signified the internal church, which is with men in their spiritual man, concerning which distinction see above, n. 434, and as good is what constitutes

the church, and that good floweth-in immediately out of the spiritual man into the natural, and without this influx the church cannot be in man, this is the reason why to the tribe of Manasseh, by which the good of the church was signified, was given an inheritance as well within as without Jordan: that spiritual good floweth-in into natural good immediately, but into natural truth mediately, may be seen in the *Arcana Cælestia*, n. 3314, 3573, 3576, 3616, 3969, 3995, 4563; and that hence there is a parallelism between spiritual good and natural good, but not between spiritual truth and natural truth, n. 1831, 1832, 3514, 3564. That Manasseh signifies the good of the church, or the good of life, which is the same with the good of the will, may appear from the representation and thence the signification of Ephraim, as denoting the truth of the church, or the truth of doctrine, which is the same with truth of the understanding, for they were brethren, and good and truth are called brethren in the Word; that Ephraim signifies the truth of doctrine, and thence the intellectual principle of the church, may be seen in the *Arcana Cælestia*, n. 5354, where many passages from the Word in which Ephraim is mentioned are adduced and explained: see also n. 3969, 6222, 6234, 6238, 6267, 6296, in the same work.

441. It hath been shewn that by the tribe of Asher is signified charity towards our neighbour, which is the spiritual internal principle itself of those who are in the second or middle heaven, and that by the tribe of Manasseh is signified the good of life, which is the external spiritual principle flowing from their internal spiritual; whereas temptation, which is signified by the tribe of Naphtali, is the uniting medium, for the internal and external are united by means of temptations: from these considerations it is evident what these three tribes involve in their order. It is to be observed, that both the internal and external, in agreement with each other, must be with man and with angel in order to their being in heaven, as no one can be in heaven who is in one alone, viz. in the internal alone, or in the external alone; for the internal is as the soul, and the external as the body; the soul cannot operate any thing, except by the body, nor can the body operate any thing except from the soul; wherefore the internal, unless the external correspond, or correspondently agree, lies impotent and as it were extinct, for there must be an external in which and by means of which it may operate, as the soul operates in and by means of its body; and on the other hand the

external, unless there be an internal to which it corresponds, lies as it were dead, for there must be an internal from which the external may operate: these observations are made to shew that by Asher is signified the internal principle, and by Manasseh, the corresponding external; as also that by Judah treated of above is signified the internal, and by Gad, the corresponding external. The case is the same in every thing, wherefore man hath an internal and an external, the former being what is called his spiritual principle, and the latter what is called his natural, one conjoining itself with the other by correspondences; hence according to the quality of one, such is the other, and every thing which doth not make one with the other by correspondences, is dissipated and perisheth.

442. Verse 7. *“Of the tribe of Simeon were sealed twelve thousand, of the tribe of Levi were sealed twelve thousand, of the tribe of Issachar were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand, signifies obedience, and that all who are in obedience are in heaven, and come into heaven: of the tribe of Levi were sealed twelve thousand, signifies good works: of the tribe of Issachar were sealed twelve thousand, signifies faith and salvation.*

443. *“Of the tribe of Simeon were sealed twelve thousand”—That hereby is signified obedience, and that all who are in obedience are in heaven, and come into heaven, appears from the representation and thence the signification of the tribe of Simeon, as denoting obedience, concerning which we shall speak presently; and from the signification of twelve thousand sealed, as denoting all who are in heaven and come into heaven, concerning which see above. The tribes of Simeon, Levi, and Issachar, which are now mentioned, and which constitute the third class of the sealed, signify those who are in the first or ultimate heaven, and who come into that heaven; for as was said above, all who are in heaven, and come into heaven, are here treated of, and inasmuch as there are three heavens, the third or inmost, the second or middle, and the first or ultimate, therefore they who are in them are distinctly treated of: they who are in the third or inmost heaven, and come into that heaven, are signified by Judah, Reuben, and Gad, who therefore constitute the first class of those that are sealed; they who are in the second or middle heaven, and come into that heaven, are signified by Asher, Naphtali, and Manasseh, who therefore constitute the second class of the*

sealed; but they who are in the first or ultimate heaven, and come into that heaven, are signified by Simeon, Levi, and Issachar, who therefore now constitute the third class of the sealed: they who belong to this heaven, are all in the obedience of doing the truths and goods which are commanded in the Word, or in the doctrine of the church in which they were born, or by their master or teacher, from whom they have heard that this or that is true and good, and consequently to be done; the greater part of such persons are not in genuine truths, but in falses from ignorance, which falses are nevertheless accepted by the Lord as truths, because they have for an end the good of life, and thereby the evils which usually adhere to falses are wiped off; concerning those falses, and those who are in them, see the *Doctrine of the New Jerusalem*, n. 21; these therefore are in the ultimate or first heaven, whereas they who are in the second or middle heaven, are all in the spiritual affection of knowing and understanding truth and good, and in the affection of doing it; and they who are in the third or inmost heaven are all principled in love; but concerning these we have treated above. The reason why by Simeon and his tribe are signified those who are principled in obedience is, because Simeon, the father of the tribe, was so named from hearing, and to hear signifies to obey; as may appear from the words of Leah his mother, when she bare him, which are these;” *And Leah conceived again and bare a son, and said, because Jehovah hath heard that I was hated, and hath given me this also, and she called his name Simeon,*” Gen. xxix. 33; which may be seen explained in the *Arcana Cœlestia*, n. 3867 to 3872; and that to hear signifies to obey, n. 2542, 3869, 4653 to 4660, 5017, 5471, 5475, 7216, 8361, 8990, 9311, 9397, 9926 10061; and above, n. 14, 108, 249. Inasmuch as Simeon signifies obedience, he also signifies faith, for faith becomes faith in man when he obeyeth and doeth the precepts; before this is the case, the knowledge of such things as he has derived from the Word, from the doctrine of the church, and from preaching, appears as faith, but it is not faith until he doeth them, previous to which it is only of the thought derived from the memory, in which there is nothing of the will, consequently nothing of the man, for the will is the man himself; wherefore when man doeth the precepts, or obeyeth, then they enter the will, or the man himself; and become faith. This faith, which is obedience, is also signified by Peter, when he is named Simon, and the faith which is the affection of truth

when he is named Simon son of Jonah, as in Matth. xvi. 17, 18 19 ; seq. Mark i. 16, 17, 18, 36 ; chap. xiv. 37, 38 ; Luke v. 3 to 11 ; chap. vii. 40 to 43 ; chap. xxii. 31, 32, 33, seq. chap. xxiv. 34 ; John i. 41, 42, 43 ; chap. xxi. 15 to 22 ; inasmuch as by Simeon in the Hebrew tongue is signified hearing and hearkening and thence obedience, as was said above, and by the son of Jonah is signified truth from good, but by Peter, truth itself, hence he is sometimes called by the Lord, Peter, sometimes, Simon Peter, and sometimes Simon son of Jonah, which any one may perceive would not have been without some cause and signification ; the particular signification is manifest from what was said to him at the time, as when he confessed the Lord to be the son of God, and therefore the keys of the kingdom of the heavens were given to him, he is called Simon son of Jonah, Matth. xvi. 17, and following verses ; he is also called a rock [petra] as the Lord Himself is frequently called in the prophets : he is likewise called Simon son of Jonah, when the Lord said unto him, lovest thou Me, and he answered, I do love Thee ; but presently after when he turned himself from the Lord and was indignant at John's following Jesus, by whom was signified the good of charity, he is called Peter only, John xxi. 15 to 21 ; and by Peter is then signified truth without good, or faith separate from charity. From these considerations it may appear, that by Simeon, when Peter is so named, is signified the like as by Simeon the son of Jacob, namely obedience, the faith of charity, the affection of truth, and in general, truth from good ; for Simon in the Hebrew tongue, signifies hearing, hearkening, and obedience, and Jonah in the same tongue signifies a dove, which in the spiritual sense signifies the good of charity ; and the son of Jonah, the truth of that good, or the faith of charity ; but rock [petra], from which he is named Peter, signifies truth and faith, and in the opposite sense the false and no faith, as may be seen above, n. 411. That Simon the son of Jacob, and the tribe named from him, signifies obedience, and truth in the will, and thence faith, may appear also from the opposite sense, in which he signifies no obedience, and the false in the will, and thence faith separate from the will, which is no faith ; for most things in the Word have also an opposite sense, in which they signify things contrary ; according to this sense Simeon is mentioned by Israel in the prophecy concerning his sons in these Words ; *"Simeon and Levi are brethren, instruments of violence are their daggers ; into their secret let not my soul come,*

in their congregation let not my glory be united; because in their anger they slew a man, and in their good pleasure they houghed an ox: cursed be their anger because it is vehement, and their wrath because it is hard: I will divide them in Jacob, and disperse them in Israel," Gen. xlix. 5, 6, 7; Simeon; and Levi brethren, here signify faith separate from charity; instruments of violence their daggers, signify their doctrinals which serve to destroy the works of charity, consequently charity itself; into their secret let not my soul come, signifies that spiritual good desireth not to know the evils of their will; in their congregation let not my glory be united, signifies that spiritual truth also desireth not to know the falses of their thought; because in their anger they slew a man, signifies that they have altogether averted themselves from truths, and in their aversion extinguished faith; and in their good pleasure they houghed an ox, signifies that from a depraved will they entirely debilitated external good which is of charity; cursed be their anger because it is vehement, signifies grievous aversion from good and consequent damnation; and their wrath because it is hard, signifies aversion from truth thence derived; I will divide them in Jacob, signifies the extermination of that faith from the external church, and I will disperse them in Israel, signifies, from the internal church; but these things are more fully explained in the *Arcana Cœlestia*, n. 6351 to 6361. The reason why the three first sons viz. Reuben, Simeon, and Levi, were rejected and cursed by their father Israel is, because in that prophesy the establishment of the church is treated of, and the church cannot be established by faith separate from charity, but by truth and good which are from the Lord; for the church had lapsed even at that time into the error, that to know the Word only, and to say that it is holy, was the essential of the church, and not life or charity, and that the God of heaven and earth was some other than the Lord; therefore in that prophecy the three first begotten sons, viz. Reuben, Simeon, and Levi, were rejected, because by Reuben is there signified faith alone, by Simeon, faith without charity, and by Levi, no good of charity, consequently by those three in a series, no church; for when faith alone is assumed for the essential of salvation, then charity is immediately rejected and viewed as non-essential and of no avail as to salvation; and because these three things were signified by Reuben, Simeon, and Levi, they were rejected by Israel their father, who signified the church: those three also destroyed the representa-

tive of a church, Reuben by his lying with Bilhah, the handmaid and concubine of his father, Gen. xxxv. 22; and Simeon and Levi by their slaying Hamor, his son Sechem, and the whole city, which was the nation descended from Hamor, for no other reason but because he loved their sister Dinah, Gen. xxxiv. 1 to end: by this deed is signified, in the spiritual sense, that those two sons of Jacob, that is, the principle of the church which was represented by them, extinguished the truth and good of the ancient church, which church was yet remaining with the nation of Hamor, thus that deed signified that all the truth and good of the church is extinguished by faith separate from charity; this therefore is what is particularly understood by the words of Israel, into their secret let not my soul come, in their congregation let not my glory be united, because in their anger they slew a man, and in their wrath they houghed an ox, for by a man [vir] in the Word, is signified truth and intelligence, and by an ox, moral and natural good; but these particulars may be seen more fully explained in the *Arcana Cœlestia*, n. 4426 to 4522; hence also Simeon was passed by in the benediction of Moses, Deut. xxxiii. and instead of him, Ephraim and Manasseh are mentioned, by whom are signified the truth and good of the church. But although Simeon and Levi were such, yet they elsewhere signify the faith of charity, and charity, Simeon, the faith of charity, and Levi, charity; yea, the tribe of Levi was appointed to the priesthood, for it matters not the quality of the person who represents, provided he be in external worship according to the laws and statutes, for representation doth not respect the person, but the thing, and nothing more is requisite in the person than what is external in worship, concerning which see *Arcana Cœlestia*, n. 665, 1097, 1361, 3147, 3670, 3881, 4208, 4281, 4288, 4292, 4309, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806, 9229; hence the tribe of Simeon in this place of the Apocalypse, and elsewhere in the Word, signifies obedience, the faith of charity, the affection of truth, and in general, truth from good, as hath been said above. That Simeon and his tribe, when mentioned in a good sense, signifies in the supreme sense, providence; in the internal sense, faith in the will; in the interior sense, obedience, and in the external sense, hearing, may be seen in the *Arcana Cœlestia*, n. 3869.

444. "Of the tribe of Levi were sealed twelve thousand"—That hereby are signified good works, appears from the representation and thence signification of Levi and his

tribe, as denoting spiritual love, which is called charity towards our neighbour; the reason why the tribe of Levi here signifies good works is, because spiritual love or charity consists in performing goods, which are good works; essential charity viewed in itself is the affection of truth and good, and where that affection is, there is a life according to truths and goods, for affection without a life according to the truths and goods with which it is affected hath no existence: if such affection be supposed to exist and to be present, it is a natural affection and not a spiritual one, which two affections differ in this, that natural affection hath for its end self and the world, wherefore the truths and goods with which a person is then affected he loves for the sake of his own fame, and to obtain honour and gain, in which case, the life according to doctrinals is only assumed from self for the sake of appearance, and so it is pretended and inwardly hypocritical; but spiritual affection hath for its end the Lord, heaven, and life eternal, which it regardeth in the truths and goods, thus it loveth truths and goods spiritually, and when this affection hath place with man, he then loves to think those things, and to will them, consequently to live according to them; to live according to goods and truths is understood in the Word by doing, and the life itself, by the deeds and works which are so often mentioned in the Word: these therefore are what were represented and signified by Levi and his tribe in the church with the Jews. Inasmuch as this affection is the very essential principle of the church, therefore the tribe of Levi was made the priesthood; and therefore the staff of Levi in the tent of the assembly blossomed with almonds; and therefore to that tribe was given an inheritance, not in the same manner as to the rest, but amongst each of them. That the tribe of Levi was made the priesthood, is well known, for not only Aaron was made the chief priest, but also his sons after him, and all the Levites were given them to minister: that Moses and Aaron were of the tribe of Levi, may be seen Exodus vi. 20; chap. xviii. 4; and that the Levites were appointed to minister to Aaron and his sons, appears from these words in Moses; "*The tribe of Levi was taken for the priesthood, to keep the charge of the whole congregation before the tent of the assembly, to serve the service of the habitation: and the Levites were given to Aaron, and taken in the place of all the first born:*" and moreover, concerning their ministry and functions, see Numb. iii. 1 to the end. The reason why the priesthood

was given to that tribe was, because it represented love and charity, and thence signified love and charity; love and charity is the affection of spiritual good and truth, for affection being the continuous principle of love, is predicated of love in its continuity: the like is also signified in the Word by the priesthood and its ministry, this affection being the essential principle of the church, since where it is, there is the church, and where it is not, the church is not; for the affection of good and truth is the very spiritual life of man, for when man is affected with good and truth, he is then in good and truth as to life, his thought itself being nothing but affection in a varied form, forasmuch as whatever a man thinks, he deriveth from his affection, to think without affection being impossible: hence then it may appear why the tribe of Levi was appointed to the priesthood. See also what is said concerning the Levites in Ezekiel, where a new earth, a new city, and a new temple are treated of, chap. xl. 46; chap. xliii. 19; chap. xliv. 15; chap. xlviii. 11, 12. Inasmuch as the tribe of Levi represented and thence signified charity in act, thus the goods of charity, which are good works, therefore "*the staff of Levi, upon which was written the name of Aaron, being placed in the tent of the assembly before the testimony, blossomed with almonds,*" Numb. xvii. 17 to 26; almonds signify the goods of charity, for by virtue of the goods of charity all things appertaining to the church flourish in man, for when he possesseth the goods of charity, he also possesseth intelligence and faith, forasmuch as he is then in the affection of understanding what he knows from the Word, and in the will of acting according to what he knoweth. Inasmuch as in all things appertaining to the church there must be the good of charity, in order to the church being in them, and inasmuch as the affection itself of good and truth, which is charity, giveth the faculty of intelligence, and instructeth all, therefore the tribe of Levi was not only appointed to the priesthood, but the lot and inheritance granted to that tribe was amongst all the rest, and thus in a different manner to the other tribes, as may be seen in Moses, Numb. xxxv. 1 to end; and in Joshua chap. xxi. 1 to end: on this account it is written, "*Levi, hath no part and inheritance with his brethren, Jehovah himself is his inheritance,*" Deut. x. 9: and inasmuch as was said, every man learneth science, intelligence, and wisdom, according to the affection of good and truth which he possesseth, therefore it is said also in Moses, "*Jehovah God chose the sons of Levi to minister to*

Him, and to bless in His name, and according to His mouth shall be every controversy and every stroke," Deut. xxi. 5; by which in the spiritual sense is signified, that the affection of good and truth, which is charity, ministereth to the Lord, and teacheth those things which appertain to the church and to worship, and distinguishes falses from truths, and evils from goods; for by the sons of Levi, in the spiritual sense, is signified the affection of good and truth, which is charity. From these observations it may appear, that the tribe of Levi was chosen for the priesthood, and had an inheritance among all the tribes, not because that tribe was better than the rest, but because it represented charity in act and good works, which are the effects of all good and truth in man. That the tribe of Levi in the Word signifies the goods of charity, which are good works, may also appear from the following passages; as in Jeremiah; "*In those days and in that time I will cause to bud to David a righteous germ, and he shall do judgment and justice in the earth: in those days Judah shall be saved, and Israel shall dwell securely; this is the name which they shall call Him, Jehovah our justice; there shall not be cut off from David a man sitting on the throne of the house of Israel, and from the priests and Levites there shall not be cut off a man from before My faces, to offer the burnt offering, and to kindle the meat offering, and to do sacrifice at the days. If ye can render vain My covenant of the day, and My covenant of the night, My covenant shall also become vain with David My servant, that he shall not have a son to reign, and with the Levites, the priests, My ministers. As the host of the heavens is not numbered, and the sand of the sea is not measured, so will I multiply the seed of David My servant, and the Levites My ministers,"* xxxiii. 15, 16, 17, 20, 21, 22; the subject here treated of is concerning the advent of the Lord, who is the germ of David, and who shall be called Jehovah our justice; that Judah shall then be saved, and Israel dwell securely, signifies that they shall then be saved who are in love to Him; and that then they who are in charity towards their neighbour shall not be infested by evils and falses, is signified by, Israel shall then dwell securely: that there shall not be cut off from David a man to sit upon the throne of the house of Israel, signifies, that then divine truth proceeding from the Lord shall reign perpetually in the church, the throne of the house of Israel denoting the church wherein divine truth hath rule; there shall not be cut off a man from before My faces to offer the burnt offering,

to kindle the meat offering, and to do sacrifice, signifies, that then there shall perpetually be worship from the good of love and charity, and from the truths of faith; by the Levites are signified those who are in such worship; by the burnt offering is signified worship from the good of love; by the meat offering, worship from the good of charity towards their neighbour; and by the sacrifice, worship from the truths of faith; if ye render vain My covenant of the day, and My covenant of the night, signifies if they did not observe those two things, namely, love and faith, which effect conjunction with the Lord; covenant denotes conjunction; the covenant of the day, conjunction by love, and the covenant of the night, conjunction by faith; My covenant also shall become vain with David My servant, that he shall have no son to reign, and with the Levites the priests My ministers, signifies deprivation in such case of divine truth and divine good; the Levites the priests and ministers, are those who are in the good of love to the Lord, and in worship thence derived; as the host of the heavens is not numbered, and the sand of the sea is not measured, signifies the knowledges of truth and good in the spiritual and natural man, the host of the heavens denoting those knowledges in the spiritual man, and the sand of the sea, the same in the natural man; so will I multiply the seed of David My servant, and the Levites My ministers, signifies the multiplication of divine truth, and the fructification of divine good, in those who have conjunction with the Lord: by the Levites the priests, here and elsewhere in the Word, are signified those who are in the good of love and charity, and in the abstract sense is signified that good itself. So in Malachi; "*Behold I send My angel, who shall prepare the way before Me, and suddenly He shall come to His temple, the Lord whom ye seek, and the angel of the covenant whom ye desire: for He is like a refiner's fire, and like fuller's soap; and He shall sit refining and purifying the silver, and He shall purify the sons of Levi and shall purge them as gold and silver, that they may offer to Jehovah a meat offering in justice; then shall the meat offering of Judah and of Jerusalem be sweet to Jehovah, according to the days of an age, and according to the former years,*" iii. 1, 2, 3, 4: the particular explication of this passage may be seen above, n. 242 and 433, where it is shewn that by the sons of Levi are understood all who are in the good of charity, and thence in the good of faith; the advent of the Lord is there treated of, His Divine Human [principle] is what is understood by His temple, to which Jehovah the

Lord shall come; that He would purify those who are in the good of charity, and thence in the good of faith, is understood by His purifying and purging the sons of Levi; that the sons of Levi themselves are not understood is evident, for it is said that He shall then purify and purge them, and that the meat offering of Judah and Jerusalem shall then be sweet to Jehovah, and it is well known that the Lord did not purify and purge the Levites, nor was the meat offering of Judah and Jerusalem sweet to the Lord, for they were altogether against the Lord, and worship by sacrifices, and meat offering was then abrogated; for by Judah are there understood all who are in the good of love to the Lord, and by Jerusalem is understood the church which is in truths of doctrine, see above, n. 433. Again in Moses; *"Of Levi, Moses said, thy Urim and thy Thummim, to thy holy man whom thou temptedst in Massah, thou contendedst with Him at the waters of Meribah; who said to his father and to his mother, I have not seen you, and his brethren he acknowledged not, and his sons, he knew not; he shall guard Thy Word, and they shall keep Thy covenant, and they shall teach Jacob Thy judgment, and Israel Thy law, they shall set the incense to Thy nostril, and the burnt offering upon Thine altar; and accept [Thou] the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not up again,"* Deut. xxxiii. 8, 12; these Words are in the benediction of the sons of Israel by Moses, in which the subject treated of is concerning the Word, because this in the representative sense is signified by Moses, and by Urim and Thummim is signified divine truth shining forth from divine good, thus the Word; and by Levi is there understood the spiritual affection of truth; by the holy man whom they tempted in Massah and at the waters of Meribah, is understood the Lord as to divine truth, for the rock at which that temptation took place signifies the Lord, and the waters thence issuing, divine truths; by the father and mother to whom he said I have not seen you, is signified the Israelitish church, which did not acknowledge the Lord, the church is called father from good, and mother from truth; by his brethren whom he acknowledged not, and by his sons whom he knew not, are understood the goods and truths of the church which were not with that church, brethren denoting goods, and sons denoting truths; but whereas the sons of Levi signify the goods and truths of the church, and in general, the spiritual affection of truth

and good, therefore it is said concerning them that they shall guard the Word, keep the covenant, teach Jacob the judgments, and Israel the law, by which is signified, that they who are in the spiritual affection of truth do the Word, and teach the goods and truths of the church, for the spiritual affection itself of truth is what doeth and teacheth, inasmuch as the Lord floweth-in into that affection, and doeth good with man and teacheth truth with him; the Word there is the divine truth; to guard it denotes to act according to it, or to do it; covenant denotes conjunction thereby with the Lord; judgments denote the truths of doctrine from the Word; the law denotes the good of truth; Jacob and Israel denote the church; worship from the truths of doctrine is signified by setting incense to the nostril, and worship from the good of love, by setting the burnt-offering upon the altar; the dissipation of falses by truths, is signified by smiting through the loins of them that rise up against him; and the dissipation of evils, by smiting through the loins of them that hate him that they rise not up again: these things are said concerning Levi, because divine truth, which is the Word, cannot exist with any other but those who are in the spiritual affection of truth; the spiritual affection of truth consists in loving the truth itself, and esteeming it above every good of the world, because thereby man hath life eternal, which cannot be implanted in man by any other means than by truths, consequently by the Word, for by the Word the Lord teacheth truths; the spiritual affection of truth, which is to love truths above every good of the world, is thus described by the Lord in Matthew; "*The kingdom of the heavens is like unto a merchant-man seeking goodly pearls, who, when he had found one precious pearl, went and sold all that he had and bought it,*" xiii. 45, 46; pearl signifies truth. That there are no other means of communicating eternal life to man but by truths from good, which is from the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 24, to end. That Levi signifies love and charity, appears from the words of his mother Leah when she bare him, which are these: "*And Leah conceived again and bare a son, and said, now this time my man will adhere to me, because I have borne him three sons; wherefore she called his name Levi,*" Gen. xxix. 34; she conceived again and bare a son, signifies spiritual conception and birth; and she said, now this time my man will adhere to me, signifies spiritual love or charity, by which is conjunction; because I have borne him three

sons, signifies what is successive; wherefore she called his name Levi, signifies conjunction by love, and the quality thereof; see these things further explained in the *Arcana Cælestia*, n. 3873 to 3877. Levi signifies adhesion, and adhesion signifies conjunction by spiritual love: the three sons of Leah born in order, viz. Reuben, Simeon, Levi, signify in their series the first and primary essentials of the church, namely, truth in the understanding, truth in the will, and truth in act, in like manner as the three disciples of the Lord, Peter, James, and John, for Peter signifies truth in the understanding, James, truth in the will, and John, truth in act, which is the good of life, or the good of charity; and adhesion, which in the original tongue is called Levi, signifies conjunction by love and charity; see *Arcana Cælestia*, n. 3875. That Levi in the supreme sense signifies the Lord as to love and mercy, appears in Malachi; "*That ye may know that I have sent unto you this precept, that My covenant may be with Levi, My covenant was with him of life and of peace, which I gave to him in fear, that he might fear Me, therefore on account of My name he hath feared for himself: the law of truth was in his mouth, and perversity was not found in his lips: in peace and uprightness he hath walked with Me, and he turned away many from iniquity: the lips of the priest shall enquire from his mouth, because he is the angel of Jehovah Zebaoth. But ye have receded from the way, ye have caused many to stumble in the law, ye have corrupted the covenant of Levi,*" ii. 4, 5, 6, 7; by Levi in the supreme sense is here understood the Lord as to His Divine Human [principle], for it is said concerning Levi, that the law of truth was in his mouth, and perversity was not found in his lips, that the lips of the priest shall inquire from his mouth, because he is the angel of Jehovah Zebaoth; wherefore by the covenant of Levi is understood conjunction with the Lord by love and charity; the 'covenant of life and peace signifies that conjunction; by the fear which is also predicated of him, is signified love; the lips of the priest shall enquire from his mouth, signifies, that all the truth of doctrine is from Him, and with those who are principled in love to Him; from the divine truth which the Lord teacheth in the Word and by the Word, He is called the angel of Jehovah; their receding from the way, causing many to stumble in the law, and corrupting the covenant of Levi, signifies that the church which was with the Israelites perverted the truths of the Word and thence the goods of life, and thereby destroyed conjunction with the Lord, way

signifying the truths of doctrine, the law, the goods thereof, and the covenant of Levi, conjunction with the Lord. From these observations it may appear what is signified in the representative sense by Levi and his tribe, namely, the good of charity, which is the good of life, likewise the spiritual affection of good and truth, and in the supreme sense, the Lord as to spiritual love. Inasmuch as most things in the Word have also an opposite sense, so have Levi and his tribe, and in this sense Levi signifies the evil of the false, which is opposite to the good of charity, also a life destitute of charity, consequently, no charity towards our neighbour; this is signified by Levi in the prophecy of Israel concerning his sons, "*Simeon and Levi are brethren, instruments of violence are their daggers: into their secret come not my soul, in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they houghed an ox: cursed be their anger, because it is vehement, and their wrath because it is hard; I will divide them in Jacob, and I will disperse them in Israel,*" Gen. xlix. 5, 6, 7; which words may be seen explained in the article above, where Simeon is treated of, n. 443. This opposite principle is also understood by the Levite in the Lord's parable concerning him that was wounded by thieves, which parable is here to be explained, because it treats of charity towards our neighbour, and because the Lord there spake by correspondencies from beginning to end, which have been heretofore unknown; "*The lawyer willing to justify himself, said unto Jesus, who is my neighbour; Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead: and by chance a priest came down the same way, but when he saw him, he passed by; likewise a Levite, when he was at the place, came and looked on him, and passed by; but a certain Samaritan, as he journeyed, came to him, and when he saw him, he was moved in the bowels; and he drew near and bound up his wounds, and poured in oil and wine, and afterwards set him upon his own beast of burden, and brought him to an inn, and took care of him; moreover on the morrow, when he departed, he took out two pence and gave them to the host, and said to him, take care of him, and whatsoever thou shalt expend more, when I come again, I will repay thee: which therefore of these three seems to thee to have been neighbour to him who fell among the thieves? He said, he who shewed mercy on him: and Jesus said, go and do thou likewise,*" Luke x. 29 to 37; the subject

there treated of is concerning charity towards our neighbour, and concerning good works, by which charity is in its effect and in its fulness; Jerusalem there signifies the church where there is true doctrine, and Jericho the church which is in possession of the knowledges of good and truth; the priest going from Jerusalem, signifies those in whom there is no love to the Lord, and the Levite, those in whom there is no charity towards their neighbour, such as they were at that time in Jerusalem; but the Samaritan signifies the Gentiles, who were in the good of charity; the man going down from Jerusalem to Jericho, signifies those who are willing to be instructed in the truth and knowledges of the church; the thieves amongst whom he fell, signify those who were then in the perverted church, such as was the Jewish church at that time; their stripping him of his raiment, wounding him, and leaving him half dead, signifies, that they deprived him of truths and infused falses, and injured him as to spiritual life to such a degree, that scarce any spiritual life remained; to strip any one of raiment, signifies in the Word to deprive of truths; to wound, signifies to injure the mind and spiritual life by falses, and to be half dead, signifies to be almost destitute of that life; to be moved in the bowels, signifies mercy and charity from an interior principle, mercy also and charity make one; to bind up the wounds and to pour in oil and wine, signifies, to prepare a remedy against the falses which had injured his life by instructing him by the good of love and the truth of faith, oil in the Word signifying the good of love, and wine, the good and truth of faith; to set him upon his own beast of burden, signifies according to his understanding as far as he had capacity, the beast of burden, signifying here the same as a horse, namely, the understanding; to bring him to an inn, and take care of him, signifies, to those who are better instructed in the knowledges of good and truth, the inn being a place where meats and drinks are bought, by which are signified the knowledges of good and truth, and thence spiritual nourishment, which is communicated by instruction; by his giving to the host two pence, and saying to him, take care of him, and whatsoever thou expendest more when I return I will repay thee, is signified the exercise of charity in every possible degree, according to ability and capacity. From all that has been adduced, it may now appear, what Levi, his tribe, and the Levites, signify in each sense; more may be seen concerning their representa-

tion and signification in the *Arcana Cælestia*, n. 3875, to 3877, 4497, 4502, 4503, 6352, 10017.

445. "Of the tribe of Issachar were sealed twelve thousand"—That hereby is signified faith and salvation, appears from the representation and thence the signification of Issachar and his tribe, as denoting that which makes heaven and salvation with man, for Issachar in the original tongue signifies reward, and love and faith are what make heaven and salvation in man, consequently both are signified by the tribe of Issachar: for in the Word, mention is frequently made of reward, and of receiving reward, and thereby is understood life eternal, salvation, and generally celestial joy, these things in the proximate sense are also signified by reward. It is here to be observed, that it is allowable for man to think concerning eternal life, salvation, and heavenly joy, if he live a life according to the precepts of the Lord, but still it is not allowable for him to keep his mind intent upon reward, for in this case he would have reward for an end, and would easily fall into the idea of his meriting heaven and salvation by his life, which would cause him to have a view to himself in every thing, and such a view to himself would remove him from heaven; for so far as man regardeth himself in what he doeth, so far he doth not regard heaven; hence it is that by reward, in the Word, is signified that in which there is heaven and salvation, thus in general love and faith, and thence intelligence and wisdom, for in these is salvation and heaven, and consequently heavenly joy, in proportion as man doth not think of reward: from these observations it may appear what is signified by Issachar and his tribe. The reason why faith is here signified is, because by the tribe of Simeon is signified obedience, and by the tribe of Levi are signified good works, and they who are in good works from obedience, are also in faith; whereas they who are in the goods of life from a spiritual affection of truth and good, are those who are in charity, and they who are in the goods of life from a celestial affection, are those who are in love to the Lord: thus also the angels are distinguished in the heavens; in the inmost or third heaven are they who are in the goods of life from a celestial affection, in the middle or second heaven are they who are in the goods of life from a spiritual affection, and in the ultimate or first heaven are they who are in good works from obedience; these latter are also said to be in faith, for they believe, according to their apprehension, what they hear from the Word in the literal sense, and from their

preachers, but do not see and perceive whether they be truths, wherefore their thought concerning things to be believed is called faith; for that is properly called faith, which is believed, without an intellectual sight and perception, whether it be so, in which case what is false may be believed as well as what is true: but when what is believed is seen and perceived, it is not then called faith, but apperception and perception; for the understanding illustrated from the Lord sees, and the will is affected, and action flows from both. The reason why by Issachar and his tribe is here signified faith, is, because by the three tribes now treated of, from each of which were sealed twelve thousand, are understood all who are in the ultimate or first heaven; and they who are in this heaven are said to be in good works from obedience, and in faith; many also of them call faith alone the essential of salvation, but still do not separate it from good works, for they say that faith is given from the Lord because they are in good works, and that if they were not in good works faith would not be given; whereas they who separate faith from good works, and insist upon its being the only means of salvation, and that they may be saved by it howsoever they live, confirming the same by their life, these are not in the ultimate or first heaven, but in hell. They who in their minds respect reward on account of the good works which they perform, and so place merit in works, are understood by Issachar in the prophecy of Israel concerning his sons; "*Issachar is a bony ass, couching amongst burdens, and he shall see rest that it is good, and the land that it is pleasant, and he shall bow his shoulder to bear, and shall be a servant to tribute,*" Gen. xlix. 14, 15; Issachar there signifies reward or recompense on account of works; a bony ass, signifies the lowest servitude; couching amongst burdens, signifies life amongst works; and he shall see rest that it is good, signifies works of good without recompence full of felicity: and the land that it is pleasant, signifies that in such felicity are those who are in the kingdom of the Lord; and he shall bow his shoulder to bear, signifies labour notwithstanding in every work; and he shall be a servant to tribute, signifies for the sake of meriting; but these things may be seen more fully explained in the *Arcana Cœlestia*, n. 6387 to 6394. But they who do not place merit in the good works which they perform, by having respect to reward, but place heaven and the felicity of life eternal in thinking and willing well, and thence in acting well, and in the spiritual affection of truth and good, which

hath place with those who are in the heavenly marriage, that is, in the marriage of good and truth, are understood by these words in Moses; "*Of Zebulon he said, be glad O Zebulon in thy going forth, and Issachar in thy tents; they shall call the people to the mountain; there shall they sacrifice sacrifices of justice, for they shall suck the affluence of the sea, and the covered things of the hidden things of the sand,*" Deut. xxxiii. 18, 19; these things are said concerning those who are in the marriage of good and truth, that is, in truths as to understanding and thought, and in goods as to will and affection; Zebulon signifies that marriage, and Issachar, the affection of truth and good; to be glad in going forth, signifies that they have delight in all genuine truths and goods, going forth signifying all things, because it signifies the ultimate, effect, and conclusion; to be glad in tents, signifies, in all worship; to call the people to the mountain, signifies, because they are in heaven, where the good of love prevails; to sacrifice sacrifices of justice, signifies worship from truths derived from good; to suck the affluence of the sea, signifies to imbibe truths of doctrine from the Word, and intelligence thence; and to suck the covered things of the hidden things of the sand, signifies the spiritual things which lie concealed in the literal sense of the Word. Inasmuch as the tribes of Judah, Issachar and Zebulon signified the heaven where the good of love hath rule, the tribe of Judah, that good itself, the tribe of Issachar, the affection thereof, and Zebulon, the conjunction thereof with truths, "*therefore these three tribes encamped to the east of the tent of the assembly,*" Numb. ii. 3, 10; for in heaven they dwell to the east who are in the good of love, and thence in the affection of good and truth, and in the marriage or conjunction thereof, that is, in truths as to doctrine and in goods as to life.

446. Verse 8. "*Of the tribe of Zebulon were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand.*" Of the tribe of Zebulon were sealed twelve thousand, signifies the conjunction of those who are in the third heaven with the Lord: of the tribe of Joseph were sealed twelve thousand, signifies the conjunction of those who are in the second heaven with the Lord: of the tribe of Benjamin were sealed twelve thousand, signifies the conjunction of those who are in the ultimate heaven with the Lord.

447. "*Of the tribe of Zebulon were sealed twelve thousand*"—That hereby is signified the conjunction of those

who are in the third heaven with the Lord, appears from the representation and thence the signification of Zebulon and the tribe named from him, as denoting the conjunction of those who are in the third heaven with the Lord; for the name of Zebulon in the Hebrew tongue is derived from cohabitation, and cohabitation in the spiritual sense signifies conjunction, such as exists with those who love each other: the reason why Zebulon here signifies the conjunction of those with the Lord who are in the third heaven, is, because by the nine preceding tribes are signified all those who are in the heavens, and come into the heavens, and the heavens are three, the inmost, the middle, and the last or ultimate, and none can come into heaven but those whom the Lord conjoineth to Himself, wherefore by these three tribes last mentioned is signified conjunction with the Lord, by the tribe of Zebulon, the conjunction of those with the Lord who are in the third heaven, by the tribe of Joseph, the conjunction of those with the Lord who are in the second heaven, and by the tribe of Benjamin, the conjunction with the Lord of those who are in the ultimate heaven. In the supreme sense, Zebulon signifies the union of the Divine [Principle] itself and of the Divine Human in the Lord; in the internal sense, the conjunction of the Lord with heaven and the church; and specifically, the conjunction of good and truth therein, forasmuch as this conjunction causeth the conjunction of those who are in the three heavens, and in the church, with the Lord: for the Lord floweth-in into them with the good of love and charity, and conjoineth it to the truths which are with them, and thereby conjoineth man and angel to himself: these are the things signified by cohabitation, from which Zebulon is named; the same may be seen further elucidated in the *Arcana Cœlestia*, n. 3960, 3961, where are explained the words of Leah his mother, when she bare him, which are these; “*And Leah conceived and bare a sixth son unto Jacob, and Leah said, God hath endowed me with a good dowry, this time my man will cohabit with me, because I have borne him six sons, and she called his name Zebulon,*” Gen. xxx. 19, 20. From these significations of Zebulon, it may appear what is signified by him in the following passages; as in the prophecy of Israel concerning his sons; “*Zebulon shall dwell at the haven of the seas, and he shall dwell at the haven of ships, and his side shall be over unto Zidon,*” Gen. xlix. 13; by Zebulon is there signified the conjunction of good and truth, which is also called the heavenly marriage; to dwell at the

haven of the seas, signifies the conjunction of things spiritual with natural truths, seas denoting scientifics, which are natural truths; to dwell at the haven of ships, signifies spiritual conjunction with doctrinals from the Word, ships denoting doctrinals and knowledges of all kinds; his side over unto Zidon, signifies extension to the knowledges of good and truth from the celestial kingdom: but these things may be seen more amply explained in the *Arcana Cœlestia*, n. 6382 to 6386. To the same purpose in the prophecy of Moses concerning the sons of Israel; "*Of Zebulon he said, be glad Zebulon in thy going forth, and Issachar in thy tents: they shall call the people unto the mountain, there shall they sacrifice sacrifices of justice, for they shall suck the affluence of the sea, and the covered things of the hidden things of the sand,*" Deut. xxxiii. 18, 19; that Zebulon here also signifies the marriage of good and truth, may be seen in the article above, n. 445. So again in the prophecy of Deborah and Barak in the book of the Judges; "*From Machir shall the legislators descend, and from Zebulon they that draw the sceptre of the scribe: Zebulon was a people that devoted the soul to die, and Naphtali was upon the heights of the field: the kings came, they fought, then fought the kings of Canaan in Taanach near the waters of Megiddo; they took not any gain of silver; the stars fought from heaven, from their courses they fought with Sisera,*" v. 14, 18, 19, 20; the subject treated of in this prophecy is concerning the combat of truth from good against the false from evil; by the king of Canaan, who reigned in Hazor, and by Sisera the prince of his army, who fought against Barak and Deborah, is signified the false of evil, and by Barak and Deborah, the truth of good; and inasmuch as the tribes of Naphtali and Zebulon signified combat from the truth which is from good, the tribe of Naphtali, combat, and the tribe of Zebulon, the conjunction of good and truth, therefore these two tribes only were taken to fight, and not the rest, see Judges iv. 6; that this combat was significative of such things, may appear from the prophecy pronounced by Deborah and Barak, which in the spiritual sense treats of the victory of truth from good over the false from evil, and of the purification and reformation of the church; here therefore from Machir shall descend the legislators, signifies, that the truths of good shall flow from the good of life, for Machir signifies the same as Manasseh, inasmuch as he was the son of Manasseh, Gen. l. 23; Josh. xiii. 31; and legislators signify those who are in the truths of good, and abstractedly, the

truth of good; and from Zebulon them that draw the sceptre of the scribe, signifies intelligence from the conjunction of truth and good, Zebulon signifying here, as above, the conjunction of truth and good, and the sceptre of the scribe, intelligence; Zebulon was a people that devoted the soul to die, and Naphtali was upon the heights of the field, signifies combat by truths in the natural man, which are from the spiritual man, and its influx and conjunction, the heights of the field signifying the interior things appertaining to the spiritual man, from which the natural man combats; the kings came, they fought, then fought the kings of Canaan, signifies the falses of evil, against which is combat; in Taanach near the waters of Megiddo, signifies those falses and their quality; they took not any gain of silver, signifies that they took and carried away nothing of truth from good, silver denoting truth from good; they fought from heaven, the stars from their courses fought with Sisera, signifies combat by the knowledges of truth and good, which are through heaven from the Lord, stars denoting such knowledges, and ways or courses denoting truths. By Zebulon and Naphtali is also signified the conjunction of truth and good by combat against falses and evils, and consequent reformation, in these words in Matthew, "*Jesus leaving Nazareth, came and dwelt at Capernaum, which is on the sea coast, and in the borders of Zebulon and Naphtali: that it might be fulfilled which was spoken by the prophet, saying, the land of Zebulon and the land of Naphtali, at the way of the sea beyond Jordan, Galilee of the Gentiles; the people that sitteth in darkness have seen a great light and to them that sit in the region and shadow of death is light arisen. From thence Jesus began to preach, and to say, repent ye, for the kingdom of heaven draweth nigh,*" iv. 13 to 18; Isaiah viii. 23; ix. 1: that these words were spoken in Isaiah concerning the Lord, is evident, for it is said, that it might be fulfilled which was spoken by the prophet; wherefore the land of Zebulon and the land of Naphtali, also Galilee of the gentiles or nations, signify the establishment of the church with the gentiles, who are in the good of life and receive truths, and thus are in the conjunction of truth and good, and in combat against evils and falses; that the establishment of the church and reformation of such gentiles is there understood, is also evident from the series of the expressions, as that it was beyond Jordan, Galilee of the gentiles, and also that the people sitting in darkness saw a great light, and to them that sit in the region and shadow

of death light is arisen. By Zebulon and Naphtali in the supreme sense is signified the union of the Divine itself and Divine Human [principle] of the Lord by means of temptations admitted into Himself and victories therein obtained by his own proper power, as in David, Psalm lxxviii. 27, 28, 29. which may be seen explained above, n. 439. As such things were signified by Zebulon, therefore, "*the tribe of Judah, together with the tribe of Issachar and the tribe of Zebulon, encamped to the east about the tent of assembly,*" Numb. ii. 3 to 10; for the encampments of the sons of Israel about the tent of assembly represented and thence signified the arrangements of the angelic societies in heaven, and to the east in heaven are those who are in conjunction with the Lord by love to Him, for the tribe of Judah represented love to the Lord, and the tribe of Zebulon, conjunction with Him.

448. "Of the tribe of Joseph were sealed twelve thousand"—that hereby is signified the conjunction of those who are in the second heaven with the Lord, appears from the representation and thence the signification of Joseph and his tribe, as denoting the spiritual principle of the kingdom and church of the Lord: the reason why Joseph in this place signifies the conjunction of those who are in the second heaven with the Lord is, because by Joseph is signified the spiritual kingdom of the Lord, and this kingdom constitutes the second heaven; for there are two kingdoms of which heaven consists, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of those who are in the third or inmost heaven, and the spiritual kingdom, of those who are in the second or middle heaven: the reason why the conjunction of those who are in this heaven is signified by Joseph, is, because this heaven itself is signified by him, and because in this fourth class of the tribes, the conjunction of all who are in the heavens, and come into the heavens, with the Lord, is treated of, which conjunction is signified by the first tribe of the class, viz. the tribe of Zebulon, and the first tribe of every class, and series indicates the subject treated of in the following, which thing also the following retain in the general; hence it is, that the tribe of Zebulon signifies the conjunction of those who are in the third heaven with the Lord, the tribe of Joseph, the conjunction of those who are in the second heaven with the Lord, and the tribe of Benjamin, the conjunction of those who are in the first heaven with the Lord. That Joseph represented, and thence in the Word

signifies, the Lord as to His divine spiritual [principle,] and in the respective sense, the spiritual kingdom, may appear from all that is related concerning Him, both in the historic and prophetic parts of the Word: in the historic part of the Word it is said of Joseph, "*that he dreamed a dream that eleven sheaves stood up round his sheaf, and made obeisance to it, likewise that the sun and moon and eleven stars made obeisance to him,*" Gen. xxxvii. 4 to 11; by which in the proximate sense is understood, that his brethren and parents should come into Egypt, and there venerate him as the lord of the land, but in the spiritual sense is thereby signified, that the church, which was represented by Jacob, and by his sons, should submit itself to the Lord, for by Joseph, as was said, is represented the Lord as to His divine spiritual [principle], and in the respective sense, the spiritual kingdom of the Lord in heaven and on earth; the spiritual kingdom of the Lord on earth is the spiritual church, and this church is what is understood in the internal sense by Jacob and his sons, when they were in Egypt. Afterwards by Joseph is described the establishment of the church which was to be represented by the sons of Israel; it was on this account that Joseph was carried down into Egypt, and obtained the rule over the whole land, and invited thither his father and brethren, and supported them; and so long as he was lord of that land, the spiritual church in the natural was represented by the land of Egypt, and the spiritual church itself, by Jacob and his sons; but the end of the representation of the spiritual church in the natural by Egypt, was when Moses was born, and began to lead the sons of Israel out of Egypt: but these things being manifold and various may be seen expounded in the *Arcana Cælestia*. The representation of the Lord as to the Divine spiritual [principle], and thence the representation of the spiritual kingdom of the Lord, is contained in these words in Moses; "*Pharaoh said unto his servants, shall we find a man like this man, in whom is the spirit of God; and Pharaoh said unto Joseph, since God hath made thee to know all this, there is none intelligent and wise as thou; thou shalt be over my house, and upon thy mouth shall all my people kiss, only in the throne will I be greater than thou: and Pharaoh said unto Joseph, see I have set thee over all the land of Egypt, and Pharaoh removed his ring upon his hand, and gave it upon the hand of Joseph, and he cloathed him with raiment of fine linen, and placed a necklace of gold upon his neck, and caused him to be carried in a chariot the second*"

which he had, and they cried before him, *abrech*, and he set him over all the land of Egypt; and Pharaoh said unto Joseph, *I am Pharaoh, beside thee there shall not a man lift up his hand and his foot in all the land of Egypt,*" Gen. xli. 38 to 44; which may be seen explained in the *Arcana Cælestia*, n. 5304 to 5324. It is said that by Joseph in the supreme sense is represented the Lord as to the divine spiritual [principle], it may be expedient, therefore, first to explain, what is understood by the divine spiritual [principle] of the Lord: heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom; the Divine [principle] itself proceeding from the Lord makes heaven, and the Divine proceeding from the Lord is divine good united to divine truth; all those in heaven who receive the divine good more than the divine truth, constitute the celestial kingdom of the Lord, but all who receive the divine truth more than the divine good, constitute the spiritual kingdom of the Lord; wherefore the Divine [principle] of the Lord, which is received by the angels in the celestial kingdom, is called the divine celestial; and the Divine [principle] of the Lord which is received by the angels of the spiritual kingdom, is called the divine spiritual: it is however to be observed, that there are not two Divine [principles] proceeding from the Lord, viz. a celestial and a spiritual, but they are so called on account of their reception; for the divine good, which from reception is called the divine celestial, and the divine truth, which from reception is called the divine spiritual, proceed so united, that they are not two but one: but these things may be seen more fully explained in the work concerning *Heaven and Hell*, n. 20 to 28, where the two kingdoms into which the three heavens are distinguished are treated of; also n. 13, 133, 139, where the Divine proceeding is treated of, and is shewn to be the divine good united to divine truth; and that they are two only in the recipients. That the Lord as to the divine spiritual [principle], and thence the spiritual kingdom, is signified by Joseph, may further appear from the following passages; thus in the benediction of the sons of Israel by their father; "*The son of a fruitful one is Joseph, the son of a fruitful one near a fountain, of a daughter, he marcheth upon a wall, and the archers shall bitterly grieve him, and shall cast darts, and shall hate him: and he shall sit in the firmness of his bow, and the arms of his hands shall be made strong from the hands of the Mighty One of Jacob; hence the shepherd, the stone*

of Israel, from the God of thy father, and He shall help thee, and with Schaddai, and He shall bless thee with the blessings of heaven from above, with the blessings of the abyss, which lieth beneath, with the blessings of the paps and of the womb: the blessings of thy father shall prevail over the blessings of my progenitors even to the desire of the hills of an age, they shall be for the head of Joseph, and for the crown of the Nazurite of his brethren," Gen. xlix. 22 to 26: Joseph the son of a fruitful one, signifies the spiritual kingdom and spiritual church of the Lord, and in the supreme sense, the Lord as to the divine spiritual [principle]; the son of a fruitful one near a fountain, signifies fructification by truths from the Word, the son of a fruitful one denoting fructification by truths, and fountain denoting the Word; of a daughter, he marcheth upon a wall, signifies to combat from truths derived from good against the falses derived from evil, a wall denoting the truth defending; and they shall bitterly grieve him, signifies resistance from falses; and they shall cast darts, signifies that they shall combat from falses; and the archers shall hate him, signifies hostility of every kind from falses of doctrine, for darts and arrows, consequently throwers of darts and archers, signify combat from truths against falses of doctrine, but in the present case, from falses of doctrine against truths; and he shall sit in the firmness of his bow, signifies safety by virtue of truths of doctrine combating against falses, bow denoting doctrine; and the arms of his hand shall be made strong, signifies the potency of the powers of combating; from the hands of the Mighty One of Jacob, signifies from the omnipotence of the Divine Human [principle] of the Lord; hence the shepherd the stone of Israel, signifies that hence is all spiritual good and truth in the Lord's kingdom; from the God of thy father, signifies that He is the God of the ancient church; and with Schaddai, signifies the Lord as benefactor after temptations; and He shall bless thee with the blessings of heaven from above, signifies, with goods and truths from the interior; with the blessings of the abyss that lieth beneath, signifies, with knowledges of truth and good and confirming scientifics from the exterior; with the blessings of the paps and of the womb, signifies the spiritual affections thereof and conjunction; the blessings of thy father shall prevail over the blessings of my progenitors, signifies that that church which is signified by Joseph, is grounded in spiritual truth and good; even to the desire of the hills of an age, signifies from celestial mutual

love; they shall be for the head of Joseph, signifies those things as to interior [principles]; and for the crown of the Nazarite of his brethren, signifies, and as to exterior principles: but these things may be seen more fully explained in the *Arcana Cœlestia*, from n. 6416 to 6438. Again, in the benediction of the sons of Israel by Moses; “*Unto Joseph he said, blessed of Jehovah is his land, concerning the precious things of heaven, concerning the dew, concerning the abyss also lying beneath, and concerning the precious things of the produce of the sun, and concerning the precious things of the product of the months, and concerning the first fruits of the mountains of the east, and concerning the precious things of the hills of an age, and concerning the precious things of the earth and its fullness; and the good pleasure of him who dwelleth in the bush, they shall come to the head of Joseph, and to the crown of the Nazarite of his brethren,*” Deut. xxxiii. 13 to 17; in these words is described the spiritual church of the Lord with those who are in the doctrine of truth from the Word and in a life according to it, the land of Joseph signifying that church; blessed concerning the precious things of heaven, concerning the dew, concerning the abyss also lying beneath, signifies, from divine truths from the Word in the spiritual man, and from the influx of the spiritual man into the natural, the precious things of heaven denoting divine truths spiritual, or which are in the spiritual man, the dew signifying the influx thence, and the abyss lying beneath, signifying the natural man in which are the knowledges of truth and good to perception, and confirming scientifics; concerning the precious things of the produce of the sun, and concerning the precious things of the product of the months, signifies from the truths flowing forth from the celestial kingdom of the Lord, and from the truths flowing forth from the spiritual kingdom of the Lord, the precious things of the sun denoting truths from the celestial kingdom, the precious things of the months, truths from the spiritual kingdom, and produce and product denoting the things which flow forth; concerning the first fruits of the mountains of the east, and concerning the precious things of the hills of the age, signifies genuine truths such as were in the most ancient church and such as were in the ancient church, the mountains of the east signifying the most ancient church, which was principled in love to the Lord, and the hills of an age signifying the ancient church, which was principled in charity towards the neighbour; the most ancient church is described by the mountains of the east,

because a mountain signifies love, and the east signifies the Lord; and the ancient church is described by the hills of the age, because hills signify charity towards the neighbour; that mountains and hills have such a signification may be seen above, n. 405; and concerning the precious things of the earth and its fullness, signifies the spiritual external church, which exists with those who live according to the knowledges of truth and good, the earth denoting that church, and its fullness denoting knowledges in the external man; and the good pleasure of him, who dwelleth in the bush, signifies the Lord as to the divine spiritual [principle], and that all these things are from Him; they shall come to the head of Joseph, and to the crown of the Nazarite of his brethren, signifies as to interior principles and as to exteriors, as above. Again in the prophet Zechariah; "*I will make the house of Judah powerful, and I will save the house of Joseph; hence they shall be as the potent Ephraim, and their heart shall be glad as with wine,*" x. 6, 7; by the house of Judah is here understood the church which is principled in love to the Lord, which is called the celestial church; and by Joseph is understood the church which is principled in the good of charity and in the truths of faith, which is called the spiritual church; inasmuch as the truths of that church have power from good, therefore it is said, they shall be as the potent Ephraim, for Ephraim signifies truth from good in the natural man, to which truth belongs power; their joy grounded in truths, is signified by, their heart shall be glad as with wine, wine signifying truth from good. Again in Ezekiel; "*Jehovah said, son of man, take to thee one [piece of] wood, and write upon it, for Judah and the sons of Israel and his companions: afterwards take to thee one [piece of] wood, and write upon it, for Joseph, the wood of Ephraim and of all the house of Israel; afterwards join them together one with the other to thee, into one [piece of] wood, that both may be one in my hand. Behold, I will take the wood of Joseph which is in the hand of Ephraim, and of the tribes of Israel his companions, and I will add them upon the wood of Judah, and I will make them into one wood, and they shall be one in my hand, and I will make them into one nation in the earth, in the mountains of Israel, and they all shall have one king for a king, and they shall no more be two nations, and they shall no more be divided again into two kingdoms,*" xxxvii. 16, 17, 19, 22; by Judah in this place also is signified the celestial church, which is in the good of love, and by Joseph and Ephraim is signified the spiritual

church, which is in the good of charity and in the truths of faith; that these two churches shall be one church with the Lord, as good and truth are one, is understood by, I will make them into one wood, and they shall be one in My hand, and I will make them into one nation in the earth, and they all shall have one king for a king, and they shall be no more two nations, and they shall no more be divided into two kingdoms; but this passage may also be seen explained above, n. 433. So likewise in David; "*O God, Thou hast redeemed with Thine arm Thy people, the sons of Jacob and Joseph,*" Psalm lxxvii. 16; by the sons of Jacob and Joseph are there understood those who are in the good of life according to their religious principle; for by Jacob in the Word is understood the external church, which is with those who are in the good of life, and by Joseph are here understood Manasseh and Ephraim, for it is said, thou hast redeemed the sons of Joseph, by whom are understood those who are in good and truth as to the external man, consequently as to life; that these are signified by Manasseh and Ephraim the sons of Joseph, may be seen above, n. 440; to redeem them with His arm, signifies to save them by His omnipotence, for such were saved by the Lord by His coming into the world, and could not have been saved otherwise. So again in Obadiah; "*In the mountain of Zion shall be deliverance, and it shall be holiness; then shall the house of Jacob be the heir of their inheritances; and the house of Jacob shall become a fire, and the house of Joseph a flame, and the house of Esau into stubble, and they shall kindle them, and devour them, so that there shall be none remaining of the house of Esau,*" v. 18; by Esau and his house are there understood those who believe themselves to be intelligent and wise, not from the Lord but from themselves, for in verse 8, of that chapter it is said, "I will destroy the wise ones out of Edom, and the intelligent out of the mount of Esau," meaning those who have confirmed themselves from the letter of the Word in such things as favour their own loves; by the house of Jacob and the house of Joseph are understood such as are in good of life according to the truths of doctrine, by the house of Jacob, those who are in the good of life, and by the house of Joseph, those who are in the truths of doctrine; by the mountain of Zion where there shall be deliverance and holiness, is signified love to the Lord, from whom is salvation, and from whom is divine truth; the house of Jacob being the heir of the inheritances of the house and mountain

of Esau, and the house of Jacob being to them a fire, and the house of Joseph a flame, signifies, that in the place of those who are understood by Esau should succeed those who are in the good of life according to truths of doctrine, for this is actually the case in the spiritual world, where they who have been in the pride of self derived intelligence, and have confirmed themselves from the Word in such things as favour the loves of self and the world, occupy certain tracts and mountains, and make to themselves a resemblance of heaven, believing that they possess heaven more than others, but at the appointed time they are cast out of their places, and those succeed into them who are in the good of life according to the truths of doctrine from the Lord; see what is said upon this subject in the small work concerning the *Last Judgment*; hence it may appear what is signified by the house of Jacob inheriting their inheritances and being to them a fire, and the house of Joseph a flame, and the house of Esau for stubble. Again in Amos; "*Who modulate upon the psaltery, as David they invent for themselves instruments of singing, who drink out of bowls of wine and anoint themselves with first fruits of oils, but are not grieved at the breaking of Joseph,*" vi. 5, 6; treating of those who pretend to good affections in externals, and adduce confirmations from the Word, and yet interiorly are evil; to pretend to good affections in externals, is signified by modulating upon the psaltery, inventing for themselves instruments of singing, and anointing themselves with the first fruits of oils; to adduce confirmations from the Word that they may appear, is signified by drinking out of bowls of wine; that they are not concerned about the truths of doctrine of the church, if even the church should perish by falses, is signified by not being grieved at the breaking of Joseph, Joseph denoting the spiritual church, which is with those who are in truths of doctrine. Again in David; "*Shepherd of Israel turn thine ear, thou that ledest Joseph as a flock, that sittest upon the cherubim, shine forth; before Ephraim, Benjamin, and Manasseh, stir up thy power, and go for salvation to us,*" Psalm lxxx. 3, 4; where also by Joseph is signified the spiritual church, which is with those who are in truths from good, that is in truths of doctrine also as to life: what is there understood by Ephraim, Benjamin and Manasseh, may be seen above, n. 440. Again in Amos; "*Thus saith Jehovah to the house of Israel, seek Me and ye shall live, lest as it were a fire devour the house of Joseph, and devour and there be none to extinguish; hate what*

is evil, and love what is good, and establish judgment in the gate, perhaps *Jehovah Zebaoth will have mercy on the remains of Joseph,*" v. 4, 6, 15; by the house of Israel is signified the spiritual church, and by the house of Joseph, the same as to truths of doctrine; that the truths of doctrine would perish, unless they were in the affection of truth and good, and in a life according thereto, is understood by, lest as it were a fire devour the house of Joseph; and that Jehovah would be merciful to his remains, and would preserve with them the remaining truths of doctrine, if they live according to goods and truths from the Word, is meant by, hate ye evil, love good, and establish judgment in the gate. Again in David; "*Raise the song, and give the timbrel, the pleasant harp with the psaltery, sound with the trumpet in the month, in the holiday at the day of our feast, for this is a statute for Israel, he appointed it for testimony for Joseph, in his going forth against the land of Egypt, I heard lips, which I knew not,*" Psalm lxxxi. 3, 4, 5, 6; to raise the song, to give the timbrel, the pleasant harp with the psaltery, signifies confession from spiritual and celestial truths, and the delights of the affection of truth and good, see above, n. 323, 326; sound with the trumpet in the month, in the holiday at the day of our feast, signifies worship from the delight of those affections; this is a statute for Israel, and he appointed it a testimony for Joseph, signifies that those things were for the new church instituted with the sons of Israel, which was in truth of doctrine: in his going forth against the land of Egypt, I heard lips, which I knew not, signifies when the old church was destroyed, which was then in falses of doctrine, signified by the lips which I knew not: for Egypt, when Joseph was lord there, represented the church which is in the knowledges of truth and good, and in confirming sciences, but when the sons of Israel began to be hated and ill treated, Egypt then represented the church destroyed, and in mere falses, for it is said, "*that a new king arose over the Egyptians who knew not Joseph,*" Exod. i. 8; wherefore also the Egyptians, with Pharaoh, who pursued the sons of Israel, were drowned in the sea Suph. That by Joseph in the supreme sense is understood the Lord as to the divine spiritual [principle], is also evident in David; "*Joseph was sold for a servant, they afflicted his foot in the fetter, into the iron came his soul, until the time that his word came and the discourse of Jehovah proved him, the king sent and loosed him, the ruler of the nations opened him, he made him lord of his house, and ruler of all his possession, to bind his princes*

at his pleasure, and to teach his elders wisdom: then came Israel into Egypt, and Jacob became a sojourner in the land of Ham," Psalm cv. 17 to 23; by Joseph is here described the Lord, how He was received when He came into the world, how He was tempted and afterwards made Lord of heaven and earth, how He subjugated the hells, reduced the heavens to order, and established the church; how He was received and tempted is described by Joseph's being sold for a servant, his foot afflicted in the fetter, and his soul coming into the iron; his being sold for a servant, signifies that He was esteemed as vile; his foot afflicted in the fetter, signifies that He was as it were bound and in prison, because there was no longer any natural good; his soul coming into the iron, signifies affliction because there was no longer any natural truth, but instead thereof the false; His conquering the hells by the divine truth from His Divine [principle] is described by, until the time that his word came, and the discourse of Jehovah proved him, his word signifying the divine truth, and the discourse of Jehovah signifying the divine good from which divine truth proceedeth; that the Lord thus acquired to His Human [principle] from His Divine full power over all things of heaven and earth, is described by, the king sent and loosed him, the ruler of the nations opened him, and made him lord of his house and ruler of all his possession, by the king who sent and the ruler of the nations who opened, being signified the divine truth and the divine good, which were in Him and from Him, by king, the divine truth, and by ruler, the divine good; for in the Word the Lord is called king from divine truth, and Lord and ruler from divine good; by the house over which He was set, is signified heaven and the church as to good, and by possession, heaven and the church as to truth; the same is hereby signified as by the words of the Lord Himself, that all things of the Father are His, and all His are the Father's, and that all power was given to Him over heaven and earth, John xvii. 10; Matth. xxviii. 16; that from His Divine [principle] He withholds the heavens from falses, and keepeth them in truths, and so giveth them intelligence and wisdom, is described by His binding the princes at His pleasure, and teaching the elders wisdom, princes denoting those who are in truths, and elders, those who are in intelligence and wisdom; the establishment of the church in the earths by Him is understood by, then came Israel into Egypt, by Israel is signified the church, for the establishment of the

church by the Lord was represented by the sons of Israel coming into Egypt, likewise by the Lord's being carried down into Egypt, when He was an infant, Matth. ii. 14, 15; Hosea xi. 1; that all things appertaining to the church then perished, is understood by Jacob becoming a sojourner in the land of Ham, Jacob signifying the church with all who are in the good of life, and the land of Ham signifying the church destroyed. In this and other passages of the Word, by Israel and Jacob are not understood the sons of Israel and the posterity of Jacob, but all those in whom the church is, wherever they are, or may be; as by Judah in the Word is not understood the Jewish nation, but the church consisting of those who are principled in love to the Lord, concerning which see above, n. 433; for with the sons of Israel or posterity of Jacob there was not any church, but only the representative of a church, wherefore by them are signified all who are of the church, and this not only in the prophetic parts of the Word, but also in its historical parts, as hath been shewn in the preceding pages; hence also by Joseph and his tribe are not understood Joseph and his tribe, but in the supreme sense, the Lord as to the divine spiritual [principle], and thence, in the respective sense, the spiritual kingdom of the Lord in the heavens and the earths, likewise the principles constituent of that kingdom, which are the truths of doctrine. Inasmuch as the new spiritual church to be established by the Lord is described in Ezekiel, and this church with its doctrine is understood by the new city, the new temple, and the new earth, therefore it is said *"This is the border unto which ye shall inherit the land, according to the twelve tribes of Israel, the cords to Joseph,"* chap. xlvii. 13; by Joseph is signified the spiritual church, and by the cords is signified conjunction, and preaching from that tribe to the rest, and of the rest to it; and by the twelve tribes of Israel are signified all things appertaining to that church.

449. "Of the tribe of Benjamin were sealed twelve thousand"—That hereby is signified the conjunction of those who are in the ultimate heaven with the Lord, appears from the representation of Benjamin and the tribe named from him, as denoting the spiritual celestial [principle] in the natural man, in like manner as Joseph in the spiritual: the spiritual celestial [principle] is truth conjoined to good; for truth viewed in itself is spiritual, and good is celestial, hence by Benjamin and his tribe

is signified the conjunction of truth and good in the natural man, and hence, in the present case, the conjunction of those who are in the ultimate heaven with the Lord; for they are in the ultimate heaven, who are in natural good and truth from a spiritual and celestial origin; they who are in the ultimate heaven are either spiritual-natural or celestial-natural, the spiritual-natural in that heaven belong to the spiritual kingdom of the Lord, and the celestial-natural belong to the celestial kingdom, wherefore the spiritual-natural communicate with the second heaven, where all are spiritual, but the celestial-natural communicate with the third heaven, where all are celestial, as may be seen in the article above. From these observations it may appear what is signified in the Word by Joseph and Benjamin, who were brethren. Inasmuch as Benjamin signifies truth conjoined to good in the natural man, and thence truth conjoined to good in those who are in the ultimate heaven, therefore he was also the last born to Jacob, and was called by him the son of the right hand, for Benjamin in the original tongue signifies a son of the right hand; and he was likewise born in Bethlehem, by which city is also signified truth conjoined to good in the natural man: that he was born in Bethlehem, see Gen. xxxv. 16, 17, 18, 19; he was the last born, because the natural principle, consisting of truth conjoined to good, is the ultimate principle of the church in man: for there are in man three degrees of life, the inmost, middle, and ultimate; the inmost degree is that in which they are who are in the inmost or third heaven, the middle degree is that in which they are who are in the middle or second heaven, and the ultimate degree is that in which they are who are in the ultimate or first heaven, wherefore they who are in the third heaven are called celestial, they who are in the middle are called spiritual, and they who are in the ultimate heaven are called either spiritual-natural or celestial-natural, and the conjunction of these with the Lord is signified by Benjamin; concerning the three degrees of life in man and angel, see the work concerning *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425; hence then it may be clearly seen why Benjamin was the last born of the sons of Jacob. The reason of his being called the son of the right hand is, because by son is signified truth, and by the right hand is signified the power of truth from good, and all power in the spiritual world appertains to truth which is from good in the natural man; the reason why all the power appertain-

ing to the spiritual man is in this principle is, because the efficient cause is in the spiritual man, and the effect is in the natural, and all the power of the efficient cause exerts itself by means of the effect; that all the power of the spiritual man is in the natural, and by the natural principle, may be seen in the *Arcana Cœlestia*, n. 9836; hence then it is, that this last son of Jacob was called Benjamin, that is, the son of the right hand. And inasmuch as the like is signified by Bethlehem, namely, truth conjoined to good in the natural man, therefore David also was born there, and also anointed king, 1 Sam. xvi. 1 to 14; chap. xvii. 12; for David as a king represented the Lord as to truth from good, and this is also signified by a king, as may be seen above, n. 29, 31, 205; the Lord was on this account also born in Bethlehem, Matth. ii. 1, 5, 6; because He was born a king, and truth conjoined to good was in Him from His nativity: for every infant is born natural, and the natural principle, being next to the external senses and the world, is first opened, and this principle with all men is ignorant of truth and prone to evil, but in the Lord alone there was the propensity to good and the desire of truth as to this principle, inasmuch as the ruling affection in man is from the father, for the ruling affection is his soul, and, with the Lord, the affection or soul from the Father was the essential divine [principle], which is the divine good of the divine love. Inasmuch as Benjamin and his tribe signifies truth conjoined to good in the natural man, "*therefore his lot in the land of Canaan was between the sons of Judah and the sons of Joseph, and Jerusalem also, which was then inhabited by the Jebusite, was ceded to that tribe for an inheritance,*" Joshua xviii. 11 to 28; so that the sons of Benjamin dwelt there with the Jews, who afterwards occupied that city. The reason why the tribe of Benjamin was allotted an inheritance between the sons of Judah and the sons of Joseph, was, because that tribe represented, and thence signified, the conjunction of good and truth; for by Judah is signified the good of the church, and by Joseph, the truth of the church; the reason why Jerusalem was ceded to that tribe was, because Jerusalem signified the church as to doctrine and as to worship, and all the doctrine of the church is the doctrine of truth conjoined to good, and all worship according to doctrine is effected by means of the natural man, for, as was said above, worship is the effect derived from the efficient cause in the spiritual man. From these observations it may appear what is signified by Benjamin in the

following passages; as in Jeremiah; "*If ye sanctify the sabbath, they shall enter from the cities of Judah, and from the circuits of Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, bringing burnt offering and sacrifice and meat offering and frankincense,*" xvii. 26; the reason why such things are said to be consequent upon the sanctification of the sabbath is, because the sabbath signified the union of the Divine and the Divine Human [principle] in the Lord, and in the respective sense, the conjunction of His Divine Human [principle] with heaven and the church, and in general, the conjunction of good and truth, as may be seen in the *Arcana Cœlestia*, n. 8495, 8510, 10356, 10367, 10370, 10374, 10668, 10730; by the cities of Judah, by the circuits of Jerusalem, and by the land of Benjamin, are signified truths conjoined to good in the natural man, by the cities of Judah, the truths of good, by the circuits of Jerusalem, the truths of doctrine in the natural man, and by the land of Benjamin, their conjunction; for cities signify truths, Judah, the good of the church, Jerusalem, the doctrine of truth, the circuits, such things as are round about, or beneath, which are the truths of good in the natural man, and the land of Benjamin, the church as to the conjunction of those things in the natural man; from the plain, from the mountain, and from the south, signifies good and truth in the natural man from a celestial origin and from a spiritual origin, the plain signifies good and truth in the natural man, because they who are in the ultimate heaven, and are called celestial-natural and spiritual-natural, dwell in plains below the mountains and hills, the mountain signifies those who are principled in celestial good, and the south, those who are principled in spiritual good, and thence in the light of truth; to bring burnt offering, sacrifice, meat-offering and frankincense, signifies worship from celestial good, and from spiritual good in the natural man, burnt-offering, worship from celestial good, sacrifice, worship from spiritual good, meat-offering and frankincense, good and the truth of good in the natural man; these are the things signified by the above words; to what purpose else could it be said that if they sanctified the sabbath they should enter from the cities of Judah, from the circuits of Jerusalem, from the land of Benjamin, from the plain, the mountain, and the south, and why not from the whole land of Canaan? On account of the spiritual signification of all the particulars here mentioned.

relating to heaven and the church, the like things are mentioned in other places in the same prophet, as in the following; "*In the cities of the mountain, in the cities of the plain, and in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, the flocks shall yet again pass, according to the hands of him that numbereth them,*" Jerem. xxxiii. 13; so again, "*Let them buy the fields with silver and write it in a book, and cause witnesses to witness it, in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, and the cities of the mountain, and in the cities of the plain, and in the cities of the south, because I will bring back their captivity,*" Jerem. xxxii. 44; in these passages, similar things are signified as above by the land of Benjamin, the circuits of Jerusalem, the cities of Judah, the mountain, the plain, and the south; consequently by Benjamin, the conjunction of truth and good in the natural man, and thus the conjunction of truth and good with those who are in the ultimate heaven. Again in the same prophet; "*Assemble yourselves ye sons of Benjamin from the midst of Jerusalem, and sounding sound the trumpet, and upon the house of the vineyard kindle a fire, for evil appeareth from the north, and a great breach,*" vi. 1; the subject there treated of in the spiritual sense is concerning the church vastated as to truth and good, because it is against Zion and Jerusalem, for by Zion is signified the good of the church, and by Jerusalem, the truth thereof; and inasmuch as the sons of Benjamin signify the conjunction of good and truth, it is therefore said unto them, that they should assemble in the midst of Jerusalem, and sound a trumpet, and kindle a fire upon the house of the vineyard, to sound the trumpet signifying combat by virtue of truths derived from good against that church, the house of the vineyard signifying that church itself, and to kindle a fire upon it, the destruction thereof by evil loves; the north from which the evil appeareth signifies the false of evil; and the great breach signifies the dissipation of good and truth. Again in David; "*Shepherd of Israel turn thine ear, [thou] who leadest Joseph as a flock, who sittest upon the cherubim, shine forth, before Ephraim and Benjamin and Manasseh stir up thy power, and go for salvation to us,*" Psalm lxxx. 2, 3; by Ephraim, Benjamin, and Manasseh, are not understood Ephraim, Benjamin, and Manasseh, but those who are in natural truth and good, and in the conjunction thereof; see above n. 440, where this passage is explained. So again; "*Bless ye God in the congregations,*

the Lord from the fountain of Israel; there little Benjamin is set over them, the princes of Judah, the princes of Zebulon, and the princes of Naphtali," Psalm lxxviii. 27, 28; where neither Benjamin, nor the princes of Judah, of Zebulon, and of Naphtali, are understood, but the things appertaining to the church signified by those tribes; and by little Benjamin is there signified the innocence of the natural man, which innocence is in the conjunction of good and truth therein; but this passage also may be seen explained above, n. 439. Thus also in the benediction of the sons of Israel by Moses; "*Of Benjamin he said, beloved of Jehovah, he shall dwell securely with Him, He shall cover him all the day, and shall dwell between his shoulders,*" Deut. xxxiii. 12; by Benjamin is there signified the Word in the ultimate sense, which is natural; for in that benediction by Moses the Word is described, and by each tribe is signified some essential thereof; and inasmuch as in the ultimate sense of the Word, which is the natural sense, there is the marriage of good and truth, as hath been shewn in many places, therefore Benjamin, by whom that sense is signified, is called beloved of Jehovah, and it is said that he shall dwell securely with Him, and He shall cover him all the day, and He shall dwell between his shoulders, to dwell between the shoulders denoting in security and in power. What is signified by Benjamin in the prophecy of Israel the father concerning his sons, Gen. xlix. 27, was explained in the *Arcana Cœlestia*, n. 6439 to 6445; in that prophecy Benjamin is the last treated of, because the ultimate of heaven and of the church is signified by him, the ultimate being the natural principle in which truth is conjoined to good. Such being the things signified by Benjamin, therefore "*the tribes of Ephraim, Manasseh and Benjamin encamped in the wilderness about the tent of assembly to the west,*" Numb. ii. 18 to 24; and by these three tribes are signified all who are in natural truth and good and in the conjunction thereof, by Ephraim is signified truth in the natural man, by Manasseh, good, as hath been shewn above, and by Benjamin, their conjunction; the reason why they encamped to the west was, because in heaven they dwell to the west and to the north who are in an obscure principle of good and in an obscure principle of truth, consequently who are in natural good and truth; but they dwell to the east and to the south in heaven who are in a clear principle of good and truth; concerning this circumstance see the work concerning *Heaven and Hell*, n. 141 to 153. From what has been

adduced it may now appear what is signified in the Word by Benjamin, namely, the conjunction of good and truth in the natural man, and conjunction with the spiritual by good; for all good which is good in the natural man floweth-in from the spiritual man, that is, by the spiritual man from the Lord; without such influx there cannot exist any good in the natural man; wherefore by Benjamin is also signified the conjunction of the spiritual man with the natural, and by Joseph, the conjunction of the celestial man with the spiritual.

450. “Amongst these twelve tribes, from each of which twelve thousand are said to be sealed, the tribe of Dan is not mentioned, but in the place thereof the tribe of Manasseh. The reason of this is, because by the tribe of Dan were represented and signified such as are treated of in the following verse, viz. *“After these things I saw, and behold much crowd which no one could number, out of every nation and tribe and people and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands,”* verse 9, and following; for these signify such as were not in the essential truths of heaven and the church, but in the good of life according to the doctrinals of their religion, which as to the most part were not genuine truths but falses, but were nevertheless accepted by the Lord as truths, because they were in the good of life, by virtue of which, the falses of their religion were not tinctured with evil but bent to good: the reason why they were taken in the place of Dan is, because the tribe of Dan was the last of the tribes, and therefore in the kingdom of the Lord signifies the ultimate, in which they are who are in the good of life and faith according to their religious principles, in which there are not genuine truths: concerning the tribe of Dan, see the *Arcana Cœlestia*, n. 1710, 3921, 3923, 6396, 10335.

451. Verses 9, 10. *“After these things I saw, and behold much crowd which no one could number, out of every nation and tribe and people and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands. And they cried with a great voice, saying, salvation to our God who sitteth upon the throne and to the Lamb. After these things I saw and behold much crowd, signifies all those who are in the good of life according to their religion, in which there are not genuine truths: which no one could number, signifies that the quantity and quality of good and truth with them is known to the Lord alone: from every nation and tribe, signifies all who are in good as to life ac-*

according to the doctrinals of their religion : and people and tongues, signifies all who are in falses from ignorance, and from various religions : standing before the throne and before the Lamb, signifies in the kingdom of the Lord : cloathed in white robes, signifies their being then in truths, and in protection against falses : and palms in their hands, signifies and in the good of life according to them : and they cried with a great voice, signifies adoration from the good of truth, and thence from joy of heart : saying, salvation to our God, who sitteth upon the throne, and to the Lamb, signifies confession that life eternal is from the Lord alone.

432. "After these things I saw and behold much crowd"—That hereby are signified all those who are in the good of life, according to their religion, in which there are not genuine truths, appears from this consideration, that by the twelve thousand sealed out of every tribe are understood those who are of the church, in which there are genuine truths, for by the twelve tribes of Israel are understood those who are in genuine goods and truths, and abstractedly, all the goods and truths of the church ; wherefore by these who are now treated of are understood those who are in the good of life according to their religion, in which nevertheless there are not genuine truths ; that such are meant by much crowd, is also evident from what follows in this chapter concerning them, where it is said that they are those who come out of great tribulation, verse 14, which means out of temptation, for they who are in the good of life according to their religion, in which there are not genuine truths, undergo temptations in the other life, by which the falses of their religion are dissipated, and genuine truths implanted in their place ; but more of this in what follows : hence it may appear who they are who are meant by the much crowd, which is treated of in what follows to the end of the chapter. It is to be well noted, that no one, whether he be within the church where the Word is, or out of that church, is damned hereafter, if he live a good life according to his religion, for it is not the fault of such that they do not know genuine truths ; wherefore, inasmuch as the good of life contains within it the affection of knowing truths, when such come into the other life they easily receive truths, and imbibe them ; the case is altogether otherwise with those who have lived an evil life and trifled with religion : but concerning those who are not in genuine truths, thus those who are in falses from ignorance, and yet in the good of life, see what is said above, n. 107, 195, 356 ; and in the work

concerning *Heaven and Hell*, where the people and nations who are out of the church, and their state in heaven are treated of; and in the *Arcana Cœlestia*, as follows: “That there are falses of religion which agree with good, and falses which disagree, n. 9259: that falses of religion, if they do not disagree with good, do not produce evil except with those who are in evil, n. 8318; that falses of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149; that truths not genuine, and also falses, may be consociated with genuine truths with those who are in good, but not with those who are in evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298; that falses and truths are consociated by appearances from the literal sense of the Word, n. 7344; that falses are verified and softened by good, because they are applied and made conducive to good, and to the removal of evil, n. 8149; that the falses of religion with those who are in good, are received by the Lord as truths, n. 4736, 8149; that the good whose quality is from a false principle of religion, is accepted by the Lord, if there be ignorance, and if there be in it innocence and a good end, n. 7887; that the truths which are with man are appearances of truth and good, tinged with fallacies, but that the Lord nevertheless adapteth them to genuine truths with the man who liveth in good, n. 2053; that falses in which there is good exist with those who are out of the church, and thence in ignorance of the truth, also with those within the church where there are falses of doctrine, n. 2589 to 2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256.

453. “Which no one could number”—That these words signify that the quantity and quality of good and truth with them is known to the Lord alone, appears from the signification of number, as denoting the quality of a thing, and thence of numbering, as denoting to know the quality of a thing, in the present case, the quality of good and truth with those who are now treated of; that they also signify, that the Lord alone knows this, is understood by no one being able to number them; for no man or even angel knoweth the quality of good and truth with another, in all their series and connexion, but only somewhat thereof, which is apparent in the externals; and yet every quality is of infinite extension, for it conjoins and consociates itself with innumerable things which lie concealed within and which reside without, and are extended on all sides; these things no one can see but the Lord alone, wherefore the Lord

alone arrangeth and disposeth all according to their quality, for He seeth the nature and quality of every one, and what will happen to him to eternity, forasmuch as the sight of the Lord, which is called omniscience, foresight, and providence, is eternal; hence it is that no one knoweth the quality of good and truth with another but the Lord alone. That to know the quality of good and truth is signified by numbering, may appear strange to some, for they who read these words, abiding only in the sense of the letter, cannot see any other meaning therein than that the multitude was so great that they could not be numbered; howbeit number in the spiritual sense signifies quality, and hence to number signifies to know the quality, and to arrange and dispose according to it; it was on account of this signification of numbering that a punishment was inflicted upon David for numbering the people, concerning which it is thus written in the 2d Book of Samuel; "*Again the anger of Jehovah was kindled against Israel, therefore he incited David against them, saying go number Israel and Judah: and he said to Joab, go now, pass through all the tribes of Israel from Dan even to Beersheba, and number the people, that I might know the number of the people. Joab dissuaded, but the word of the king prevailed. And the heart of David smote him, after that he had numbered the people; and David said, I have sinned greatly in that I have done; nevertheless O Jehovah cause the iniquity of thy servant to pass away, for I have done exceedingly foolishly; wherefore the prophet Gad was sent to David to denounce against him three punishments, and he chose the pestilence, of which seventy thousand died,*" xxiv. I to end; who doth not know that there could not be so great an iniquity in numbering the people as to occasion the death of seventy thousand by a pestilence sent on account thereof, unless from some spiritual cause; but the reason of this was, because by Israel and Judah was represented and thence signified the kingdom of the Lord in the heavens and in the earths, and by numbering was signified to know their quality, and to arrange and dispose accordingly, which belongs to the Lord alone; hence it is evident that to number in the Word has such a signification. In like manner in Moses; "*When thou takest the sum of the sons of Israel as to their number, and they shall give every one an expiation for his soul to Jehovah when they are numbered, that there may be no plague amongst them when they are numbered,*" Exod. xxx. 12; where also by numbering is signified to know their quality, or the quality

of the church with them, and to arrange and dispose according to it; and inasmuch as this belongs to the Lord alone, therefore it is said that every one shall give an expiation for his soul to Jehovah when they are numbered, that there may be no plague amongst them in numbering them; this passage may be seen more fully explained in the *Arcana Cœlestia*, n. 10216 to 10232. So in Daniel, "*Because Beltshazzar drank wine out of the vessels of gold and of silver which were from the temple of Jerusalem, there went forth a hand, and wrote upon the wall, numbered, thou art numbered, weighed, and divided, God hath numbered thy kingdom and finished it,*" v. 2, 5, 25, 26; by numbered, numbered, is there signified the being seen and explored as to the quality of good and truth; and by the kingdom being numbered is signified to be arranged and disposed; what is signified by the other expressions may be seen above, n. 373. Again in Isaiah, "*By the setting out of my days I shall go to the gates of hell [the grave] I am numbered, the residue of my years,*" xxxviii. 10; these are the words of Hezekiah the king when he was sick, and by numbered is signified, explored and concluded. That to number and be numbered hath a different signification in the spiritual sense of the Word to that which appears in the letter or the natural sense, may also appear from this circumstance, that with the angels in heaven, numbers and measures have no place in their spiritual ideas, that is, that they cannot think from numeration or mensuration, but from the quality of a thing, which thought of theirs falls into numbers and measures when it descends thence into a natural sphere; and yet the Word is written for angels as well as for man, wherefore the angels by numbers and by numbering in the Word perceive the quality of the thing treated of, whilst men understand numbers and numbering: this may still further appear from this consideration, that every number in the Word signifies somewhat of thing or state, concerning which see above, n. 203, 336, 429, 430. By way of confirmation we will adduce a few more passages, from the Word, where numbering is mentioned and denotes to arrange and dispose. Thus in Isaiah, "*The voice of the tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth numbereth the host of war,*" xiii. 4; by the kingdoms of the nations gathered together, of which a tumult is predicated, are not understood nations gathered together from kingdoms, for this is a prophetic and not an historic passage, but by the kingdoms of the nations gathered together are signi-

fied the falses of evil which they have made to cohere, and by their tumult is understood their threats and eagerness of desire for combating against truths, for kingdoms are predicated of truths, and in the opposite sense of falses, and nations signify goods, and in the opposite sense evils, as may be seen above, n. 175, 331; and tumult is predicated of the eager desire of combating, in the present case, against truths; Jehovah numbereth the host, signifies the arrangement of truths from good by the Lord against the falses from evil: the Lord in the Word is called Jehovah Zebaoth, from truths and goods combating against falses and evils, for Zebaoth signifies hosts, and hosts signify the truths and goods of heaven and the church, and to number signifies to arrange them, and war, spiritual combat. Again in the same prophet, "*Lift up your eyes on high, and see who hath created these, who leadeth out their host by number, calleth them all by name,*" xl. 26; by the host of the heavens in the literal sense are understood the sun, moon and stars, for these in the Word are called the host of Jehovah, but in the spiritual sense by host are signified all the goods and truths of heaven and the church in the complex, for by the sun is signified the good of love, by the moon, the good of faith, and by the stars, the knowledges of good and truth; hence it is evident what is signified by, lift up your eyes on high and see, who hath created these; by creating, when predicated concerning goods and truths, is signified to form them in man, and so to regenerate him; by leading out the host by number, is signified to arrange goods and truths according to their quality in those with whom they are; to call them all by name, signifies to know the quality of all and to dispose accordingly, for by name in the Word is signified the quality of a thing or state, as in John; "*His sheep hear his voice, and he calleth his own sheep by name, and leadeth them out,*" x. 3. where also it is said to lead out and to call by name, as above in Isaiah, and by those expressions the same things are signified as above, n. 102, 135, 148. So in David: "*Jehovah who numbereth the host of the stars, calling them all by their names,*" Psalm xlvii. 4; where also by numbering the host of the stars and calling them all by their names, is signified to know all goods and truths, and according to their quality to dispose them in heaven and the church; to what purpose else could it be to say, that Jehovah numbereth the stars, and calleth them by their names? So in Jeremiah; "*In the cities of the mountain, in the cities of the plain, and in the cities of the*

south, and in the land of Benjamin, and in the circuit of Jerusalem, and in the cities of Judah, the flocks shall yet again pass according to the hand of him that numbereth them," xxxiii. 13; what is signified by the mountain, the plain, the south, the land of Benjamin, the circuit of Jerusalem, and the cities of Judah in the spiritual sense, may be seen explained above, n. 449; by the flocks passing according to the hand of him that numbereth them, are signified interior goods and truths in the church according to their order and quality, for by flocks are signified interior goods and truths, goods and truths interior or spiritual being understood by the animals which are of the flock, as lambs, sheep, she-goats, rams, and kids; and goods and truths exterior or natural, by those of the herd, as calves, heifers, cows, and oxen; concerning which see the *Arcana Cœlestia*, n. 1565, 2566, 5913, 6048, 8937, 10609. Again in David; "*The mount of Zion shall be glad, and the daughters of Judah shall exult, on account of thy judgments; go round about Zion, compass her around, number her towers, set your heart unto her outwork, distinguish her palaces, that ye may relate them to the following generation,*" Psalm xlviii. 12, 13, 14; by the mount of Zion which shall be glad, is signified the celestial church, which consists of those who are in love to the Lord; by the daughters of Judah, who shall exult, are signified the affections of good and truth with those who are of that church; on account of thy judgments, signifies on account of the divine truths which are with them from the Lord; go round about Zion, and compass her around, signifies to embrace from love the things appertaining to that church; to number her towers, signifies to ponder the superior or interior truths of that church, to number denoting to see and consider the quality of them, and towers denoting superior or interior truths; to set the heart unto her outwork, signifies to love the exterior truths which defend that church against falses; to distinguish her palaces signifies to perceive the goods of truth, for houses denote goods, and palaces the more noble goods of truth; that ye may relate them to the generation following, signifies the permanence of them to eternity. Again in Isaiah; "*He that walketh in justices, and speaketh rectitudes, shall see the king in his beauty; they shall look to the land of far distances, thine heart shall meditate terror; where is the scribe, where is he that pondereth, where is he that numbereth the towers; thou shalt not see an obstinate people, a people of depths of lip,*" xxxiii. 18, 19; to walk in justices and speak rectitudes,

signifies to live in the good of love and charity, and to think and perceive truths, for to walk, signifies to live, justice is predicated of good, and rectitude, of truth; to see the king in his beauty, signifies to attain to wisdom, for king signifies truth from good, and beauty, its wisdom, forasmuch as in wisdom, divine truth is in its beautiful form; they shall look to the land of far distances, signifies the extension of wisdom into heaven, for land or the earth signifies the church and also heaven, and far distance signifies extension there; thine heart shall meditate terror, where is the scribe, where is he that pondereth, where is he that numbereth the towers, signifies remembrance of the state of the church when there is no intelligence nor wisdom, and when interior truths are falsified, terror denotes that state, scribe denotes intelligence, pondering denotes wisdom, towers denote interior truths, and to destroy the quality thereof by falsifications is here signified by numbering them; thou shalt not see an obstinate people, signifies those who are in the falses of evil, and abstractedly, those falses; a people of depths of lip, signifies falses of doctrine confirmed until they appear as truths, lip denoting the truth of doctrine, but in the present case, the false not visible. That to number signifies also evil arrangement, consequently to destroy by falsifications, may appear from these words in the same prophet; "*Ye have seen the breaches of the house of David, that they are very many, and ye have gathered together the waters of the lower fish pool, and the houses of Jerusalem have ye numbered, that ye might destroy the houses to fortify the wall,*" xxii. 9, 10: by the house of David is understood the church as to truths of doctrine; and by the breaches thereof, are signified falses breaking in; by gathering together the waters of the lower fish pool, is signified to collect many things from the literal sense of the Word, and from the natural man; the fish pools in Jerusalem signified truths, such as are in the exterior and interior senses of the Word, the waters of the higher fish-pool, such truths as are in the interior sense of the Word, and the waters of the lower fish-pool, such as are in the exterior sense of the Word, which is the sense of the letter, for waters denote truths, and the fish-pools in Jerusalem signify the same as the lakes and the seas without Jerusalem, viz. the collection of them; by numbering the houses of Jerusalem, is signified to falsify the goods of truth, for the houses of Jerusalem signify the goods of truth appertaining to the church, and to number here signifies to apprehend them from a sinister view, and

evil arrangement, which is to interpret falsely, or to falsify them; that ye might destroy the houses to fortify the wall, signifies to destroy those goods in order to build up a doctrine consisting of mere falses, a wall denoting the truth of doctrine defending, in the present case, falsified, because destitute of good. From these observations it may appear what is signified by numbering days, steps, and hairs, in the following passages; as in David; "*So teach us to number our days,*" Psalm xc. 12; in Job; "*Are not our steps numbered,*" xiv. 16; and again; "*Doth he not see my ways, and number all my steps,*" xxxi. 4; in Luke; "*The hairs of your head are all numbered,*" xii. 6, 7; where to number signifies to know the quality from the least to the greatest, and according thereto to arrange and dispose, that is, to provide; what is signified in particular by days, steps, and hairs, has been shewn elsewhere.

454. "Out of every nation and tribes"—That by these words are signified all who are in good as to life according to the doctrinals of their religion, appears from the signification of nation, as denoting those who are in good, concerning which see above, n. 175, 331; in the present case, those who are in the good of life; and from the signification of tribes, as denoting the goods and truths of the church in every complex, concerning which see also above, n. 431; but here, inasmuch as they are treated of who are in the good of life according to their religion, by tribes are signified the doctrinals of religion which they believe to be truths and goods, these also being understood by tribes when such are treated of in the Word; whereas by the tribes of Israel, which were treated of above, are understood all who are in the genuine truths and goods of the church, and abstractedly, those truths and goods. By out of every nation and tribes, therefore, are here signified all who are in good as to life according to the doctrinals of their religion.

455. "And people and tongues"—That by these words are signified all who are in falses from ignorance and from various religions, appears from the signification of people, as denoting those who are in truths of doctrine, and in the opposite sense, those who are in falses of doctrine, concerning which see above, n. 175, but in the present case, those who are in falses of doctrine from ignorance; for the subject here treated of is concerning those who are saved although from the doctrine of their religion they were in falses; for all are saved, who are in the good of life according to the

dogmas of their religion which they believed to be truths, although they were not truths, for the false is not imputed to any one who liveth well according to the dogmas of his religion, inasmuch as it is not the fault of such an one if he doth not know truths; for the good of life according to religion contains within itself the affection of knowing truths, which such also learn and receive when they come into another life, for every affection remaineth with man after death, and especially the affection of knowing truths, because this is a spiritual affection, and every man, when he becometh a spirit, is his own affection, of consequence, the truths which they desire they then imbibe, and so receive them deeply in their hearts; that the falses of religion, whilst man liveth well, are accepted by the Lord as truths, may be seen above, n. 452; and from the signification of tongues, as denoting their confessions from religion; for by tongues is understood speech, and speech signifies confession and religion, by reason that the tongue utters and confesses such things as appertain to religion. In the Word, mention is frequently made of the lip, the mouth, and the tongue, and by the lip is signified doctrine, by the mouth, thought, and by the tongue, confession; the reason of such signification of the lip, mouth, and tongue, is, because they are the externals of man, by which things internal are made manifest, and things internal which are in the internal or spiritual man are what are signified; for the Word in the letter consists of external things which appear before the eyes, and are perceived by the senses, whence the Word in the letter is natural, and this in order that the divine truth which it contains, may be there in its ultimate, and so in fullness; but those external things, which are natural, comprehend in themselves things internal, which are spiritual, and are therefore the things signified. That tongues signify confessions from religion, and according to the dogmas of religion, may appear from the following passages; as in Isaiah; “*The time cometh when all nations and tongues shall be gathered together, that they may come and see my glory,*” lxvi. 18; speaking of the advent of the Lord; by nations and tongues are signified all who are in the good of life according to their religions; tongues signify religions from confession, wherefore it is said, that they may come and see my glory, glory signifying divine truth, by which the church exists. So in Daniel; “*Behold, the Son of Man came with the clouds of the heavens: and to Him was given dominion and glory and a kingdom, that all people, tongues*

and nations, should worship Him," vii. 14; that by the Son of Man, who was to come in the clouds of the heavens, is meant the Lord, is evident, and by the clouds of the heavens is understood the Word in the letter, in which it is said that the Lord would come, because the Word treats concerning Him, and in its inmost sense concerning Him alone; on this account it is said, the Son of Man, for the Lord is called Son of Man from divine truth, which is the Word; but concerning this subject see above, n. 36, where these words from the 1st chap. of the Apocalypse, verse 7, are explained, "*Behold He cometh with clouds, and every eye shall see Him;*" the Lord's power from divine good is understood by dominion, and from divine truth, by glory, and kingdom denotes heaven and the church; by people, tongues, and nations, are signified all who are in doctrine and in a life according to their religions, they who are principled in doctrine are called people, they who are principled in a good life, nations, and tongues denote religions. Again in Zechariah; "*In those days ten men out of all tongues of nations shall take hold of the wing [or skirt] of a man who is a Jew, saying, we will go with you, for we have heard that God is with you,*" viii. 23; the spiritual sense of these words may be seen above, n. 433; viz. that by a Jew are understood those who are in love to the Lord and in truths of doctrine from Him; and that by all tongues of nations are understood those who are of various religions. Similar things are signified by tongues in the following passages; as in Moses; "*From these were dispersed the isles of the nations in their lands, every one according to his tongue, according to their families in their nations. The habitations of the sons of Shem, according to their families, according to their tongues in their lands, according to their nations,*" Gen. x. 5, 31: in the Apocalypse; "*Thou must again prophecy over peoples, and nations, and tongues, and many kings,*" x. 11: again; "*They of the people, and tribes, and tongues, and nations, shall see their bodies three days and a half,*" xi. 9: again; "*It was given to the beast to make war with the saints, and to conquer them, and power was given to him over every tribe, and tongue, and nation,*" xiii. 7: again; "*I saw an angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and tribe, and tongue, and people,*" xiv. 6: and again; "*The waters which thou sawest where the harlot sitteth, are peoples, and crowds, and nations, and tongues,*" xvii. 15; by waters are there signified the truths

of the Word, for waters in the Word denote truths, and in the opposite sense, falses, wherefore by peoples, crowds, nations, and tongues, are there understood those who are in truths falsified, which in themselves are falses, and thence in evils of life. So in Luke; "*The rich man said to Abraham, have compassion upon me, and send Lazarus to dip the tip of his finger into water, to cool my tongue, for I am tormented in this flame,*" xvi. 24; in this as well as other parables the Lord spake by correspondences, as may appear from this consideration, that by the rich man are not understood the rich, nor by Abraham, Abraham, neither by the water with which Lazarus might cool his tongue, are understood water and tongue, nor by the flame, flame, for in hell no one is tormented by flames; but by the rich man are understood those who are of the church where the Word is, from which they have spiritual riches, which are truths of doctrine; wherefore by the rich man are there understood the Jews, who were then in possession of the Word; by Abraham is understood the Lord; by the water into which Lazarus might dip the tip of his finger, is signified truth from the Word; and by the tongue is signified the thirst and cupidity of perverting the truths which are in the Word, and by the flame, the punishment of that cupidity, which is various and manifold; hence it is evident, what those words signify in their series, and that by cooling the tongue with water is signified to allay the thirst and cupidity of perverting truths, and thereby of confirming falses; who cannot see that it is not understood that Lazarus should put the tip of his finger in water to cool the tongue? Again in Zechariah; "*This shall be the plague with which Jehovah shall smite all the people who shall fight against Jerusalem, the flesh of every one shall consume away, that he may stand upon his feet, and his eyes shall consume in their sockets, and his tongue shall consume away in his mouth,*" xiv. 12; these things are said of those who endeavour to destroy the truths of doctrine by falses, which is signified by fighting against Jerusalem, for Jerusalem signifies the church as to doctrine, and thence the truths of doctrine appertaining to the church; by their flesh consuming away, is signified that all the good of love and of life should perish, for this is signified by flesh; by standing upon their feet, is understood upon bones without flesh, by which is signified that they would become altogether corporeal-natural, the feet signifying such things as appertain to the natural man, and in the present case, the lowest principles thereof;

by their eyes consuming in their sockets, is signified that all the understanding of truth would perish, for the eyes signify the understanding; by the tongue consuming in the mouth, is signified that all perception of truth and affection of good would perish, the tongue also signifying perception of truth and affection of good, perception of truth from its speaking, and affection of good from its faculty of tasting, for taste signifies appetite, desire, and affection. Again in the book of Judges; "*Jehovah said unto Gideon, whosoever licketh the waters with his tongue, even as a dog licketh, thou shalt set him apart, and whosoever boweth upon his knees to drink; and the number of them that licked in their hand was three hundred men, who were led against Midian, and smote it,*" vii. 5, 6, 7; by Midian are there understood those who have no concern about truth, being merely natural and external; wherefore they were smitten by those who licked water in the hand with their tongue as a dog, for by these were signified such as appetite truths, thus who from some natural affection are affected with a desire of knowing truths, for by a dog is signified appetite and desire, by waters, truths, and by licking them with the tongue is signified to appetite and be affected therewith from a natural desire or cupidity; by these therefore Midian was smitten: it may be plain to any one that such things would not have been commanded unless they had been significative. Again, in David; "*Thou shalt hide them in the secret of thy faces from the loftiness of man, thou shalt conceal them in thy tabernacle from the strife of tongues,*" Psalm xxxi. 21; by the secret of the faces, in which Jehovah shall hide them, is signified the divine good of the divine love, for the faces of Jehovah signify the good of love, and secret signifies inwardly in man; by the loftiness of man is signified the pride of man's own intelligence; by the tabernacle in which he hides, is signified divine truth; and by the strife of tongues is signified the false of religion, from which they reason against truths: hence it is evident what these words signify in their series. Again in Jeremiah; "*Behold I bring upon you a nation, a nation whose tongue thou shalt not know, neither understand what they speak, they shall devour thy harvest and thy bread,*" v. 15, 16; where it is not understood that a nation of an unknown tongue, or of an unintelligible speech, should be brought upon them, but an evil nation altogether of a different religion, whose dogmas they should not know, nor understand the reasonings derived from them; and in the abstract sense are signified the falses of evil altogether

opposite to the truths of good, for nation in the abstract sense here denotes evil, and tongue denotes the false of religion, and to speak denotes to reason thence: it therefore follows, they shall devour thy harvest and thy bread, for by harvest are signified truths by which good is procured, by bread, the good thence derived, and by devouring, to consume and deprive. So in Ezekiel; “*Not unto a people of a profound lip and heavy tongue art thou sent, [but] unto the house of Israel, not unto a great people of a profound lip and heavy tongue, whose words thou canst not hear; surely, had I sent thee to these, they would have obeyed thee,*” iii. 5, 6; by people of a profound lip and heavy tongue, whose words cannot be heard, are signified those who are in doctrine which is not intelligible, and thence in an abstruse religion whose dogmas are not perceptible, lip signifies doctrine, tongue, religion, and words, the dogmas thereof; wherefore by those people are understood the Gentiles who have not the Word, from which Jehovah, that is the Lord, is known; that they would receive divine truths if they were instructed, is signified by their obeying, if he had been sent unto them. So in Isaiah; “*Thou shalt not see an obstinate people, a people of depths of lip that thou canst not hear, barbarous in tongue [in which is] no intelligence,*” xxxiii. 19; where people of depths of lip and of a barbarous tongue have a similar signification as in the passage above: that a people is not here meant who have such a speech as not to be intelligible, is evident; for it is also said barbarous of tongue, there is no intelligence, for intelligence may be in the tongue or speech, but not in their religion. So again; “*I have sworn that to me every knee shall bow, and every tongue shall swear,*” xlv. 23; treating concerning the advent of the Lord, and by every knee shall bow, is signified that all who are in natural good from spiritual, shall worship Him, the knee signifying the conjunction of natural good with spiritual; hence it is evident that bending of the knees signifies acknowledgment, thanksgiving, and adoration, from spiritual good and delight in the natural man; every tongue shall swear, signifies that all shall confess Him who are in good from religion, to swear denoting to confess, and the tongue denoting the religion according to which they live. Again in David; “*My tongue meditates thy justice, thy praise all the day,*” Psalm xxxv. 28; where also by tongue is signified confession from the doctrine of the church, for it is said, that it meditates: justice is predicated of the good, and praise, of the truth thereof, as in other parts of the Word. So again; “*The*

whole day shall my tongue meditate thy justice," Psalm lxxi. 24. And again, "*The impious compass me about with gall, the mischief of their lips covereth them, burning coals overwhelm them; by fire let him cast them down into pits not to rise again; a man of a tongue shall not subsist in the earth,"* Psalm cxi. 10, 11, 12; by gall is signified truth falsified, which in itself is the false; by the mischief of their lips, is signified the false of doctrine thence derived, for lips signify doctrine; by the burning coals which overwhelm them, and by the fire by which they are cast into the pits, is signified the pride of self-derived intelligence and the love of self, by which they fall into mere falses, burning coals signifying the pride of self-derived intelligence, fire, the love of self, and pits, falses; all falses of doctrine in the church, and all falsifications of the Word, exist also from the pride of self-derived intelligence and from the love of self; hence it is evident what is signified by a man of a tongue shall not subsist on the earth, viz. a false religion. Again; "*My soul, I lie in the midst of lions, the sons of man are inflamed, their teeth are spears and darts, and their tongue a sharp sword,"* Psalm lvii. 5; by lions are signified those who plunder the church of its truths and so destroy it; by the sons of man, who are inflamed, are signified those who are in the truths of the church, and abstractedly, the truths themselves, which are said to be inflamed by the pride of self-derived intelligence, whence arise falses; their teeth are spears and darts, signify reasonings from external sensuals, and so from fallacies and falses of religion, by which truths are destroyed, the teeth signifying the ultimates of the life of man, which are external sensual things, and in the present case, reasonings therein grounded; and the tongue signifies the falses of religion, wherefore it is said, their tongue is a sharp sword, for by a sword is signified the destruction of truth by falses. So in Job; "*Canst thou draw the leviathan with a hook, and plunge his tongue into the rope,"* xli. 1; in that and the following chapter the behemoth and the leviathan are treated of, and by each is signified the natural man, by behemoth, the natural man as to goods, which are called the delights of natural love, and by leviathan, the natural man as to truths, which are called scientifics and knowledges, from which is natural lumen; both these are described by mere correspondences, according to the antient style of writing; that reasonings by scientifics from the light of nature can be restrained by God only, is described in these chapters by the leviathan, and also by these words,

"Canst thou draw the leviathan with a hook; and plunge his tongue into the rope," the tongue signifying reasoning from scientifics: that the leviathan signifies the natural man, as to scientifics, may appear from other passages where he is named, as in Isaiah, xxvii. 1; Psalm lxxiv. 14; Psalm civ. 26: the whale also, which is understood by the leviathan, signifies the natural man as to scientifics. Again in Isaiah; *"The heart of the precipitate shall understand to know, and the tongue of the stammerers shall be swift to speak,"* xxxii. 4; by the precipitate are understood those who easily catch at and believe the things that are said, and consequently falses also; concerning such it is said, that they shall understand and know, which means to receive truths; by the stammerers are understood those who with difficulty can apprehend the truth of the church; that they shall confess them from affection, is understood by, their tongue shall be swift to speak, swiftness being predicated of affection. Again in the same prophet; *"Then shall the lame man leap as the stag, and the tongue of the dumb shall sing, because waters shall break out in the wilderness, and rivers in the plain of the wilderness,"* xxxv. 6; these things are said concerning the advent of the Lord; by the lame are signified those who are in good, but not genuine, because in ignorance of truth, by which good hath its quality; to leap as a stag, signifies to have joy from perception of truth; by the dumb are signified those who on account of their ignorance of truth cannot confess the Lord, nor the genuine truths of the church; by their singing, is signified joy from the intelligence of truth; by waters breaking out in the wilderness, is signified that truths shall be opened where they were not before; and rivers in the plain of the wilderness signify intelligence there, for waters signify truths, and rivers, intelligence. From these observations it may appear what is signified in the spiritual sense by the deaf man, whom the Lord healed, that had an impediment in his speech; concerning which it is thus written in Mark; *"Jesus took aside the deaf man who had an impediment in his speech, and put his finger into his ears, and spit, and touched his tongue, and looking up to heaven, he said to him, Ephatah, that is, be opened, and immediately his ears were opened, and the string of his tongue was loosed, and he spake plainly,"* vii. 33, 34, 35: that the miracles of the Lord, inasmuch as they were divine, all of them involved and signified such things as appertain to heaven and the church, and that therefore the healings of the diseases signified the various healings of the

spiritual life, may be seen in the *Arcana Cælestia*, n. 7337, 8364, 9031; by the deaf man are signified those who are not in the understanding of truth, and thence not in obedience, and by difficulty of speaking is signified the difficulty of confessing the Lord and the truth of the church; by the ears being opened by the Lord, is signified the perception of truth, and obedience; and by the tongue, whose string was loosed by the Lord, is signified the confession of the Lord and of the truths of the church. By the apostles and others speaking with new tongues after the resurrection of the Lord, was also signified the confession of the Lord and of the truths of the New Church; concerning which it is thus written in Mark; "*Jesus said, these signs shall follow them that believe, in My name they shall cast out demons, and they shall speak with new tongues,*" xvi. 17; by casting out demons, is signified to remove and reject the falses of evil; and by speaking with new tongues is signified to confess the Lord and the truths of the church from Him: hence also "*there appeared to the apostles cloven tongues as of fire, which sat upon them, and then they were filled with the Holy Spirit, and began to speak with other tongues,*" Acts ii. 2; by fire was signified the love of truth; and by being filled with the Holy Spirit was signified the reception of divine truth from the Lord; and by new tongues, confessions from the love of truth or zeal; for as was said above, all the divine miracles, consequently all the miracles recorded in the Word, involved and signified things spiritual and celestial, i. e. such things as appertain to heaven and the church; by this divine miracles are distinguished from miracles which are not divine. It would be superfluous to adduce more passages from the Word to confirm the signification of tongues, as it may now be sufficiently evident that speech in the common sense is not thereby understood, but confessions from the truths of the church, and in the opposite sense, confessions from the falses of any religion.

456. "Standing before the throne and before the Lamb"—That these words signify that they are in the kingdom of the Lord, appears from the signification of throne, when predicated concerning the Lord, as denoting heaven and the church, concerning which see above, n. 253; that by the Lamb is understood the Lord as to the Divine Human [principle], may be seen also above, n. 314; hence by their standing before the throne and before the Lamb, is signified that they are in the kingdom of the Lord; the kingdom of

the Lord is heaven and the church, where the Lord is worshipped, and where the Divine [principle] in His Human is acknowledged, for all who acknowledge this in heart are in heaven and come into heaven; we say, acknowledge this in heart, because no one can so acknowledge the Lord, unless he be in the good of life, and thence in truths of doctrine; in the world many can so speak of the Lord with the mouth, but yet not acknowledge Him in the heart, unless they live well, but after the life of the body, none can so speak with the mouth, and still less acknowledge, except those who are in heaven, and come into heaven; but more will be said upon this subject elsewhere.

457. "Cloathed in white robes"—That these words signify their being then in truths, and in defence against falses, appears from the signification of white robes, as denoting reception of divine truth, and protection against falses, concerning which see above, n. 395.

458. "And palms in their hands"—That hereby is signified in good of life according to those [truths] appears from the signification of a palm, as denoting the good of truth, or spiritual good, concerning which we shall speak presently; and from the signification of the hands as denoting power, and thence all ability in man, concerning which see above, n. 72, 79; hence by their having palms in their hands is signified that the good of truth was in them, or that they were in the good of truth: the good of truth, when it is in any one, is the good of life, for truth becomes good by a life according to it, and before this, it is not good in any one; for when truth is only in the memory and thence in the thought, it is not good, but becometh good when it comes into the will and thence into the act, the will itself being what transformeth truth into good; this may appear from this consideration, that whatsoever a man willeth, that he calls good, and whatsoever he thinketh, that he calls truth; for the interior will of man, which is the will of his spirit, is the receptacle of his love, forasmuch as what man loves from his spirit, that he wills, and what he thus wills, he doeth, wherefore the truth which is of his will is also of his love, and whatsoever is of his love, he calls good: from these observations it is evident how good in man is formed by truths, and that all good, which is good in man, is that of the life. It is supposed that there is a good also of the thought, although it be not of the will, because a man can think that this or that is good; howbeit it is not good whilst it is in the thought, but truth; for

thought concerning good is truth, and is thereto referred, but if that truth in the thought be so loved as to be willed, and from being willed, is done, in this case, inasmuch as it is of the love, it becometh good: this may be illustrated by this example: there were certain spirits, who in the life of the body believed charity to be the essential of the church, and consequently the essential to salvation, and not faith alone, and yet the same spirits had not lived a life of charity, for they only thought and established it to be so: but it was told them, that to think only and thence believe that charity saveth, and not to will and act accordingly, was the same thing as to believe that faith alone saveth; wherefore they were rejected: hence it was evident, that only to think good and not to will and do it, doth not constitute good in any one: the case would be the same if a man knew essential truths and goods, and from thought alone made protestation of them, if he did not give them life by willing and doing them. These things are said, in order that it may be known, that the good of truth, or spiritual good, when it is really in any one, is the good of life: this therefore is what is signified by the palms in their hands; inasmuch as spiritual good was signified by palms, therefore in the temple built by Solomon, among other things there were also engraven palms, according to what is written in the 1st book of Kings; “*Solomon engraved all the walls of the house round about with openings of cherubs and palms, and with openings of flowers within and without; likewise upon the two doors,*” vi. 29, 32; by the walls of the house are signified the ultimate things of heaven and the church, which are effects proceeding from things interior, and by the doors is signified entrance into heaven and the church; by the cherubs upon them is signified celestial good, which is the good of the inmost heaven; by the palms, spiritual good, which is the good of the second heaven; and by the flowers, spiritual natural good, which is the good of the ultimate heaven; thus by these three things are signified the goods of the three heavens in their order: but in the supreme sense by cherubs is signified the divine providence of the Lord, and also guard; by palms, the divine wisdom of the Lord; and by flowers, His divine intelligence: for divine good united to divine truth, proceeding from the Lord, in the third or inmost heaven is received as divine providence, in the second or middle heaven, as divine wisdom, and in the first or ultimate heaven, as divine intelligence. The like

things are signified by cherubs and palms in the new temple, in Ezekiel; "*In the new temple there were made cherubs and palms, so that there was a palm between a cherub and cherub, and two faces to the cherub, from the ground even to above the door; cherubs and palms were made upon the walls and upon the valves,*" xli. 18, 19, 20, 25, 26; by the new temple is there signified the new church to be established by the Lord at His coming into the world, for by the description of of the new city, the new temple, and new earth, are there signified all things appertaining to the new church, and thence to the new heaven, which are described by mere correspondences. Inasmuch as by the feast of tabernacles was signified the implantation of good by truths, therefore it was commanded "*that they should take the fruit of the tree of honour, branches of palms, the boughs of thick trees, and willows of the brook, and should be glad before Jehovah seven days,*" Levit. xxiii. 39, 40; by the fruit of the tree of honour is signified celestial good, by palms, spiritual good, or the good of truth, by the boughs of thick trees, scientific truth with its good, and by the willows of the brook, the lowest goods and truths of the natural man, which appertain to the sensual externals; thus by those four things are signified all goods and truths in their order from first principles to ultimates in man. By reason of palms signifying spiritual good, from which all joy of the heart is derived, for spiritual good is the very affection or love of spiritual truth, therefore by palms in their hands they formerly testified the joy of their heart, and also that they acted from a principle of good; this was signified by what is written in the Evangelists, "*that many who came to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went out to meet Him, and cried, Blessed is He who cometh in the name of the Lord, the King of Israel,*" John xii. 12, 13: palm also signifies spiritual good, or the good of truth, in the following passages; thus in David; "*The just shall flourish as the palm, he shall grow as the cedar in Libanus; they that are planted in the house of Jehovah shall germinate in the courts of our God,*" Psalm xcii. 13, 14; the just signifies those who are in good, for by the just in the Word are understood those who are principled in the good of love, and by the holy, those who are in truths from that good, see above, n. 204; hence it is said concerning the just, that he shall flourish as the palm, and grow as the cedar in Libanus, for the fructification of good with him is understood by his flourishing as a palm, and the multiplication of

truth, by his growing as a cedar in Libanus, for palm signifies spiritual good, cedar, the truth of that good, and Libanus, the spiritual church; by the house of Jehovah in which they are planted, and the courts in which they shall germinate, is signified heaven and the church, by the house of Jehovah, the internal church, and by the courts, the external church; plantation is effected in the interiors of man, where the good of love and charity resides, and germination, in the exteriors of man where the good of life resides. Again in Joel; "*The vine hath withered, and the fig languisheth, the pomegranate, the palm also and the apple, all the trees of the field are dried up, joy is withered away from the sons of man,*" i. 12; by these words is described the desolation of truth and good in the church, and thence of all joy of heart, that is, of all spiritual joy; for vine signifies the spiritual good and truth of the church, fig, natural good and truth thence derived, and pomegranate, truth and good sensual, which is the ultimate of the natural; palm signifies joy of heart originating in spiritual good, and apple, the same originating in natural good thence derived; by the trees of the field which are dried up, are signified the perceptions of good and knowledges of truth, that they are none; and by reason that spiritual joy and natural joy thence derived are signified by the palm and the apple, therefore it is also said, joy is withered away from the sons of man, by the sons of man, in the Word, are understood those who are in truths from good, and by joy is signified spiritual joy, which can exist only from good by truths; who cannot see that vine, fig, pomegranate, palm, apple, and the trees of the field, are not here to be understood literally; for to what purpose could it be in the Word, or to what use in the church, to speak of those trees being dried up and withered? So in Jeremiah; "*One heweth wood from the forest, the work of the hands of the workman by the axe; with silver and gold he adorneth it, he maketh it firm with nails and hammers, that it totter not, it is solid as the palm,*" x. 3, 4, 5; by these words is described natural good separate from spiritual, which is good from man's proprium, but viewed in itself is not good, but a delight of cupidity grounded chiefly in the love of self and the world, which is perceived as good; how man formeth this in himself, so as to appear as good, and persuadeth himself that it is good, is described by the wood that he heweth out of the forest, and by the work of the hands of the workman by the axe; the wood signifies good, in the present case, good of such a nature and quality; the forest

signifies the natural principle, in the present case, separate from the spiritual; the works of the hands of the workman by the axe, signify what is from man's proprium and from intelligence therein grounded; the confirmation thereof by truths and goods from the Word, which are falsified for that purpose, is described by his adorning it with gold and silver, silver denoting truth from the Word, and gold denoting good from the Word; the coherence made by confirmation from the proprium, is described by making it firm with nails and hammers, that it may not totter; its thence appearing as good formed by truths, is signified by its being solid as the palm. Again in Moses; "*They came into Elim, and there were twelve fountains of waters and seventy palms, and they encamped there near the waters,*" *Exod. xv. 27*; *Numb. xxxiii. 9*; these historical circumstances also contain a spiritual sense, as do all the historical parts of the Word; by they came into Elim, is signified a state of illustration and affection, and thus of consolation after temptation; by twelve fountains of waters, is signified that they had then truths in all abundance; by seventy palms, is signified that they had goods of truth likewise; and by their encamping near the waters, is signified the arrangement of truth by good after temptations; this passage may be seen further explained in the *Arcana Cœlestia*, n. 8366 to 8370. Inasmuch as Jericho signifies the good of truth, therefore "*that city was called the city of palms,*" *Deut. xxxiv. 3*; *Judges i. 16*; *chap. iii. 13*; for all the names of places and cities in the Word signify things appertaining to heaven and the church, which are called things spiritual, and Jericho signifies the good of truth; on account of this signification of Jericho, the Lord also, in the parable concerning the Samaritain, said, "*that he went down from Jerusalem to Jericho,*" *Luke x. 30*, by which in the internal sense is signified progression by truths to good, for by Jerusalem is signified truth of doctrine, and by Jericho, the good of truth, which is good of the life, which he also administered to the man wounded by thieves. For the same reason also, "*when Joshua was in Jericho, he saw a man standing in whose hand was a sword unsheathed, who said to Joshua, put off thy shoe from off thy foot in the place upon which thou standest, for it is holy; and Joshua did so;*" *Joshua v. 15*; and therefore, "*after the sons of Israel had taken Jericho by encompassing it with the ark, they gave the silver and the gold, and the vessels of brass and iron, which they found there, into the treasury of the house of Jehovah,*"

Joshua vi. 24; from which it is evident whence it was that Jericho was called the city of palms. Moreover, in the spiritual world, in the paradises where the angels are who are in spiritual good, or in the good of truth, there appear palms in great abundance, from which also it was evident to me that palm signifies the good of truth; for all things which appear in that world are representative of the state of life and of affections, thus of good and truth appertaining to the angels.

459. "And crying with a great voice"—That hereby is signified adoration from the good of truth, and from joy of heart thence derived, appears from the signification of crying with a great voice, as denoting adoration from the good of truth, and thence from joy of heart; for to cry signifies interior affection, inasmuch as a cry is its effect, for when man is in interior affection, and thence cometh into confession, he crieth out aloud, and hence it is that to cry, in the Word, signifies all spiritual affection, whether it be of joy or of grief, or from whatever ground, as may be seen above, n. 393, 424; that it here signifies adoration from the good of truth, appears from what precedes and from what follows; from what precedes, because it is said that they had palms in their hands, by which, as has been shewn above, is signified the good of truth with them; and from what follows, because they cried, salvation to our God, who sitteth upon the throne, and to the Lamb; and the angels, the elders, and the four animals, fell down before the throne and adored God; and moreover all adoration of the Lord, which is confession, is from the good of truth, that is, from good by truths; a great voice also signifies truth from good, voice denoting truth, and great being predicated of good; that voice signifies truth, may be seen, n. 26, above; and that great and greatness is predicated of good may also be seen above, n. 336, 337, 424.

460. "Saying, salvation to our God who sitteth upon the throne, and to the Lamb"—That these words signify confession that eternal life is from the Lord alone, appears from the signification of saying, as denoting to confess, for confession follows; and from the signification of Him who sitteth upon the throne and of the Lamb, as denoting the Lord as to divine good and as to divine truth, as may be seen above, n. 134, 253, 297, 314; and from the signification of salvation, as denoting life eternal, for by life eternal, in the Word, is understood eternal salvation; by salvation being ascribed to the Lord, is signified that sal-

vation is from Him, because He is salvation, for the all of salvation and life eternal is from the Lord, and of the Lord in man and angel; for all the good of love and all the truth of faith which is in man, is not of man, but of the Lord in him, for it is the Divine proceeding, which is the Lord in heaven with angels and in the church with men, and from the good of love and truth of faith is salvation and life eternal; hence it may appear, how it is to be understood that salvation is ascribed to the Lord, and that the Lord is salvation; as in the following passages; as in Isaiah; "*Behold our God; He whom we have expected to deliver us, He is Jehovah whom we have expected, we will exult and be glad in His salvation,*" xxv. 9: again; "*My salvation shall not tarry, and I will give salvation in Zion, in Israel my gracefulness,*" xlv. 13: so again; "*I have given thee, for the light of the gentiles, that thou mayest be my salvation even to the extremity of the earth,*" xlix. 6: and again; "*Say to the daughter of Zion, behold thy salvation cometh,*" lxii. 11: so in David; "*Jehovah shall give in Zion the salvation of Israel, when he bringeth back the captivity of his people,*" Psalm xiv. 7; liii. 7; speaking of the Lord, who in these and other passages is called salvation, from the act of saving, and from this consideration, that He is salvation in man, for in proportion as the Lord is in man, in the same proportion man hath salvation; hence it is written in Luke, "*Simeon said, mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people,*" ii. 30; hence also the Lord was called Jesus, for Jesus signifies salvation. It is said, Him that sitteth upon the throne and the Lamb, and by both the Lord is understood, as to divine good by Him that sitteth upon the throne, and as to divine truth, by the Lamb, both from His Divine Human [principle], as hath been already shewn in the places cited above; accordingly mention is made elsewhere of the Lamb only upon the throne, as in Apoc. chap. v. 6; "*Behold a Lamb standing in the midst of the throne;*" in chap. vii. 17; "*The Lamb who is in the midst of the throne shall feed them;*" and He is also called God alone in this chapter, verses 2, 12; "*They fell down before the throne, and adored God, saying, strength be to our God;*" this is to be understood in the same manner as when the Lord speaketh of the Father and Son as if they were two, when notwithstanding by the Father He meant the Divine [principle] in Himself, and by the Son, His Human from that Divine, which He also manifestly teacheth when He saith, that the Father is

in Him and He in the Father, and that He and the Father are one; the case is the same with Him that sitteth upon the throne and the Lamb. That by the Lamb is also understood the Divine Human [principle] of the Lord, and in the respective sense, the good of innocence, may be seen above, n. 314.

461. Verses 11, 12. "*And all the angels stood round about the throne, and the elders, and the four animals, and fell before the throne upon their faces, and adored God, saying, amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, be to our God, for ages of ages, amen.*" And all the angels stood round about the throne, and the elders, and the four animals, signifies the conjunction of the Lord with the universal heaven: and they fell before the throne upon their faces, and adored God, signifies thanksgiving from humility of heart that so many were saved: saying, amen, signifies the Lord as to divine truth from divine good; blessing, glory and wisdom, signifies these things from divine truth which proceedeth from the Lord: and thanksgiving and honour, signifies these from the divine good, which proceedeth from the Lord: and power and strength, signifies omnipotence from divine good by divine truth: to our God for ages of ages, signifies to the Lord to eternity: amen, signifies confirmation from the Divine [being or principle.]

462. "And all the angels stood round about the throne, and the elders and the four animals"—That hereby is signified the conjunction of the Lord with the universal heaven, appears from the signification of standing round about the throne, as denoting conjunction with the Lord, for by Him that sat upon the throne and the Lamb, is understood the Lord alone, as was just said above, n. 460; and by standing about is signified conjunction; for in the spiritual world they appear present with whom there is conjunction, and absent with whom there is not conjunction; and from the signification of the angels, the elders, and the four animals, as denoting those who are in the three heavens, consequently, who are in the universal heaven; by the angels are understood those who are in the first or ultimate heaven, by the elders those who are in the second or middle heaven, and by the four animals those who are in the third or inmost heaven; that by the twenty-four elders and the four animals are meant in general the superior heavens, and specifically by the elders those who are in the second or middle heaven, and by the

four animals those who are in the third or inmost heaven, may be seen above, n. 313, 322, 362; hence it follows that by the angels are here understood the inferior heavens: all indeed who are in the heavens are called angels, but they who are in the superior heavens, inasmuch as they are in intelligence and wisdom above the rest, are here called elders, and are understood by the four animals, wherefore also they stood next around the throne, as was seen above by John. It is to be observed, that a number of angels were seen by John, and at the same time twenty-four elders, and the cherubs or four animals, and not all who are in the heavens, i. e. the universal heaven, for it was a prophetic vision, which is of such a nature, that the things therein seen are significative; thus by the few that were here seen, the whole or universal heaven was signified, as by the twenty-four elders, the second or middle heaven, and by the four animals, the third or inmost heaven.

463. "And they fell before the throne upon their faces and adored God"—That hereby is signified thanksgiving from an humble heart, that so many are saved by the Lord, appears from the signification of falling upon the face and adoring, as here denoting to give thanks from an humble heart; for by falling upon the faces is signified humiliation of heart, inasmuch as to fall upon the faces corresponds to that humiliation; for all acts of the body correspond to the affections of the mind, so that they make one by correspondences, thus to fall upon the faces before God in worship makes one by correspondence with humiliation of the heart; hence it was a custom with the ancients, and still remains with many of the gentiles, to fall upon their faces in worship, whereas at this day in christendom they only let themselves down upon their knees: that by adoration is here signified thanksgiving that so many are saved, appears from what precedes, and what follows, for the subject treated of is concerning the salvation of those who have lived in good according to their religions, although they were not in genuine truths; the thanksgiving from the universal heaven, on this account is what presently follows. It is said, they fell upon their faces and adored God, and to fall upon the face denotes testification of humiliation of heart from the good of love, and to adore God denotes testification of humiliation of heart by truths from that good.

464. "Saying amen"—That hereby is signified the Lord as to divine truth from divine good, appears from the sig-

nification of amen, as denoting truth; and inasmuch as the Lord is truth itself, as He Himself teacheth in John xiv. 6; therefore by amen, in the supreme sense, is signified the Lord, as to divine truth; this therefore is here signified by amen, because it is spoken by the angels of the three heavens to the Lord. The reason why amen is here said in the first place, and also in the last, is to signify that the Lord as to divine truth from divine good is in first principles and last, or that the Lord Himself is the First and the Last, for divine truth united to divine good is the Lord in the heavens, this being the Divine Proceeding, from which are all things of heaven, and heaven itself; as may be seen in the work concerning *Heaven and Hell*, n. 13, 126 to 140, 275; that to be in first principles and last signifies to be in all, may also be seen above, n. 41, 417, and in the *Arcana Cœlestia*, n. 10044, 10329, 10335; and that amen signifies the Lord as to divine truth, may be seen above, n. 228.

465. "Blessing, glory, and wisdom"—That hereby is signified that these are from the divine truth which proceedeth from the Lord in the three heavens, appears from the signification of blessing, as denoting the reception of divine truth and fructification thence derived, whence is felicity and life eternal; that these are understood by blessing in the Word, may be seen above, n. 340; and from the signification of glory, as denoting the reception of divine truth in interior principles, concerning which see above, n. 34, 288, 345; and from the signification of wisdom, as denoting the reception of divine truth in inmost principles, for thence is wisdom; the reason why these three, blessing, glory and wisdom, are mentioned, is, because they are said by the angels of the three heavens, as may be seen above, n. 462; and the reception of divine truth in the ultimate or first heaven, is called blessing, in the middle or second heaven, glory, and in the inmost or third heaven, wisdom. But it is said, blessing, glory, and wisdom, be to God unto ages of ages, whereby is signified that they may be in the heavens from Him, inasmuch as blessing, glory, and wisdom, are said to be to God, when they have place with those who are in the heavens, for they are the recipients of the divine blessing, the divine glory, and the divine wisdom; which also the Lord teacheth in John; "*In this is My Father glorified, that ye bear much fruit, so shall ye be My disciples,*" xv. 8; and again, "*Father all thine are mine, and all mine are thine, but I am glorified in them,*" xvii. 10; the case is similar here as where it is said above, salvation be to our

God, concerning which, see n. 460; wherefore it was a custom with the ancients to say, blessed be God, and blessing be to God, likewise, glory and wisdom be to God; by which they did not understand that blessing, glory and wisdom, may be to Him, but from Him with all and every one, inasmuch as all blessing, glory and wisdom, are from Him alone; they spake thus in order that they might attribute all things which they received to God only, and nothing to themselves, so that they spake thus from the Divine [being] and not from themselves.

466. "And thanksgiving and honour"—That hereby is signified that this is from the divine good which proceedeth from the Lord in the three heavens, appears from this consideration, that as blessing, glory, and wisdom, are predicated of the reception of divine truth, so thanksgiving and honour are predicated of the reception of divine good: for there are two principles which proceed from the Lord, from which are all things in the heavens and in the earths, viz. divine truth and divine good; divine truth is the source of all wisdom and intelligence with angels and men, and divine good is the source of all love and charity with them; these two principles proceed united from the Lord, so that in their very origin they are one, but with angels and men, who are the recipients, they are two, by reason of there being two receptacles of life with them, which are called the understanding and the will, the understanding being the receptacle of divine truth, and the will the receptacle of divine good, or what is the same, the understanding being the receptacle of wisdom from the Lord, and the will being the receptacle of love from the Lord; but so far as these two principles, the divine truth and the divine good, and thence the understanding and the will, are one with angels and men, so far they are in conjunction with the Lord, but so far as they are not one, so far they are not in conjunction. Inasmuch as the Word was given to men in order that by it there may be conjunction of the Lord with angels and with men, therefore every where therein, truth is conjoined to good, and good to truth; for in the Word, especially in the prophets, two expressions are made use of, one of which has reference to divine truth, and the other, to divine good; but this conjunction in the Word doth not appear except to the angels in heaven, and to those on earth to whom it is given to see the spiritual sense; for there are expressions, which are spoken of truth, and others which are spoken of good, wherefore where two expressions occur which are

almost of the same import, one is significative of such things as appertain to truth, and the other, of such things as appertain to good: this union exists in the Word, because the Word is divine, and from the Divine proceedeth divine truth united to divine good; concerning this union or this marriage of good and truth in the Word, which was heretofore unknown on earth, see above, n. 238, 288; and in the *Arcana Cælestia*, n. 683, 793, 801, 2516, 2712, 3004, 3005, 3009, 4158, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314. These things are adduced in order that it may be known, that blessing, glory, and wisdom, are predicated of truths from the Divine [principle], as was shewn above, n. 465; and that thanksgiving and honour are predicated of goods from the Divine [principle]; that glory in the Word is predicated of truth, and honour of good, may be seen above, n. 288, 345, where it is shewn from various passages in the Word: the reason why thanksgiving is here also predicated of good, is, because blessing is mentioned above, and blessing is effected by the mouth by truths, and thanksgiving is from the heart by virtue of good.

467. "And power and strength"—That hereby is signified omnipotence from divine good by divine truth, appears from the signification of power and strength, when predicated of the Lord, as denoting omnipotence; but power is predicated of the divine truth, and strength, of the divine good; hence by both, power and strength, is signified omnipotence by divine truth from divine good: that power, when predicated of the Lord, denotes omnipotence, may be seen above, n. 338; and that all power appertains to truths from good, or to good by truths, and omnipotence to the Lord from divine good by divine truth, may also be seen above, n. 209, 333; and in the work concerning *Heaven and Hell*, n. 228 to 233: for the sake of the marriage of good and truth in singular the things of the Word, mention is made of both, power and strength, otherwise it would have been sufficient to mention one of them; this is the case also in many other passages.

468. "To our God unto ages of ages"—Signifies to the Lord to eternity; for by our God, is understood He that sitteth upon the throne and the Lamb, and by both is understood the Lord alone, by Him that sitteth upon the throne, the Lord as to divine good, and by the Lamb, the Lord as to divine truth, as was shewn above, n. 460; and by ages of ages, when predicated of the Lord, is signified

eternity; the reason why eternity is not mentioned, but ages of ages, is, because the latter is a natural expression, and the former a spiritual, and the literal sense of the Word is natural, and the internal sense spiritual, and the latter is contained in the former; thus also in other passages of the Word; as in Daniel; *"To the Son of Man was given dominion, and glory and a kingdom, His dominion is the dominion of an age, which shall not pass away,"* vii. 14: and in Isaiah; *"Confide ye in Jah, Jehovah the rock of ages,"* xxvi. 4: again; *"Israel is saved by Jehovah with the salvation of ages, neither shall they be ashamed for ages without end,"* xlv. 17: and again; *"My salvation shall be for an age, and my justice shall not be infringed; my justice shall be for an age, and my salvation for generation and generation,"* li. 6, 8: so in David; *"Before the mountains were born, and the earth and the globe was formed, from age even to age, thou art God,"* Psalm xc. 2: again; *"The mercy of Jehovah is from age to age upon them that fear Him,"* Psalm ciii. 17; and in the Apocalypse; *"To Him be strength for ages of ages; behold I live for ages of ages,"* i. 6, 18: again; *"To Him that sitteth upon the throne and the Lamb, be blessing, honor, glory and strength, for ages of ages; and they adored Him that liveth for ages of ages,"* v. 13, 14; again; *"He sware by Him that liveth for ages of ages, who created heaven,"* x. 6: and again: *"The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ages of ages,"* xi. 15: besides many other passages. Moreover, an age, in the Word, also signifies the time from of old; also, time even to the end; and the same as the world; but concerning these significations of an age we shall speak elsewhere.

469. "Amen"—That hereby is signified confirmation from the Divine [being or principle], appears from the signification of amen, as denoting truth, and thence denoting divine truth from the Lord, see above n. 464: but in the present case it denotes confirmation from the Divine [being or principle], because it is the end of the adoration of the angels: confirmation from the Divine [being or principle] is, that this is divine truth, and thus that it is so: when any one speaks divine truth from the heart, then the Lord confirmeth it, there can be no confirmation from any other source; and this is signified by amen, at the end of prayer; that amen denotes confirmation from the Divine [being or principle], may be seen above, n. 34.

470. "Verses 13, 14, 15, 16, 17. And one of the elders

answered, saying to me, these that are clothed with white robes, who are they and whence have they come. And I said to him, lord, thou knowest; and he said to me, these are they who come out of great tribulation, and they have washed their robes, and made their robes white, in the blood of the Lamb. On this account they are before the throne of God, and serve Him day and night in His temple; and He that sitteth upon the throne shall dwell over them. They shall not hunger any more, neither shall they thirst any more, neither shall the sun fall upon them, neither any heat. For the Lamb, who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes." And one of the elders answered, saying to me, signifies influx out of heaven from the Lord, and thence perception: these that are clothed in white robes, who are they, signifies, concerning those who are now in truths, and in the protection of the Lord, of what quality they are and of what quality they have been: and I said to him, Lord, thou knowest, signifies that it is known to the Lord alone: and he said to me, these are they who come out of great tribulation, signifies information, that they are those who have been in temptations: and have washed their robes, signifies removal of falses thereby: and have made their robes white in the blood of the Lamb, signifies implantation of divine truth from the Lord: on this account they are before the throne of God, signifies, that thence it is that they are conjoined to the Lord: and serve Him day and night in His temple, signifies, that they are continually held in truths in heaven: and He that sitteth upon the throne shall dwell upon them, signifies influx of divine good into truths with them: they shall not hunger any more, neither shall they thirst any more, signifies, that good and truth shall not fail them, and felicity thence derived: neither shall the sun fall upon them, neither any heat, signifies, that they shall not be affected by the evil and false originating in concupiscences: for the Lamb who is in the midst of the throne shall feed them, signifies that the Lord shall instruct them from heaven: and shall lead them to living fountains of waters, signifies, in divine truths: and God shall wipe away all tears from their eyes, signifies their state of beatitude, arising from the affection of truth, after the removal of falses by temptations.

471. "And one of the elders answered, saying to me"---- That by these words is signified influx out of heaven from the Lord, and thence perception, appears from the signifi-

cation of answering and saying, when predicated of the elders, by whom is signified heaven where the Lord is, as denoting influx and perception, to answer denoting influx, and to say, perception; and from the signification of the elders, as denoting those who are in the second, or middle heaven, which consists of such as are principled in intelligence, and by whom responses are effected, concerning which see above, n. 462; and inasmuch as all influx is from the Lord alone, although by means of angels, therefore by these words is signified influx and perception out of heaven from the Lord. That such a sense is contained in these words may appear somewhat strange, nevertheless the words are no otherwise perceived in heaven; the reason why it appears strange is, because what is here said is as it were an historic relation, and historical things hide the spiritual sense more than such as are merely prophetic; nevertheless all the historical parts of the Word also contain a spiritual sense, and still more the prophetic histories, consisting of such things as appeared and were said to the prophets when they were in the vision of the spirit, for all such things were representative and significative; thus that twenty-four elders and four animals were seen by John, is a prophetic history, representing and signifying the angels of the superior heavens, as was shewn above; hence it follows, that the circumstance of one of the elders speaking to him was likewise significative; for it signifies influx and perception out of heaven from the Lord. That answering does not here signify to answer in the common sense of that expression, may appear from this consideration, that it is said without any interrogation, and to answer relates to interrogation, and therefore it has reference to thought, in the present case, concerning those who were seen in white robes: moreover the expression, to answer, frequently occurs in the Word, and when predicated of the Lord, it signifies influx, inspiration, perception, and information, likewise mercy and aid as in the following passages; in Isaiah; "*In an acceptable time I answered thee, and in the day of salvation I helped thee,*" xlix. 8: and in David; "*Save me, O Jehovah, let the king answer us in the day when we call upon him,*" Psalm xx. 9: again; "*Answer me when I cry, O God of my justice,*" Psalm iv. 2: again; "*I call upon Thee, for Thou wilt answer me, O God,*" Psalm xvii. 6, 7: again; "*Consider and answer me, Jehovah my God,*" Psalm xiii. 4: again; "*I sought Jehovah and He answered me,*" Psalm xxxiv. 5: again; "*He shall call upon me, and I will*

answer Him," Psalm xci. 15 : again ; "*When I was in straitness I cried unto Jehovah, and He answered me,*" Psalm cxx. 1 : in these and other passages, by answering is not understood, to answer, but to flow-in into the thought, to cause to perceive, and also to give aid from mercy : hence it is, that the answers, which are predicated of the Lord, signify perceptions from influx : it is to be observed, that whatever comes into perception from the Lord is called influx.

472. "These that are cloathed in white robes, who are they and whence have they come"—That hereby is signified, concerning those who are now in truths and in the protection of the Lord, of what quality they are and of what quality they have been, appears from the signification of being cloathed, in white robes, as denoting those who are now in truths and in the protection of the Lord, concerning which see above n. 395, 457 ; and from the signification of who they are and whence came they, as denoting of what quality they are and of what quality they have been ; the reason of this signification is, because angels in the spiritual world, when they see and meet others, never enquire who they are and whence they come, but what is their quality, wherefore this is the spiritual meaning of these words : the reason why the angels inquire only concerning the quality of those whom they see is, because the habitations of all in the spiritual world, are according to the quality of their affections ; likewise, because to inquire who they are involveth person, and to enquire whence they come, involveth place, and in the spiritual thought and consequent discourse of the angels there is no idea of person and place, but in their stead they have an idea of thing and of state according to quality, wherefore also every one there has a name given him from his quality ; that the angels think abstractedly from person and from place, and that thence they have wisdom, may be seen above, n. 99, 100, 270, 325. From these considerations it may appear, that by the words, "Who are they, and whence have they come, is signified in the spirituel sense, of what quality they are and of what quality they have been : their quality also is described in what follows.

473. "And I said to him, lord thou knowest"—That these words signify that it is known to the Lord alone, may appear from what was said above, n. 471, viz. that by one of the elders, who answered, and unto whom it is now said, lord thou knowest, is understood, out of heaven from the Lord ; for whatsoever the angels spake to men in the

Word, they did not speak but the Lord by them; wherefore also the angels who spake are throughout called Jehovah; and hence it is that the Word, even where it is spoken by the angels, is divine; for no one, not even an angel, can of himself speak any thing of such a divine nature as what is contained in the Word, nor indeed any truth which in itself is divine, but the Lord alone by them; from these observations it may appear, that by these words, lord thou knowest, is signified that it is known to the Lord alone.

474. "And he said to me, these are they who come out of great tribulation"—That by these words is signified information that they are those who have been in temptations, appears from the signification of he said to me, as denoting information; and from the signification of tribulation, or great affliction, as denoting temptations, concerning which we shall speak presently: something shall first be said in this place, concerning the temptations which they who are in falses from ignorance, and who are here treated of, undergo in the spiritual world; those only undergo temptations there who had lived well in the world according to their religion, in which were falses of doctrine which they believed; for by temptations, falses are shaken off, and truths are implanted, and so they are prepared for heaven; for all who come into heaven, must be in truths; wherefore so long as they are in falses they cannot come into heaven; the reason is, because the divine truth proceeding from the Lord, makes heaven, and makes the life of the angels who are there, wherefore falses, inasmuch as they are opposite to truths, and opposites destroy, are first to be removed, and they cannot be removed but by temptations; that temptations perform this use, may be seen in the *Doctrine of the New Jerusalem*, n. 187 to 201, where temptations are treated of. The reason why they are let into temptations in the spiritual world after the life of the body, is, because they could not be tempted in the world on account of the falses of religion in which they were, and which every where reigned. It is to be observed, that all are saved who are let into temptations; but the evil, who are in falses from evil, are not tempted, for with them truths cannot be implanted, because the evils of their life hinder, but truths are taken away from them, whence they remain in mere falses, and then sink down into hell, more or less deeply, according to the quality of evil from which the false is derived. In a word, they who are about to come into heaven, are vastated as to falses, and they who are about

to go into hell, are vastated as to truths; that is, from those who come into heaven, falses are taken away, and from those who go into hell, truths are taken away; for no one can enter heaven with falses, nor hell with truths, inasmuch as truths from good make heaven, and falses from evil make hell. The temptations which they undergo, with whom falses are to be shaken off, are treated of in many passages in the Word, and especially in David, and are called afflictions, tribulations, and vastations; but there is no need to adduce those passages here, because it may be known without them that by tribulations and afflictions, when predicated of the good, are, in the spiritual sense, understood temptations.

475. "And they have washed their robes"—That hereby is signified the removal of falses by temptations, appears from the signification of washing, as denoting to purify from falses and evils, consequently to remove them; for the evils and falses which are with man, spirit, and angel, are not taken away, but removed, and when they are removed they appear as taken away, concerning which circumstance see the *Doctrine of the New Jerusalem*, n. 166, 170; hence by washing is signified to remove falses and so to purify; and from the signification of robes, as denoting truths protecting in general, concerning which see above, n. 395, but in the present case by robes, before they were washed and made white, are signified falses from which they were purified; for they who are in falses from ignorance appear at first in the spiritual world in obscure garments of divers colours, and whilst they are in temptations, in squalid garments; but when they come out of temptations they appear in white robes, shining according to their purification from falses: every one in the other life appears in garments according to the truths and according to the falses which appertain to him, hence it is that garments signify truths, and in the opposite sense, falses, as may be seen above, n. 195, 271; from these observations it may appear, what is signified by washing their robes and making them white. In ancient times, when all the externals of the church were representative and significative of things spiritual and celestial, washings were in use, and by them were represented purifications from falses and evils; the ground and reason of this signification of washings was, because waters signified truths, and filth, falses and evils, and all purification from falses and evils is effected by truths; that waters signify truths may be seen above, n. 71; hence it is that washings were instituted

with the sons of Israel by command; for with them was a representative church, all things whereof signified things spiritual, and the washings, purifications from falses and evils, and thence regeneration: for this end, "*a brazen laver was placed at the door of the tent of assembly,*" *Exod. xxx. 18, 19, 20*; and also, "*lavens of brass were set without the temple, one great laver, which was called the brazen sea, and ten lesser ones,*" *1 Kings vii. 23 to 39*. On account of such signification of washings, when Aaron and his sons were inaugurated into the priesthood, "*it was commanded Moses to wash them with water at the door of the tent, and so to sanctify them,*" *Exod. xxix. 4*; *chap. xl. 12*: *Levit. viii. 6*; for the priests represented the Lord as to divine good, as the kings did as to divine truth, consequently the priests represented the divine sanctity, which is pure without blemish; this representation was induced upon Aaron and his sons by the washing by Moses; wherefore it is said, that so they should be sanctified, although no sanctity was derived to themselves by the washing. Hence it was also commanded, that "*Aaron and his sons should wash their hands and feet before they entered into the tent of assembly, and before they approached the altar to minister, and it is said, lest they should die; and that it should be to them the statute of an age,*" *Exod. xiii. 18 to 21*; *chap. xi. 30, 31*; and that "*Aaron should wash his flesh before he put on the garments of the ministry,*" *Levit. xvi. 4, 24*: by washing the hands and feet was signified the purification of the natural man, and by washing the flesh, the purification of the spiritual. Hence also it was commanded, that "*the Levites should be sanctified by being sprinkled with the water of expiation, and by causing a razor to pass over their flesh, and by washing their garments,*" *Numb. viii. 6, 7*; this was done to the Levites because they ministered the external things of the church under Aaron and his sons, and the purification of the external things of the church was represented by the sprinkling of the water of expiation, by shaving off the hairs of the flesh, and by the washing of their garments. Moreover, all who were made unclean by touching unclean things, also washed themselves and their garments, and so were said to be made clean; as "*they who had eaten of the carcase of a clean beast, or what was torn,*" *Levit. xvii. 15, 16*; "*he who touched the bed of one that had a flux, or sat upon the same vessel, or who touched his flesh,*" *Levit. xv. 5 to 12*: and it was commanded that "*the leper, after his cleansing, should wash his garments, shave all his hair, and wash himself*"

with water," Levit. xiv. 8, 9: and that "*the vessels which were made unclean by the touch of the unclean, should be passed through water,*" Levit. xi. 32; besides other passages. He who supposes that they who washed their flesh, or hands and feet, or garments, were thereby cleansed and sanctified, that is, purified from their sins, is much deceived; for sins are not washed or wiped away as filth is by water, but they are washed away, that is, removed, by truths, and by a life according to them, and this was what was only represented by washings; for waters signify truths, and truths, when the life is formed according to them, purify men. That these external things contributed nothing to purification from evils and falses, is clearly taught by the Lord in Matthew; "*Wo unto you, scribes and pharisees, hypocrites, for ye cleanse outwardly the cups and plates, but the interiors are full of rapine and intemperance; thou blind pharisee, cleanse first the inside of the cup and plate, that the outside may be clean also,*" xxiii. 20, 27. The same thing was taught by the Lord when the Jews and Pharisees rebuked His disciples for not washing their hands before they eat, for He then taught "*that this did not render a man unclean, but every evil which goeth out from the heart,*" Matth. xv. 1, 2, 19, 20; Mark vii. 1 to 23; Luke xi. 38, 39; hence it may appear, that the Jews were never sanctified and cleansed from their spiritual filths, which are the evils coming forth from the heart, by their washings, inasmuch as these evils reside within, and have nothing in common with the filth which adheres to the body in the world. It is said, that the inside of the cup and plate is to be cleansed that the outside may be clean also, for the outside with man cannot be cleansed before the inside, for the former is cleansed by the latter; by the cup and plate are signified the interiors and exteriors of man, which receive truth and good, for the cup is what contains wine, and the plate is what contains meat, and by wine is signified truth, and by meat, the same as by bread, viz. good; hence it is evident what is signified, in the spiritual sense, by cleansing first the inside of the cup and plate, that the outside may be clean also. The same is also understood by the washing of the feet of the disciples, concerning which the Lord thus saith to Peter; "*He who is washed, needeth only to be washed as to his feet, and is clean wholly,*" John xiii. 10: he who is washed, signifies he that is inwardly cleansed; needeth only to be washed as to his feet, signifies that then he is to be outwardly cleansed, for the feet signify the

external or natural man, as may be seen above, n. 69 ; but concerning this arcanum more may be seen in the *Doctrine of the New Jerusalem*, n. 179, 181 ; and in the *Arcana Cælestia*, where the following subjects are illustrated, viz. that each man, both the internal or spiritual, and external or natural, is to be purified, and that the external is purified by the internal, n. 3868, 3870, 3872, 3876, 3877, 3882 : that the internal man is purified before the external, inasmuch as the internal is in the light of heaven, and the external in the light of the world, n. 3321, 3325, 3469, 3493, 4353, 8748, 9325 : that the external or natural man is purified by the Lord through the internal or spiritual, n. 3286, 3288, 3321 : that man is not purified before the external or natural man is also purified, n. 8742 to 8747, 9043, 9046, 9061, 9328, 9334 : that unless the natural man be purified, the spiritual man is shut, n. 6299 ; and that as to the truths and goods of faith and love he is as it were blind, n. 3493, 3969. The internal man is purified by knowing, understanding, and thinking, the truths of the Word, and the external man, by willing and doing them. From these considerations it is now evident, how the words of the Lord to Peter are to be understood, "He who is washed, needeth only be washed as to his feet;" likewise the words of the Lord to the Pharisees, "Cleanse first the inside of the cup and plate, that the outside may be clean also." That the internal man is purified by the truths of faith, and the external by a life according to them is understood also by these words of the Lord, "*Except a man be born again, of water and the spirit, he cannot enter into the kingdom of God,*" John iii. 5 ; water signifying the truths of faith, and the spirit, a life according to them. From these observations it may now appear, what is signified by washing in the following passages ; in Ezekiel ; "*I washed thee with waters, and I washed away the bloods from upon thee, and I anointed thee with oil,*" xvi. 9 ; speaking of Jerusalem, whereby is signified the church ; the purification thereof from falses and evils is signified by, I washed thee with waters, and I washed away the bloods from upon thee, to wash with waters signifying to purify by truths, and to wash away bloods signifying purification from evils and falses ; to imbue with the good of love is signified by, I anointed thee with oil, oil denoting the good of love. Again in Isaiah ; "*When the Lord shall wash the excrement of the daughters of Zion, and shall wash away the bloods of Jerusalem from the midst of her, in the spirit of judgment,*

and in the spirit of expurgation," iv. 4; to wash the excrement of the daughters of Zion, signifies to purify the affections of those who are of the celestial church from the evils of the love of self, excrement denoting the evil of the love of self, daughters, the affections, and Zion, the church principled in love to the Lord, which is thence called the celestial church; to wash away the bloods of Jerusalem, signifies to purify the same from the falses of evil, bloods denoting the falses of evil; in the spirit of judgment and in the spirit of expurgation, signifies, by the understanding of truth and by the affection of truth, spirit denoting the divine truth proceeding from the Lord, the spirit of judgment, the understanding of truth thence derived, and the spirit of expurgation, the spiritual affection of truth, for it is this which produceth expurgation. Again in Job; "*Though I wash me in waters of snow, and cleanse my hands with soap, yet thou wilt immerse me into the pit, and my garments will abominate me,*" ix. 30, 31; by these words is understood, that if any one desires to purify himself, although by truths and goods which are or appear genuine, he will still lead himself into falses; to wash himself denotes to purify himself, waters of snow denote truths which are or appear genuine, soap denotes the good by which such washing is effected, and the pit denotes the false; that thence there exist truths falsified, is understood by, *my garments will abominate me*, garments denoting truths, which are said to abominate him when they are falsified; this is the case when man hatches any thought, and makes any conclusions, from the intelligence of his proprium. Again in Moses; "*Who washeth his garment in wine, his covering in the blood of grapes,*" Gen. xlix. 11; speaking of Judah, by whom is there understood the Lord as to divine truth; that He altogether purified this in His Humanity, when He was in the world, is signified by his washing his garment in wine and his covering in the blood of grapes, garment and covering signifying His Humanity, and wine and the blood of grapes, the divine truth: but these things may be seen explained in the *Arcana Cœlestia*, n. 6377, 6378. That by washing is signified to purify from falses and evils, appears manifestly in Isaiah; "*Wash ye and purify ye, remove the evil of your works from before mine eyes, cease to do evil,*" i. 16: inasmuch as to wash signifies to remove falses and evils, therefore it is also said, *remove the evil of your works, cease to do evil*. So in Jeremiah; "*Wash thine heart from wickedness, O Jerusa-*

lem, that thou mayest be saved; how long shall the thoughts of thine iniquity dwell in the midst of thee," iv. 14; where the sense is the same. And in David; "*Wash me from mine iniquity, and cleanse me from my sin, thou shalt expiate me with hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter than snow,*" Psalm li. 4, 9; where to wash manifestly denotes to purify from falses and evils, for it is said, wash me from mine iniquity and cleanse me from my sin, and afterwards, thou shalt wash me, and I shall be whiter than snow; to wash from iniquity denotes purification from falses, and from sin, denotes from evils, for iniquity is predicated of falses, and sin, of evils; inasmuch as the waters of expiation were prepared from hyssop, it is therefore also said, thou shalt expiate me with hyssop, and I shall be clean. Again in Jéremiah; "*Though thou wash thee with nitre, and multiply soap to thyself, thine iniquity shall retain its spots before me,*" ii. 22; here also it is manifest that washings only represented, and thence signified, spiritual washings, which are purifications from falses and evils, for it is said, although thou wash thee with nitre and multiply soap to thyself, thine iniquity shall retain its spots before me. Thus also in David; "*In vain have I cleansed my heart, and washed my hands in innocency, all the day have I been plagued, and chastened every morning,*" Psalm lxxiii. 13, 14; to wash his hands in innocence, denotes to testify himself to be innocent and pure from evils and falses; for the washing of the hands was also a testification of innocence, as may further appear from this circumstance, "*that Pilate washed his hands, and said, I am innocent from the blood of this just man,*" Matthew xxvii. 24. Inasmuch as washings signified purifications from falses and evils, and the blind signified those who do not see truths, and thence are in falses, therefore the Lord said to "*the blind man, upon whose eyes he anointed clay made of spittle, that he should wash himself in the lake of Siloah, and after he had washed himself he came seeing,*" John ix. 6, 7, 11, 15; by the blind man were here represented those who can see nothing of truth because they are sensual, and see only those things which appear before the external senses, whence they imbibe fallacies instead of truths, and apply the literal sense of the Word to confirm them; by the clay made of spittle, is signified sensual truth, such as is contained in the Word for such persons; by the waters of the lake or fish-pool of Siloah, are signified the truths of the Word, for all things, even to the waters,

in Jerusalem, were significative; and by washing is signified to purify from fallacies, which in themselves are falses; hence it may appear what these things signify in the series; for all the miracles and deeds of the Lord, when He was in the world, signified divine celestial and spiritual things, that is, such things as appertain to heaven and the church, and this by reason that they were divine, and the Divine always operates in ultimates from first principles, and so in fullness; ultimates are such things as appear before the eyes in the world; hence it is that the Lord spake, and the Word was written, by such things in nature as correspond. The like was signified by the miracle performed upon Naaman the leper, at the command of Elisha, concerning which it is thus written in the 2d book of Kings; “*Naaman of Syria being afflicted with leprosy, was ordered by the messenger from Elisha to wash himself seven times in Jordan, and his flesh would return, and he would be cleansed; and Naaman at length went down and dipped himself in Jordan seven times, and his flesh was restored, as the flesh of a little child, and he was cleansed,*” v. 10, 14; by Naaman the leper from Syria were represented and signified those who falsify the knowledges of truth and good from the Word, for leprosy signifies falsifications, and Syria, the knowledges of truth and good; by the waters of Jordan were signified truths introductory to the church, which are the knowledges of truth and good from the Word, for the river Jordan was the first boundary by which the land of Canaan was entered, and by the land of Canaan was signified the church, hence the waters of Jordan signified introductory truths, which are the first knowledges of truth and good from the Word; on account of this signification of the waters of Jordan, Naaman was commanded to wash himself in them seven times, by which was signified purification from falsified truths; seven times signify what is plenary, and are predicated of things holy, such as are truths divine; by reason of this signification of seven times, it is said, that his flesh was restored as the flesh of a little child, and by the flesh restored is signified spiritual life, such as is with those who are regenerated by divine truths. Inasmuch as by the waters of Jordan were signified the truths which introduce into the church, which are the first knowledges of truth and good from the Word, and by washing therein was signified purification from falses, and thence reformation and regeneration by the Lord, therefore baptism was instituted, which “*was first*

performed in Jordan by John," Matth. iii. 11 to 16; Mark i. 4 to 13; by which was signified initiation into knowledges from the Word concerning the Lord, His advent, and salvation from Him; and inasmuch as man is reformed and regenerated by the Lord by means of truths from the Word, therefore baptism was commanded by the Lord, Matth. xxviii. 19; for truths from the Word are the means by which man is reformed and regenerated, and it is the Lord who reformeth and regenerateth, concerning which more may be seen in the *Doctrine of the New Jerusalem*, n. 202 to 210. "*John says that he baptizeth with water, but that the Lord baptizeth with the holy spirit and with fire,*" Luke iii. 16; John i. 33; by which is understood, that John only inaugurated them into knowledges from the Word concerning the Lord, and so prepared them to receive Him, but that the Lord Himself regenerateth man by divine truth and divine good proceeding from Himself; for John represents the same as Elias, viz. the Word; the waters with which John baptized signified introductory truths, which are knowledges concerning the Lord from the Word; the Holy Spirit signifies divine truth proceeding from the Lord; fire signifies the divine good proceeding from Him; and baptism signifies regeneration by the Lord by divine truths from the Word. The reason why washings were instituted in the ancient churches, and afterwards baptisms in their place, which nevertheless were only representative and significative rites, was in order that heaven might be conjoined with mankind, and specifically with the man of the church; for heaven is then conjoined to man, when man is in ultimates, that is, in such things as are in the world as to his natural man, and in such things as are in heaven as to his spiritual man; conjunction cannot otherwise be given; it was for this reason that baptism was instituted, and also the holy supper, likewise that the Word was written by such things as are in the world, containing in it a spiritual sense, in which are such things as are in heaven, or that the literal sense of the Word is natural, and a spiritual sense is contained within it; that by this the Word conjoineth the angels of heaven with the men of the church, may be seen in the work concerning *Heaven and Hell*, n. 303 to 310; and in the tract concerning the *White Horse* from beginning to end; that the holy supper likewise conjoineth, may be seen in the *Doctrine of the New Jerusalem*, n. 210 to 222; the case is the same as to baptism: he however, who believeth that baptism contri-

butes any thing to the salvation of man, unless he be at the same time in the truths of the church and in a life according to them, is much deceived; for baptism is an external thing, which, without an internal principle, contributes nothing to salvation, but it doth contribute where the external is conjoined to the internal; the internal of baptism is, that by truths from the Word, and a life according to them from the Lord, evils and falses might be removed, and so man might be regenerated: this the Lord also teacheth in Matt. chap. xxiii. 26, 27; as explained in the article above.

476. “And they have made white their robes in the blood of the Lamb”—That hereby is signified the implantation of divine truth from the Lord, appears from the signification of making white their robes, as denoting to put off falses and to put on truths, for white and to whiten is predicated of truths, which are signified by robes; that white and to whiten is predicated of truths, may be seen above, n. 196; and that robes signify truths in general, may be seen also above, n. 395. It is said that they made white their robes, because the garments of those who are in falses, in the spiritual world appear obscure, and also spotted, and the garments of those who are in temptations appear squalid, but as soon as they emerge out of temptations, inasmuch as they are then imbued with divine truths, their garments appear white and shining without spots, as was also mentioned above; hence it is that by making white their robes, is signified their putting off falses and putting on truths; and from the signification of the blood of the Lamb, as denoting the divine truth proceeding from the Lord, concerning which see above, n. 329; and inasmuch as falses are shaken off in temptations, and truths are implanted, therefore in general by making white their robes in the blood of the Lamb, is signified the implantation of divine truth from the Lord. In the literal sense of the Word, by the blood of the Lamb is understood the passion of the cross, but in the internal or spiritual sense is understood the divine truth proceeding from the Lord, for by this man is purified from falses and evils, that is, his garments are made white. The passion of the cross was the last temptation of the Lord, by which he fully subjugated the hells and glorified His Humanity; which things being accomplished and completed, the Lord sent the Paraclete, the Spirit of Truth, by which is understood the divine truth, proceeding from His glorified Humanity, as the Lord Himself teacheth in John, chap.

vii. 39, and elsewhere; by this, viz. the Divine truth, when it is received, man is reformed and regenerated by the Lord and saved, but not by the shedding of blood upon the cross; but upon this subject more may be seen in the *Doctrine of the New Jerusalem*, n. 293, 294; and in what is there collected from the *Arcana Cœlestia*. The same may also appear from this consideration, that the garments of the angels do not appear of a bright and shining whiteness by virtue of faith and thought concerning the blood of the Lord upon the cross, but by virtue of the divine truth appertaining to them from the Lord; for as was said above, their garments are all according to the truths appertaining to them, neither is it allowed any angel to think concerning the passion of the Lord, but concerning His glorification, and concerning the reception of the Divine [principle] from Him.

477. "On this account they are before the throne of God"—That by these words is signified that they are thence conjoined to the Lord, appears from the signification of being before the throne of God, as denoting to be conjoined to the Lord; that conjunction with the Lord is signified by standing round about the throne of God, was explained above, n. 462: and the same is signified in the present case by being before the throne of God, by which expression is meant before the Lord, for the Lord was upon the throne, as it is said in the 17th verse following, "*The Lamb who is in the midst of the throne shall feed them.*"

478. "And they serve Him day and night in His temple"—That hereby is signified that they are continually kept in truths in heaven, appears from the signification of serving, as being predicated of those who are in truths, concerning which we shall speak presently; and from the signification of day and night, as denoting continually and in every state, concerning which also we shall speak presently; and from the signification of the temple of God, as denoting heaven where divine truth reigneth, concerning which see above, n. 220, 391; hence by these words is signified that they are continually kept in truths in heaven. The reason of this signification is, because the subject treated of, is concerning those who, whilst they lived in the world, were in falses from ignorance, as was shewn above; and they who are in falses from ignorance, and yet in the good of life according to their religion, cannot be saved, until the falses with them are removed, so that truths may be implanted in their place; and these latter are implanted by temptations; where-

fore when they emerge out of temptations, the falses still remain, although removed by truths; for nothing evil and false can be altogether wiped away from man, spirit and angel, but only removed; for they are withheld from their own evils and falses, and held in good and truth, by the Lord, and when this is the case, they appear to themselves to be without evils and falses; hence it is, that unless they who, in the world, were in falses from ignorance, were continually kept by the Lord in truths, they would relapse into their falses; this therefore is what is understood by their serving Him day and night in His temple; temple also signifies heaven, where truths reign. Their being in the good of life according to their religion, is indeed the ground of their salvation, but this doth not save so long as they are in falses, wherefore after their life in the world the falses appertaining to them are removed; the reason that they cannot be saved before is, because good deriveth its essence and quality from truths; for good is the esse of truth, and truth is the form of good, wherefore according to the quality of truths, such is the good; from these considerations also it is clear, that although a person may live well, yet he cannot come into heaven, before he is in truths; on this account there are places of instruction for those who are to come into heaven, forasmuch as no one can come thither before he is instructed; concerning the instruction, and the places of instruction, for those who come into heaven, see the work concerning *Heaven and Hell*, n. 512 to 520. It is said, that they serve Him day and night in His temple, and it is not understood thereby that they are continually in a temple, or continually in worship and in prayers, for this is not the case in the heavens; every one there, as in the world, is in his own office and employment, and by turns, as in the world, in the temple; but still they are said to serve God day and night in His temple when they are continually in truths, for thus they inwardly serve Him continually; for every good spirit and angel is his own truth and his own good, inasmuch as they are affections of truth and good, affection or love constituting the life of every one, wherefore they who are in the affection of truth continually serve the Lord, even when they are in their offices, businesses and employments, for the affection which is within continually reigneth and serveth; this also is the service which the Lord desireth, and not to be continually in temples and in worship; to be in temples and in worship there, and not in truths, is not to serve the Lord, but to

serve the Lord is to be in truths, and to act sincerely and justly in every circumstance, for in this case the principles of truth, sincerity and justice, which are in man, perform the service which the Lord requireth; by these also man can be in heaven after his life in the world, but not by worship alone, for worship without these, consequently without truths, is empty worship, into which the divine influx cannot flow. In the Word mention is made of serving and ministering, likewise of servants and ministers, and they are called servants of the Lord, and are said to serve Him, who are principled in truths, and they are called ministers of the Lord, and are said to minister to Him, who are principled in good; that they are called servants in the Word who are in truths, may be seen above, n. 6; and that they are called ministers who are in good, n. 155.

479. "And He that sitteth upon the throne shall dwell over them"—That by these words is signified the influx of divine good into the truths appertaining to them, appears from the signification of Him that sitteth upon the throne, as denoting the Lord as to divine good, concerning which see above, n. 297, 343, 460; and from the signification of dwelling over them, as denoting to flow-in with good into their truths; for to dwell, in the Word, is predicated of good, whence by dwellers or inhabitants are signified those who are in goods; when therefore to dwell is predicated of the Lord, as in the present case to dwell over them, it signifies the influx of divine good; the reason why this is here said to be into truths is, because the subject just before treated of was concerning truths appertaining to them, likewise because all who are in the heavens are held in truths by the influx of divine good into them from the Lord; the influx of divine good cannot have place except into truths, inasmuch as truths are from good, for they are the forms of good, wherefore it is necessary that man should be in good, forasmuch as the Lord thereby floweth-in into the truths corresponding to the good; whoever supposeth that the Lord floweth-in immediately into the truths appertaining to man, is much deceived; the nature of this influx may be seen treated of in the *Arcana Cœlestia*, viz. that the influx of the Lord is into the good with man, and by the good into the truths which appertain to him, but not *vice versa*, n. 5482, 5609, 6027, 8685, 8701, 10153; that influx is by good into truths of every kind, but especially into genuine truths, n. 2531, 2554; that in good there is a faculty of receiving truths, n. 8321; that the influx of

the Lord is not into truths separate from good, n. 1831, 1832, 3514, 3564. From these observations, it may now appear, how the particulars contained in this and the preceding verse cohere, viz. that those in whom truths from the Lord are implanted by temptations, are continually held in them by the influx of divine good into them. That to dwell, in the Word, is predicated of good, may be seen in the *Arcana Cœlestia*, n. 2268, 2451, 2712, 3613, 8269, 8309, 10153; and that the dwelling place of the Lord denotes heaven and the church as to good, consequently the good of those who are in heaven, and respectively to man, the good appertaining to him, n. 8269, 8309.

480. "They shall not hunger any more neither thirst any more"—That hereby is signified that good and truth shall not fail them, and felicity thence derived, appears from the signification of hungering, as denoting a defect of good, wherefore by not hungering is denoted no defect of good; and from the signification of thirsting, as denoting a defect of truth, wherefore by not thirsting is denoted no defect of truth; the reason why felicity also is signified by the same words, is because all the felicity and beatitude which the angels enjoy in heaven is from the good and truth which they receive from the Lord, and according thereto, that is, according to their reception; that all heavenly felicity, or all heavenly joy, is in the affection of good and truth, consequently in the marriage of good and truth, in which the angels of heaven are, may be seen in the work concerning *Heaven and Hell*, n. 395 to 414. The reason why they shall not hunger, signifies that good shall not fail or be wanting to them, is, because by bread is signified the good of love, and to hunger is predicated of bread and of meat; and that they shall not thirst, signifies that truth shall not fail them, is, because by water and wine is signified truth, and to thirst is predicated of water and of wine; hence it is that to hunger and to thirst are frequently mentioned in the Word, by which are not understood natural hunger and thirst, but spiritual hunger and thirst, which are deprivation, defect, and ignorance of the knowledges of truth and good, accompanied by a desire for them; that these things are signified in the Word by hungering and thirsting, or by hunger and thirst, may be seen above, n. 386; where many passages in which those expressions occur are adduced and explained.

481. "Neither shall the sun fall upon them, neither any heat"—That hereby is signified, that they shall not be affected by the evil and the false, arising from concupiscen-

ces, appears from the signification of the sun, as denoting the Lord as to divine love, and with man, spirits, and angels, the good of love from the Lord to the Lord, and in the opposite sense, as in this case, as denoting the love of self, and thence evil arising from concupiscences, concerning which see above, n. 401; and in the work concerning *Heaven and Hell*, n. 116 to 125; and from the signification of heat, as denoting the false from that evil, consequently the false arising from concupiscences; for when man is in heat, that is when he burns from heat, then he desires drink that his heat may be allayed, for he is dry, and by drinking is signified to imbibe truths, and in the opposite sense, to imbibe falses, because by water and wine, which are for drink, are signified truths. That heat signifies the false derived from concupiscence, or concupiscence for what is false, may appear from the following passages; thus in Jeremiah; "*Blessed is the man who confideth in Jehovah, and he shall be as a tree planted near the waters, near the river he shall send forth his roots, neither shall he see when heat cometh, but his leaf shall be green, whence in the year of drought he shall not be solicitous, neither shall he cease from bearing fruit,*" xvii. 7, 8; the man who suffereth himself to be led by the Lord, is here compared to a tree and its growth and fructification, because by a tree in the Word, is signified the knowledge and perception of truth and good, consequently the man in whom those things are; by the tree planted near the water, is understood the man with whom there are truths from the Lord, waters denoting truths; near the river he shall send forth his roots, signifies the extension of intelligence from the spiritual man into the natural, this is said because a river signifies intelligence, and because roots are emitted from the spiritual into the natural man; neither shall he see when heat cometh, signifies that he shall not be affected by the concupiscence of what is false; but his leaf shall be green, signifies scientifics living from truths, leaf signifying the scientific [principle], and green, living from truths; whence in the year of drought he shall not be solicitous, neither shall he cease from bearing fruit, signifies that in the state when there is no truth and good he shall not be in fear of the loss and deprivation of them, but that even then truths conjoined to good shall fructify themselves; the year of drought signifies a state of the loss and deprivation of truth; this is said, because with spirits and angels there are alternate changes of state, concerning which see the work concern-

ing *Heaven and Hell*, n. 154 to 161. So in Isaiah; “*Thou art made a place of defence to the poor, a defence to the needy in the time of straitness, a refuge from the inundation, a shade from the heat; for the spirit of the violent is as the inundation of a wall, as drought in a dry place; the tumult of the strangers shalt thou humble, the heat by a shade of a cloud; the shoots of the violent shall he repress,*” xxv. 4, 5; by the poor and needy are signified those who are in a defect of good from ignorance of truth, and yet are in the desire of good and truth; it is called inundation and heat, when evils and falses rise and flow-in from the proprium, and also from others who are in evil; the spirit of the violent, signifies their opposition to the goods and truths of the church; they are called violent, who endeavour to destroy goods and truths, and their spirit signifies their lust of destroying; the tumult of the stranger shalt thou humble, signifies that the Lord will allay and take away the irruption of falses from evil, tumult signifying irruption, strangers, falses from evil, and to humble or bring down signifies to allay and take away; to repress the heat by the shade of the cloud, signifies to defend from the concupiscence of the false, heat denoting the concupiscence of the false, and the shade of a cloud, defence from it, for the shade of a cloud tempereth the heat of the sun and assuageth its burning. Again in Jeremiah; “*His carcase shall be cast out to the heat in the day, and to the frost in the night,*” xxxvi. 30; these words are spoken concerning Jehoiakim king of Judah, after he had burned the volume or scroll written by Jeremiah, by which act was signified that the truths of the church would perish by concupiscence for falses, and thence by aversion from truths; by the kings of Judah, in the Word, were represented and thence signified truths from good, and by the king there mentioned, the truth of the church which was about to perish; by the volume which he burnt was signified the Word, which is said to be burnt when it is falsified and adulterated, which is effected by the concupiscence of the false from evil; by carcase is signified the man of the church without spiritual life, which is attained by truths from the Word, after the extinction of which there remaineth only a concupiscence for falses and an aversion from truths, whence the man becometh dead, and, in the spiritual sense, a carcase; concupiscence for falses is signified by heat in the day, and aversion from truths, by cold in the night; for when the light of heaven, which in its essence is divine truth, floweth-in, they who are in falses from evil, are seized

with cold, which is intense according to the heat of the false from evil. Again in the same prophet; "*When they are heated, I will set their feasts, and I will make them drunken, that they may exult: they shall sleep the sleep of an age, and shall not awake,*" li. 39; speaking of Babel, whereby is signified the profanation of good and truth; when they are heated or burn with heat, signifies the warmth and concupiscence of falsifying truths and adulterating goods; to set their feasts to cause them to be drunken and to exult, signifies to be insane from falsifications in an extreme degree, their feasts signify the adulterations of good and truth, drunkenness and exultation signify insanities in the highest degree or such as are extreme; to sleep the sleep of an age and not awake, signifies to be for ever without the perception of truth. Again in Hosea; "*They shall all burn as an oven, and shall devour their judges, all their kings shall fall, none amongst them crying unto Me,*" vii. 7; to burn as an oven, signifies to lust after false from the love thereof; they shall devour their judges, all their kings shall fall, signifies to destroy all intelligence by destroying the truths which constitute intelligence, judges signifying those that are intelligent, and in the abstract sense, the principles which constitute intelligence, and things signifying truths; none amongst them crying unto me, signifies that no one careth for truths from the Divine [being or principle.] So in Job; "*He respecteth not the way of the vineyards, drought and heat shall seize upon the waters of snow,*" xxiv. 18, 19; not to respect the way of the vineyards, signifies to make no account of the truths of the church, drought and heat shall seize upon the waters of snow, signifies that the defect of truth, and thence the concupiscence for the false, shall destroy all genuine truths, waters of snow denoting genuine truths. Again in Isaiah; "*He shall say to them that are bound, come forth; to them who are in darkness, be discovered; they shall feed upon the ways, and their pasture shall be in all high places, they shall not hunger, neither thirst, neither shall the heat or the sun smite them, for he that hath mercy on them shall lead them, yea, even unto fountains of waters shall he guide them,*" xlix. 9, 10; what these words signify, there is no need to expound particularly, as they are similar to those now explaining in the Apocalypse; for it is here said "*they shall not hunger any more, neither thirst any more, neither shall the sun fall upon them, neither any heat, for the Lamb shall feed them, and shall lead them to living fountains of waters;*" which things are said in the Apoca-

lypse concerning the Lord, and in like manner in the prophet; by the bound to whom he shall say, come forth, and by those that are in darkness to whom he shall say, be discovered, are also signified the gentiles who have lived in good according to their religion, and yet were in falses from ignorance, who are called bound when they are in temptations; darkness denotes falses from ignorance, that the heat shall not smite them, signifies that the false originating in concupiscence shall not affect them. So again in the Apocalypse; “*The fourth angel poured out his vial into the sun, and it was given him to scorch men with heat by fire; therefore men were scorched with a great heat, and blasphemed the name of God,*” xvi. 8, 9; but these words will be explained hereafter in their proper place. Inasmuch as the sun signifies the divine love, hence also heat signifies ardent desire for truth, as in Isaiah xviii. 4; and Zech. viii. 2, where heat is attributed to Jehovah, that is, to the Lord. In many passages, anger and wrath are predicated of God, and by anger is signified zeal for good, and by wrath, zeal for truth; for wrath and heat are from the same expression in the original tongue.

482. “For the Lamb who is in the midst of the throne shall feed them”—That hereby is signified that the Lord out of heaven shall instruct them, appears from the signification of the Lamb, as denoting the Lord as to divine truth, concerning which see above, n. 297, 343, 460; and from the signification of the throne, as denoting heaven, concerning which also see above, n. 253; in the midst of the throne, signifies in the universal heaven, for in the midst signifies in all and every particular, or in the whole, as may be seen above, n. 213; and from the signification of feeding, as denoting to instruct, concerning which we shall treat presently; hence it appears that by the Lamb who is in the midst of the throne feeding them, is signified instruction from the Lord out of heaven. It is here said, the Lamb in the midst of the throne shall feed them, and above, that He who sitteth upon the throne shall dwell over them, from which it manifestly appears, that both by Him that sitteth upon the throne, and by the Lamb in the midst of the throne, is understood the Lord, but by the former, the Lord as to divine good, and by the latter, the Lord as to divine truth; to dwell also, which is said of Him that sitteth upon the throne, is predicated of good, as may be seen above, n. 470; and to feed, which is said

of the Lamb, is predicated of truths, for to feed signifies to instruct in truths. In the Word of the old Testament, mention is frequently made of Jehovah and God, likewise of Jehovah and the Holy One of Israel, and by both is understood the Lord alone, by Jehovah, the Lord as to divine good, and by God and the Holy One of Israel, the Lord as to divine truth; both are mentioned on account of the marriage of divine good and divine truth in every part of the Word. That to feed signifies to instruct may appear without further exposition, inasmuch as it is a custom derived from the Word to call those who teach, pastors, and those who are instructed, the flock; but the reason of this is not yet known, and therefore it shall be explained: in heaven, all things which appear before the eyes are representative, for they represent, under a natural appearance, the spiritual things which the angels think and with which they are affected, thus their thoughts and affections are presented before their eyes in forms such as are in the world, or in similar forms of natural things, and this by virtue of the correspondence, which is established by the Lord between spiritual things and natural, concerning which we have treated in many places, particularly in the work concerning *Heaven and Hell*, n. 87 to 102, and n. 103 to 115. It is from this correspondence that there appear in heaven flocks of sheep, lambs, and goats, feeding in green pastures, and also in gardens, which appearances exist from the thoughts of those who are in the goods and truths of the church, and who think thence intelligently and wisely; hence then it is, that in the Word mention is so often made of flock, also of pastures, of feeding, and of a pastor or shepherd; for the Word in the letter consists of such things as appear to the sight in heaven, by which are signified correspondent spiritual things. Inasmuch as it is known in the church that to feed signifies to instruct, pasture, instruction, and a pastor or shepherd, an instructor, we will only adduce a few places from the Word where these expressions are used, without further explication; thus in Isaiah; “*In that day shall thy flock feed in a broad meadow,*” xxx. 23. Again; “*As a shepherd He shall feed His flock, He shall gather the lambs into His arms, He shall gently lead those that give suck,*” xl. 11. Again; “*He shall say to the bound, go forth, to them that are in darkness, be discovered; they shall feed upon the ways, and their pasture shall be in all high places,*” xlix. 9. So in Jeremiah; “*Against the shepherds that feed My people,*

ye have dispersed My flock ; for cursing the land mourneth, the pastures of the wilderness are dried up," xxiii. 2, 10. Again ; "*Israel shall feed in Carmel and Bashan,"* 1. 19. So in Ezekiel ; "*I will seek my flock, and I will search them out, I will feed them upon the mountains of Israel, in channels, and in all the habitations of the land, in a good pasture will I feed them, and in the mountains of the height of Israel shall be their fold, there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel,"* xxxiv. 11, 13, 14. In Hosea ; "*I knew them in the wilderness, in the land of drought, according to their pasture,"* xiii. 5, 6. In Joel ; "*The herds of oxen are perplexed because they have no pasture, and the flocks of the sheep are made desolate,"* i. 18. In Micah ; "*Out of Bethlehem Ephratah he shall go forth, who shall stand and feed in the strength of Jehovah,"* v. 2, 4. Again ; "*Feed Thy people with Thy rod, the flock of Thine heritage ; they shall feed in Bashan and in Gilead,"* vii. 14. In Zephaniah ; "*The remains of Israel shall feed and shall rest,"* iii. 13. In David ; "*Jehovah is my shepherd, I shall not want, He maketh me to lie down in pastures of herb,"* Psalm xxiii. 1, 2. Again ; "*The Lord hath chosen David, he hath brought him from following the ewes that give suck, to feed Jacob His people and Israel His heritage ; who fed them in the integrity of his heart,"* Psalm lxxviii. 70, 71, 72. Again ; "*Jehovah hath made us, His people and the flock of His pasture, therefore we are His people and the flock of His pasture,"* Psalm c. 3. In John ; "*Jesus said unto Peter, lovest thou Me ? he said, yea, Lord thou knowest that I love Thee : Jesus said unto him, feed My lambs ; a second time He said, feed My sheep, and also a third time He said, feed My sheep,"* xxi. 15, 16, 17 ; and many other passages to the same purpose ; in all which to feed signifies to instruct in truths, and pastures, the truths in which they are instructed.

483. "And shall lead them to living fountains of waters"—That hereby is signified, in divine truths, appears from the signification of living fountains of waters, as denoting divine truths ; by living is signified living from the Divine [being or principle], by fountain is signified the Word, and by waters, truths thence derived. Mention is frequently made of living waters in the Word, and thereby are understood truths, which come from the Lord and are received ; the reason why they are living or alive, is, because the Lord is Life itself, as He Himself teacheth, and

what cometh from Life itself is alive ; whereas what cometh from man is dead. The Lord, in order to give life to truths in man, floweth in by good into them, and the good vivifieth them ; He also floweth-in from the superior or interior part of man, and openeth the spiritual mind, and endueth it with the affection of truth ; and the spiritual affection of truth is the life of heaven in man. This life is what is insinuated into man from the Lord by truths. Hence it may appear, what is understood by living waters, and here, by living fountains of waters ; and in the following passages ; thus in Isaiah ; “ *The poor and needy seek water, but there is none, their tongues fail for thirst ; I will open rivers upon high places, and fountains in the midst of vallies ; I will make the wilderness into a pool of waters, and the dry land into springs of waters,*” xli. 17, 18 ; the subject there treated of is concerning the salvation of the gentiles by the Lord, who are called poor and needy from a defect and ignorance of truth ; their desire of knowing truths from those who are in the church, where there were not truths, is described by their seeking waters where there are none, and their tongue failing for thirst, water denoting truth, and thirst, the desire thereof ; that they shall be instructed by the Lord, is signified by, “ *I will open rivers in high places, and make fountains in the midst of vallies, to open rivers denoting to give intelligence ; in the high places, denotes in the interior man, in the midst of vallies denotes in the exterior man,*” and to make fountains, to instruct in truths ; to make the wilderness into a pool of waters and the dry land into springs of waters, signifies abundance of truth with those who before were in defect and ignorance thereof, the wilderness denotes where there is no good because no truth, and the dry land, where there is no truth and thence no good ; the pool of waters and the springs of waters signify abundance of the knowledges of truth : from these considerations it is evident, that waters, fountains, springs, rivers, and pools of water ; are not here meant, but the knowledges of truth and intelligence thence derived, whence cometh salvation. Again in the same prophet ; “ *Behold your God shall come to vengeance and shall save you, then shall the parched ground become a pool, and the thirsty land, springs of waters,*” xxxv. 4, 7 ; these things also are said concerning the instruction of the gentiles in truths, and their reformation by the Lord, when He should come into the world, and by the parched ground becoming a pool and the thirsty land springs of waters, are signified similar things

as above by the wilderness becoming a pool, or collection of waters, and the dry land, springs of waters. Again in Jeremiah; "*With weeping shall they come, and with prayers I will bring them, I will lead them to fountains of waters in the way of what is right, they shall not stumble therein,*" xxxi. 9; treating also the concerning the reception of the Lord by the gentiles; that He would instruct them in genuine truths, is signified by His leading them to fountains of waters in the way of what is right, and their not stumbling therein. Again in Isaiah; "*They shall not hunger or thirst, neither shall the heat of the sun smite them, for He that hath mercy on them shall lead them, and He shall lead them upon fountains of waters,*" xlix. 10; where also the instruction of the gentiles by the Lord in truths is understood by leading them upon fountains of waters; what is signified by hungering and thirsting, and by the heat of the sun, may be seen above, n. 480 and 481. So in Joel; "*It shall come to pass in that day, the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Schittim,*" iv. 18; what is signified by the mountains dropping new wine, by the hills flowing with milk, and all the rivers of Judah with waters, may be seen explained above, n. 433; by the fountain going forth out of the house of Jehovah and watering the stream of Schittim, is signified truth out of heaven from the Lord illustrating the scientifics and knowledges which are in the natural man. Again in David; "*Before Thee let the earth bring forth, from before the God of Jacob, who converteth the rock into a lake of waters, the flint into a fountain of waters,*" Psalm civ. 7, 8; by the lake of waters and the fountain of waters in this place also are understood truths in abundance, by which the church is formed, for by the earth bringing forth is signified the commencement of the church, which is said to bring forth when truths are therein produced, the earth denoting the church. So again; "*Jehovah who sendeth out fountains into the rivers, they go amongst the mountains, they afford drink to the wild beast of the fields, the wild asses break their thirst, near them the bird of the heavens dwelleth,*" Psalm civ. 10, 11, 12; to send out fountains into the rivers, signifies to give intelligence by truths from the Word; they go amongst the mountains, signifies their being grounded in the good of love, fountains denoting truths from the Word, rivers, the things which are of intelligence, and

mountains, the goods of love: the instruction of those in the church who are in good, is signified by their affording drink to the wild beast of the fields, and the instruction of those in the church who desire truths, is signified by the wild asses breaking their thirst; that the understanding is thence perfected, is signified by the bird of the heavens dwelling near them; by the wild beasts of the fields, in the spiritual sense, are understood the gentiles who are in the good of life, by wild asses, natural truth, by thirst, a desire for truths, and by the bird of the heavens, thoughts from the understanding. That by a fountain, in the supreme sense, is understood the Lord as to divine truth, or divine truth from the Lord, consequently the Word, may appear from the following passages; as in Jeremiah; "*Two evils have My people done, they have forsaken Me, the fountain of living waters, to cut out for themselves pits, broken pits which hold no waters,*" ii. 12, 13; in this passage, Jehovah, that is, the Lord, calls Himself a fountain of living waters; by which is signified the Word or divine truth, consequently the Lord Himself, Who is the Word; for it is said they have forsaken Me, the fountain of living waters, to cut out for themselves pits, broken pits which held no waters, signifies to frame to themselves doctrinals from self-derived intelligence, in which there are no truths, pits denote doctrinals, broken pits, doctrinals which do not cohere, which hold no waters, signifies in which there are no truths; such are the doctrinals which are not from the Word, that is from the Lord by the Word, for the Lord teacheth by the Word, and not from self-derived intelligence; that they were not taught of the Lord by the Word, is understood by their having forsaken the fountain of living waters. Again in the same prophet; "*All who leave Thee shall be ashamed, and they who recede from Me shall be written in the earth, because they have forsaken Jehovah the fountain of living waters,*" xvii. 13; here likewise Jehovah, that is the Lord, calleth Himself a fountain of living waters from divine truth, which is from Him; to be written in the earth, signifies to be damned, concerning which see above, n. 222. Again in David; "*They shall be filled with the fatness of thy house, and thou shalt make them drink of the river of delights; for with Thee is the fountain of life, in Thy light shall we see light,*" Psalm xxxvi. 9, 10; by fatness is signified the good of love, and by the river of delights, truths from that good; to give to drink denotes to teach; with Thee is the fountain of life, signifies that with the

Lord and from Him there is divine truth; inasmuch as this is signified by fountain of life, it is therefore added, in 'Thy light shall we see light, for the light of the Lord is divine truth. Again in Zechariah; "*In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness: and in that day I will cut off the names of the idols from the land; the prophets also and the unclean spirit will I cause to pass out of the land,*" xiii. 1; the subject here also treated of is concerning the coming of the Lord; that they who are in the kingdom of the Lord shall then understand the Word, or divine truth therein contained, is signified by, in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, fountain signifying the Word, the house of David and the inhabitants of Jerusalem, the spiritual kingdom of the Lord, which is with those in the heavens and the earths who are principled in divine truths; for sin and uncleanness, signifies the removal of evils and falses by truths from the Word; because the Word or divine truth is understood by fountain, it is therefore said, in that day I will cut off the names of the idols, the prophets also and the unclean spirit will I cause to pass out of the land, false religion being signified by idols, false doctrine, by prophets, and the evils flowing from falses of doctrine, by the unclean spirit, for when man lives according to the falses of religion and of doctrine, he becomes an unclean spirit. That divine truth from the Lord is understood by a fountain, the Lord Himself teacheth manifestly in John; "*When the Lord sat at the fountain of Jacob in the field of Samaria, He said unto the Samaritan woman, he who drinketh of this water shall thirst again, but he who shall drink of the water which I will give him shall never thirst, but the water which I will give him shall be in him a fountain of water springing up unto eternal life,*" iv. 5, 20; that by the water which the Lord giveth, is not meant water, but divine truth, appears manifest, for it is said of the water which the woman of Samaria came to draw, that he who drinketh it shall thirst again, but not so of the water which the Lord giveth; that there is life in that truth, is understood by that water becoming in him a fountain of water springing up to eternal life; that there is life in truths when the Lord gives them, may be seen in this article above: the reason why the Lord said these things to the woman of Samaria, when He sat at the fountain of Jacob, was, because by the Samaritans, the Lord

understood the gentiles, who would receive divine truths from Him; and by the woman of Samaria, the church from them; and by the fountain of Jacob He meant divine truth from Himself, or the Word. Thus also in Moses; "*Thus Israel dwelt securely, solitary at the fountain of Jacob,*" Deut. xxxiii. 28; this is the conclusion of the prophecy of Moses concerning the sons of Israel; and because in that prophecy the Word is treated of, and Israel signifies the church which is in divine truths from the Word, therefore it is said, at the fountain of Jacob, by which is understood the Word, and thus also, the Lord as to the Word, for He is the Word, inasmuch as He is divine truth, as He teacheth in John, chap. i. 1, 2, 3, 14: these things are said at the end of that prophecy, because in that prophecy the Word is treated of. The like is also understood by that fountain, in the prophecy of Israel concerning Joseph, "*The son of a fruitful one is Joseph, the son of a fruitful one near a fountain,*" Gen. xlix. 22; by fountain here is understood the fountain of Jacob, for the field in which that fountain was, was given to Joseph by his father, see John iv. 5, 6; what is signified by Joseph being the son of a fruitful one, the son of a fruitful one near a fountain, may be seen above, n. 448. By a fountain is also understood the Word, and by fountains, divine truths thence, as in David; "*In the congregations, bless ye God, the Lord from the fountain of Israel,*" Psalm lxviii. 23: in the Apocalypse; "*To him that thirsteth will I give of the fountain of the water of life gratis,*" xxi. 6: in Isaiah; "*Then shall ye draw waters with gladness, out of the fountains of salvation,*" xii. 13: and again in David; "*All my fountains are in Thee, O Jehovah,*" Psalm lxxxvii. 7. Inasmuch as most things in the Word have an opposite sense, this is the case also with a fountain and fountains, in which sense they signify the doctrine of falses, and the falses of doctrine: as in Jeremiah; "*I will dry up her sea, and I will make dry her fountain,*" li. 36; speaking of Babel; and by her sea are signified falses in one complex, and by fountain, the doctrine of falses. So in Hosea; "*The east wind shall come, the wind of Jehovah, coming up from the wilderness, and his fountain shall become dry, and the spring thereof be dried,*" xiii. 15; speaking of Ephraim, by whom is there signified the understanding of the Word perverted, in consequence whereof falses are confirmed by the Word; the destruction thereof is signified by his fountain becoming dry and the spring thereof being dried up by the east wind

of Jehovah from the wilderness, fountain denotes the doctrine of the false, spring, the false principle thereof, and the east wind from the wilderness, the destruction thereof from fallacies which are derived from sensual externals; for sensual external things, when they are not illustrated from things internal, destroy the understanding of man, inasmuch as all fallacies are thence derived. Again in David; "*Thou brakest through the sea by thy strength, thou brakest the heads of the whales upon the waters; thou brakest in pieces the heads of leviathan, thou gavest him for meat to the people ziim; thou brakest through the fountains and the rivers: thou driedst up the rivers of strength,*" Psalm lxxiv. 13, 14, 15; here also by fountains and rivers are signified falses of doctrine, which are from self-derived intelligence; the rivers of strength are confirmed principles of the false thence derived; by the whales and leviathan are signified seientifics, which appertain to the sensual and natural man, from which all that is false is derived, when the spiritual man is shut over them; in the sensual and natural man, resides man's proprium, wherefore what is concluded from these alone, is concluded from the proprium or from self-derived intelligence, for the Divine floweth-in by the spiritual man into the natural, but not into the natural when the spiritual is shut over it, whereas the spiritual man is opened by truths and by a life according to them; the people ziim, to whom leviathan is given for meat, signifies those who are in infernal falses.

484. "And God shall wipe away all tears from their eyes"—That hereby is signified a state of beatitude from the affection of truth, after that falses are removed by temptations, appears from the signification of wiping away all tears from their eyes, as denoting to take away grief of mind on account of falses and from falses; and inasmuch as when that grief ceaseth after the temptations which they have undergone there succeedeth beatitude by truths from good, therefore this also is signified, for all the beatitude which the angels enjoy is by truth from good, or by the spiritual affection of truth, the spiritual affection of truth being derived from good, forasmuch as good is the cause thereof: the reason why all the beatitude of angels is from this origin, is, because divine truth proceeding from the Lord is what makes heaven in general and in particular, wherefore they who are in divine truths are in the life of heaven, consequently in eternal beatitude. The reason why a tear from the eyes signifies grief of mind on account

of falses and from falses, is, because by the eye is signified the understanding of truth, and hence a tear from the eyes signifies grief on account of there being no understanding of truth, consequently on account of falses: the same is also signified by tears in Isaiah; "*He shall absorb death for ever, and the Lord Jehovih shall wipe away the tear from all faces,*" xxv. 8; by which is signified, that the Lord by His coming shall remove evils and falses with those who live from Him, so that there shall be no grief of mind on account of them or from them; death signifies evil, because this is the cause of spiritual death; and tear is predicated of the false. It is to be observed, that the shedding of tears and weeping, signify grief on account of falses and from falses, but shedding of tears, grief of mind, and weeping, grief of heart, on account of falses; grief of mind is grief of the thought and understanding, which are of truth, and grief of heart is grief of the affection or will, which are of good; and as every where in the Word there is the marriage of truth and good, therefore both weeping and tears are mentioned in the Word, when grief is expressed on account of the falses of doctrine or of religion: that weeping is grief of heart, may appear from this consideration, that it bursts forth from the heart, and breaks out into lamentations through the mouth; and that shedding of tears is grief of mind, may appear from this consideration, that it issues forth from the thought through the eyes; in the act both of weeping and shedding of tears comes forth water, but bitter and astringent, and this is occasioned by the influx from the spiritual world into the grief of man, where bitter water corresponds to the defect of truth by reason of falses, and to grief on account thereof; wherefore grief on account of falses hath place with those who are in truths. From these considerations it may appear, whence it is that in the Word, where tears are mentioned, weeping is mentioned also, viz. that it is on account of the marriage of good and truth in every part of the Word: the following passages may serve for confirmation; thus in Isaiah; "*I will weep with the weeping of Jasher, the vine of Sibnah, I will water thee with my tears, O Heshbon and Elealeh,*" xvi. 9: in Jeremiah; "*My soul shall weep in secret places, and mine eyes shall run down with tears,*" xiii. 17: again, "*O that mine eye were a fountain of tears, that I might weep day and night,*" viii. 23: in Lamentations; "*In weeping she shall weep in the night, and the tear upon her cheeks,*" i. 2: in Malachi; "*To cover*

with the tear the altar of Jehovah, with weeping and sighing," ii. 13: in David; *They who sow with tears, and bear the casting of the seed with weeping,*" Psalm cxxvi. 5, 6: in Jeremiah; "*Refrain thy voice from weeping, and thine eyes from tears,*" xxxi. 16: again, "*Let the mourning women hasten, and take up a lamentation over us, and let our eyes flow down with tears,*" ix. 17; where lamentation is put for weeping, because it is the voice of weeping: again in David; "*I am wearied with my groaning, all the night I wash my bed, with my tears I moisten my couch,*" vi. 7; by washing the bed is understood weeping which is of the mouth, because it is said of groaning, whereas to moisten the couch, which yet is a similar thing, is said of tears. These passages are adduced in order that it may be known, that when two similar expressions occur in the Word, which is especially the case in the prophets, they are not vain repetitions, but that one has reference to good, and the other, to truth.

APOCALYPSE.

CHAPTER VIII.

1. **A**ND when he opened the seventh seal, silence was made in heaven as it were half an hour.
2. And I saw the seven angels who stood before God, and to them were given seven trumpets.
3. And another angel came and stood at the altar, having a golden censer, and there were given unto him many incenses, that he might give [them] to the prayers of all the saints upon the golden altar which was before the throne.
4. And the smoke of the incenses to the prayers of the saints ascended from the hand of the angel before God.
5. And the angel took the censer, and filled it from the fire of the altar, and cast it into the earth; and there were made voices, and thunderings, and lightnings, and earthquakes.
6. And the seven angels who had the seven trumpets prepared themselves to sound.
7. And the first angel sounded, and there was made hail and fire mingled with blood, and it was cast into the earth; and the third part of the trees was burnt up, and all green grass was burnt up.
8. And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea; and the third part of the sea became blood;
9. And the third part of the creatures in the sea which had souls died; and the third part of the ships perished.
10. And the third angel sounded, and there fell a great star from heaven burning as a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters.
11. And the name of the star is called wormwood; and a third part of the waters became wormwood; and many men died of the waters because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: and the third part of them was darkened so that the day shone not for a third part of it, and the night likewise.

13. And I saw and heard one angel flying in the midst of heaven, saying with a great voice, wo, wo, wo, to them that dwell upon the earth, for the other voices of the trumpet of the three angels, who are yet to sound.

EXPLICATION.

485. **V**ERSES 1, 2, 3, 4. *And when he opened the seventh seal, silence was made in heaven, as it were half an hour. And I saw the seven angels who stood before God; and there were given to them seven trumpets. And another angel came and stood at the altar, having a golden censer, and there were given to him many incenses, that he might give [them] to the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incenses to the prayers of the saints ascended from the hand of the angel before God. And when he opened the seventh seal, signifies prediction concerning the last state of the church: silence was made in heaven, signifies astonishment that the church was of such a quality, and that its end is at hand: as it were half an hour, signifies a time correspondent, or pause, before all things were prepared to undergo the changes following: and I saw the seven angels who stood before God, signifies all the heavens more interiorly and more closely conjoined to the Lord: and there were given to them seven trumpets, signifies influx from them, and thence changes of state and separations: and another angel came, and stood at the altar, signifies the conjunction of heaven with the Lord by celestial good; having a golden censer, signifies the conjunction of that good with spiritual good, and thus the conjunction of the superior heavens: and there were given to him many incenses, signifies truths in abundance: that he might give [them] to the prayers of all the saints upon the golden altar which was before the throne, signifies conjunction with those who were to be separated from the evil and to be saved: and the*

smoke of the incenses to the prayers of the saints ascended from the hand of the angel before God, signifies the conjunction of all with the Lord.

486. "And when he opened the seventh seal"—That hereby is signified prediction concerning the last state of the church, appears from the signification of opening the seal, as denoting prediction and manifestation concerning the successive states of the church, as was explained above, n. 352, 361, 369, 378, 390, 399; and from the signification of seventh, as denoting what is full and consummated, concerning which see above, n. 257, 299; and hence also denoting what is last, for what is full and consummated, this also is last. The last state of the church is, when there is no truth in consequence of there being no good, or what is the same, when there is no faith because there is no charity; that then is the last state of the church, may be seen, in the small work concerning the *Last Judgment*, n. 33 to 39; what was done in this state, is predicted in what now follows. That which was done, and is here predicted, was done in the spiritual world before the judgment; for there was then a like state of the church in the spiritual world as in the natural world, but under another appearance. In the spiritual world there are societies, distinguished according to the affections of good and truth, and their varieties, into which every one cometh after death, with a distinction according to his affection; but not in the natural world; and inasmuch as they are thus distinguished in the spiritual world, therefore the church appeareth there such as it is on the earth; moreover the church in both worlds makes one by correspondences. When the last state of the church took place in the spiritual world, then all the things which are predicted in the following verses were accomplished; some of which shall be related in the following pages, because they were seen.

487. "Silence was made in heaven"—That hereby is signified astonishment at the state of the church, and at its end being at hand, may appear from what follows, where its destruction is treated of, and the damnation of all with whom the church was not, that is, with whom there was no conjunction of truth and good, or of faith and charity, for this conjunction makes the church with every one. Inasmuch as these things were perceived in heaven, and thence engaged the minds of the angels, when the seventh seal was opened, hence came their astonishment, and from astonishment, silence. Silence has various significations; in general

it signifies all things which cause it, amongst which is astonishment, whereby it is especially induced.

488. "As it were half an hour"—That hereby is signified a time correspondent, or pause, before all things were prepared to undergo the changes following, may appear from the signification of half, as denoting as much as is correspondent, and as much as is sufficient; and from the signification of hour, as denoting a pause or delay. Hour is frequently mentioned in the Word, where it does not signify the time of any hour, but duration, greater or less; and when a number is added, as when it is said the first, the second, the sixth, the tenth, or twelfth, hour, duration of state is signified; likewise the quality of the state, according to the signification of the number added; but concerning the signification of hour, more may be seen above, n. 194; and that half signifies as much as is correspondent, and as much as is sufficient, may be seen in the *Arcana Cœlestia*, n. 10255.

489. "And I saw the seven angels who stood before God"—That hereby are signified all the heavens more interiorly and more closely conjoined to the Lord, appears from the signification of the seven angels, as denoting all the heavens; for by seven are signified all and all things, as may be seen above, n. 257, 299; and by angels are signified the heavens, see also above, n. 90, 302, 307; and from the signification of standing before God, as denoting to be conjoined to the Lord, concerning which also see above, n. 462, 477. The reason why by the seven angels who stood before God is signified that now all the heavens were more interiorly and more closely conjoined to the Lord, will be explained in the following article.

"And there were given to them seven trumpets"—That hereby is signified influx from them, and thence changes of state and separations, appears from the signification of a trumpet, as denoting divine truth about to be revealed, and revealed clearly and manifestly, concerning which see above, n. 55, 252; in the present case, the influx of divine good and truth through the heavens from the Lord, for by that influx were effected all the changes and separations, which are treated of in what follows; hence as often as the angel sounded the trumpet, a change is described, and a separation is effected; wherefore by sounding the trumpet, wherever it occurs in what follows, is signified

influx. That all changes of state and separations of the evil from the good, and vice versa, which took place before the judgment, and at the judgment, were effected by an interior influx of divine good and truth, more intense or more remiss, out of heaven from the Lord, was said and shewn above, n. 413, 418, 419, 426; likewise the manner of it, and the effects thence resulting; this is signified by the angel filling the censer from the fire of the altar, and casting it into the earth, verse 5; and afterwards, by the angels sounding. Inasmuch as these things were effected by the Lord through the heavens, therefore the Lord first conjoined the heavens to Himself more interiorly and closely, for otherwise the heavens also would have been endangered; wherefore this is signified by the seven angels standing before God, to stand before God denoting to be conjoined to Him; and when they were conjoined to Him more interiorly and closely, then they with whom there was not any spiritual good, were separated, spiritual good being the only ground of conjunction, and not any external or natural good, which doth not derive its essence and thence its existence from spiritual good. That the evil are separated from the good when the Lord conjoins the angels to Himself more interiorly and closely, by a strong influx into their spiritual good, and thence into the interiors of the evil, may be comprehended by those who are in any degree of intelligence; for by that influx the interiors are opened also with the evil, who have only made a pretence of what is good in externals, which being opened, the evils and falses which lie inwardly concealed, are manifested; by reason that they have no spiritual good, and external good, without spiritual good, is only apparent good, in itself pretended and hypocritical; that this is of such a quality, doth not appear before the interiors are discovered and opened. Spiritual good is formed with man from the Lord by truths and a life according to them; but external good separate from internal spiritual good is formed by a moral life, which hath for its end self and the world, or honours, gain, and the delights of the flesh, and if these alone are regarded, divine truths are esteemed of no account, except as the means of acquiring fame, which hath no other end than the external things above mentioned; but concerning the nature of internal good and external good with the good, and also with the evil, more may be seen in the *Doctrine of the New Jerusalem*, n. 36 to 53; see also what is said upon this subject in the places cited above, n. 413, 418, 419, 426.

These things are premised, to assist the understanding of what follows.

490. "And another angel came and stood at the altar"—That hereby is signified the conjunction of heaven with the Lord by celestial good, appears from the signification of an angel, as denoting heaven, concerning which we shall speak presently; and from the signification of altar, as denoting the good of love to the Lord, concerning which also we shall speak presently. The reason why an angel signifies the angelic heaven is, because all the things seen by John were representative; and inasmuch as heaven could not be presented to his view, therefore instead of the heavens were seen angels; thus also mention was before made of seven angels who stood before God, n. 488; twenty-four elders and four animals were likewise previously mentioned, and that they represented the heavens was shewn above, n. 313, 322, 362, 462; and the same is the case with respect to the angels here mentioned who stood at the altar. The reason why the angels seen by John represented heaven, is, because the whole heaven before the Lord is as one angel man, and in like manner every society of heaven; likewise, because an angel deriveth his angelic form, which is the human form, from the universal heaven, concerning which circumstance see the work concerning *Heaven and Hell*, n. 51 to 58, 59 to 67, 68 to 72, 73 to 77, 78 to 86, where this arcanum is fully unfolded; hence it is, that an angel, when he is representatively presented to view, signifies either that society of heaven from which he is, or many societies together, or even the universal heaven, as to that principle of heaven and the church which is treated of: that by angels in the Word are signified entire societies in heaven, and also the whole heaven, may be seen above, n. 90, 302, 307. By this angel who stood at the altar is signified the inmost or third heaven, inasmuch as by the altar is signified the good of love to the Lord, and all who are in the inmost or third heaven are in that good. It is not to be understood that any altar, such as was with the Israelitish nation, exists in heaven, but because that altar is frequently mentioned in the Word, and thereby is signified the good of love to the Lord, and worship from that good, therefore it was seen by John, by whom also the Word was to be written, in order that the Word may be every where consistent with itself; for the same reason he saw a golden altar, which was the altar for burning incense; likewise the censer and the incense, which are presently

mentioned; as also the ark of the covenant, chap. xi. 19; for various representatives appear in heaven to those who stand below, which nevertheless do not actually exist there, but are only representative forms of such things as the angels think from the influx of the Lord, and thence are all significative of things divine: thus there appeared animals, which were cherubs; also a book sealed with seven seals, and at the opening of the four first seals there went forth horses; besides other things of a like nature elsewhere: so also with respect to the appearance of the altar, the censer and the incense here mentioned, which were exhibited to the sight of John, because they are mentioned in the Word, and there signify things divine, and because the Word was to be written by similar things in the Apocalypse. There were two altars in use with the Israelitish nation, one of which was called the altar of burnt offering, the other, the altar of incense, which, being overlaid with gold, was called the golden altar; and the altar of burnt offering was representative of the Lord, and of the worship of Him from celestial good, and the altar of incense was representative of the Lord, and of the worship of Him from spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of charity towards our neighbour: but what altars generally and specifically represented and signified may be seen above, n. 391.

491. "Having a golden censer"—That hereby is signified the conjunction of that good with spiritual good, and thus the conjunction of the superior heavens, appears from the signification of a censer, as denoting worship from spiritual good, for that worship was represented by the incense of the censers, as may be seen above, n. 324. The reason why having a golden censer signifies the conjunction of celestial good with spiritual good, is, because the angel standing at the altar had the censer, and by the altar is signified worship from celestial good, and by the golden censer, spiritual good originating in celestial good; gold also signifies celestial good. The censers, which were in use with the Jewish and Israelitish nation, were of brass; and by the burning of incense from those censers was represented worship from spiritual good, and at the same time conjunction with natural good, for brass signifies natural good: here therefore by the golden censer is signified the conjunction of celestial good with spiritual good. The reason why the conjunction of the two superior heavens is also signified, is because the good of the inmost heaven is

celestial good, and the good of the middle heaven is spiritual good; wherefore when the conjunction of those goods is mentioned, the conjunction of the heavens is also understood, inasmuch as good is what makes heaven: celestial good is the good of love to the Lord, and makes the supreme or inmost heaven, and spiritual good is the good of love towards our neighbour, and makes the heaven below it, which is called the second and middle heaven. That frankincense in the Word signifies spiritual good, and in like manner the censer which contained it, where the thing containing is assumed for what is contained, may appear from the following passages; thus in Isaiah; "*I have not made thee to serve by meat-offering, neither have I wearied thee by frankincense,*" xliii. 23; meat offering and frankincense are both mentioned, because by meat offering, which was bread made of fine flour, is signified celestial good, wherefore by frankincense is signified spiritual good: the reason why both are mentioned is, because in every part of the Word there is the marriage of good and truth; that is, where good is treated of, truth is also treated of, and spiritual good in its essence is truth; from this consideration it is evident, that frankincense denotes spiritual good, or the truth of celestial good. This may further appear from other passages in the Word, where meat offering and frankincense are mentioned together; as again in the same prophet; "*Causing the meat offering to ascend, offering frankincense,*" lxvi. 3: so in Jeremiah; "*They offer burnt offering, and sacrifice meat offering and frankincense,*" xvii. 26; burnt-offering also signifies worship from the good of celestial love, and sacrifice, worship from the good of spiritual love; which two goods are also signified by meat-offering and frankincense. It is the same with meat-offering and incense, for the incense consisted primarily of frankincense; and accordingly it is written in Malachi, "*In every place, incense shall be offered to my name and a clean meat offering,*" i. 11: and in David; "*Let my prayers be accepted, as incense before thee, the lifting up of my hand as the meat-offering of the evening,*" Psalm cxli. 2. Thus also in Moses; "*Therefore upon the meat-offering shall be poured oil, and frankincense shall be given upon it;*" Levit. ii. 1, 2, 15; which was done in order to represent by the meat-offering the conjunction of celestial good and spiritual good, for the oil signified celestial good, and the frankincense, spiritual good. Moreover, "*Frankincense was given upon the bread of faces in the tabernacle,*" Levit. xxiv. 7; and this also on account of the conjunction of both

goods; for the bread signified celestial good, and the frankincense, spiritual good; wherefore when the frankincense was given upon the bread, the conjunction of both goods was represented: it was for the sake of the representation of the conjunction of celestial good and spiritual good that in the tabernacle there was set a table for the bread on one side, and on the other, the altar for the incense. Where meat-offering and frankincense are not mentioned, oil and frankincense are mentioned, and gold and frankincense, inasmuch as by oil and gold, in like manner as by meat-offering, is signified celestial good: oil and incense are mentioned together in Ezekiel; "*Thou hast taken my oil and my incense, and hast given them before them,*" xvi. 18; gold and frankincense in Isaiah; "*All from Sheba shall come, they shall bring gold and frankincense, and shall announce the praises of Jehovah,*" lx. 6; and in Matthew; "*The wise men from the east, who came to Christ as soon as He was born, opened their treasures, and offered gifts, gold, frankincense and myrrh,*" ii. 11; the gold signified celestial good, frankincense, spiritual good, and myrrh, natural good thence derived, thus the three goods of the three heavens. From these considerations it may now appear, what is signified by the angel being seen at the altar having a golden censer; for the altar was representative of celestial good, and the censer was representative of spiritual good, and both together were representative of the conjunction of celestial good with spiritual good, or, what is the same thing, of the conjunction of the superior heavens, or of the heaven of the celestial angels with the heaven of the spiritual angels.

492. "And there were given to him many incenses"—That hereby are signified truths in abundance, appears from the signification of incenses, as denoting the truths of spiritual good; and from the signification of many, as denoting abundance of truths; for multitude in the Word is predicated of truths, and magnitude, of good. The reason why incenses signify truths is, because by the offering of incense was represented worship from spiritual good; and by frankincense was signified that good, as was shewn in the article above; hence by incenses from frankincense were represented the things which thence proceed, and the things which proceed from that good are truths; for it is that good which thinks truths, and speaks them, that is, man, by virtue of that good; spiritual good is also formed in man by truths; for truth with man becomes spiritual good when he liveth according to it, as may be seen above, n. 458; and that

spiritual good is thus in its essence truth, see also above, n. 376. The offerings of incense and their significations, may be seen further treated of above, n. 324.

493. "That he might give [them] to the prayers of all the saints upon the golden altar which was before the throne"—That hereby is signified the conjunction of the heavens with those who were to be separated from the evil and to be saved, appears from the signification of giving incenses to prayers, as denoting to conjoin the good of the superior heavens, by truths, with those who are in worship from spiritual good, concerning which we shall speak presently; and from the signification of all the saints, as denoting those who are in good by truths, thus who are in spiritual good; that these are called saints, may be seen above, n. 204; and from the signification of the golden altar, as denoting the heaven which is in spiritual good, for the altar upon which incenses were offered was called the golden altar; and from the signification of before the throne, as denoting conjunction with heaven; that to be before the throne signifies that conjunction, may be seen above, n. 462, 477, 489. That by these words is signified the conjunction of the heavens with those who were to be separated from the evil and saved, may appear also from the series of things in the internal sense; and from the connection of what goes before, with what is now related, and with what follows; and also from the signification of the expressions in the internal sense: for the subject treated of in this and the following chapters is concerning the last state of the church, or its state when its end is arrived, and the judgment is at hand; and before that state is described, the separation of those who were to be saved is treated of, who are all understood by them that were sealed on their foreheads, and by them that were cloathed in white robes, who are mentioned in the preceding chapter. Inasmuch as these were then together in societies with those who were to be damned, therefore in this chapter is described the means whereby they were separated and saved; viz. that the superior heavens were first closely conjoined with the Lord by divine influx into celestial good, and thereby into spiritual good, and afterwards, by these goods conjoined into one, into the inferior [parts], where those who were to be saved, and those who were to be damned, were together in societies. This influx of the Lord out of the superior heavens, was received by those who had lived in good, when they were in the world;

for by virtue of this good in them, they were conjoined to the superior heavens, and thus separated from those who could not receive the influx, because they had not lived in good, but in evil, when they were in the world: this is what is understood also by the words of the Lord in the evangelists; "*Then shall two be in a field, one shall be taken, the other shall be left: two shall be grinding at a mill, the one shall be taken, the other shall be left,*" Matth. xxiv. 40, 41; Luke xvii. 34, 35, 36. This is the series of the things here treated of in the internal sense, and their connection with those which precede, and which follow; concerning which see also above, n. 413, 418, 419, 426, 489. From these observations it may now be seen, what is the spiritual sense of these words, "That he might give incense to the prayers of all the saints, upon the golden altar, which was before the throne;" namely, the conjunction of the superior heavens with those who were to be separated from the evil and to be saved. By the prayers to which incenses were to be given, are not understood prayers, but truths derived from good, by which prayers are made; for these are what pray in man, and man is continually in such prayers, when he lives according to them: that by prayers in the Word are understood the truths from good which are with man, and not the prayers of the mouth, may be seen above, n. 325.

494. "And the smoke of the incenses to the prayers of the saints ascended out of the hand of the angel before God"—That hereby is signified the conjunction of all with the Lord, appears from the signification of the smoke of the incenses, as denoting the truths of spiritual good, concerning which we shall speak presently; and from the signification of the prayers of the saints, as denoting the truths from good with those who are to be separated from the evil and to be saved, concerning which see above, n. 493; and from the signification of this angel, as denoting heaven, as was explained above, n. 490; hence, out of the hand of the angel, denotes by the medium of heaven; and from the signification of before God, as denoting to be conjoined with the Lord, see above, n. 462, 477, 488: hence, by the smoke of the incenses to the prayers of the saints ascending from the hand of the angel before God, is signified the conjunction of all with the Lord by the medium of heaven. The reason why the smoke of the incense signifies truths from spiritual good, is, because the frankincense, from which the smoke proceeded, signified

spiritual good, and the fire, with which the frankincense was kindled, signified celestial good; hence the smoke ascending from them signifies truth from good, forasmuch as all truth proceedeth from good. On this account, smoke became representative, and the smoke of incense, which was agreeable by reason of its being fragrant and of a sweet smell, was representative of truth from good, for by fragrancy and a sweet smell was signified what is agreeable and acceptable, as may be seen above, n. 234. The same is signified by smoke in these words in Moses; "*The sons of Levi shall put the smoke to thy nose, and the burnt-offering upon thine altar,*" Deut. xxxiii. 10; by the sons of Levi are understood those who are in the truths of spiritual good; those truths are signified by the smoke, and celestial good by the burnt-offering. The same is called a cloud of incense in Ezekiel, ch. viii. 11. Hence also smoke, in the opposite sense, signifies the false from evil; as in Isaiah, chap. xxxiv. 10; Joel, chap. ii. 30; Nahum, chap. ii. 13; David, Psalm xviii. 9, xxxvii. 20; because the fire by which that smoke is occasioned, there signifies evil of love.

495. Verses 5, 6. *And the angel took the censer, and filled it from the fire of the altar, and cast it into the earth; and there were made voices, and thunderings, and lightnings, and earthquakes. And the seven angels having seven trumpets, prepared themselves to sound.* And the angel took the censer, and filled it from the fire of the altar, signifies the conjunction of celestial love and spiritual love: and cast it into the earth, signifies influx into the inferior [parts], where are those who are to be separated and removed: and there were made voices, and thunderings, and lightnings, signifies ratiocinations from a disturbance of affections, and of thoughts thence derived, concerning good and evil, and concerning truth and the false: and earthquakes, signifies changes of the state of the church: and the seven angels having seven trumpets prepared themselves to sound, signifies changes arising in their order by influx out of heaven.

496. "And the angel took the censer and filled it from the fire of the altar"—That hereby is signified the conjunction of celestial and spiritual love, appears from the signification of a censer, as denoting spiritual good, see above, n. 491; consequently also, spiritual love, inasmuch as all good is of love; and from the signification of the fire of the altar, as denoting celestial love, for by fire, in the

Word, is signified love in both senses, viz. celestial love and infernal love. By the fire of the altar is signified celestial love, because the altar of burnt-offering, upon which the fire was, was a principal representative of the worship of the Lord from that love; as may be seen above, n. 490: and inasmuch as this love of the Lord is perpetual, therefore it was appointed, that fire should continually burn upon the altar; also, that they should take of that fire in the censers, and burn incense, which was in order to represent the conjunction of celestial love with spiritual love. That the fire continually burned upon the altar, appears in Moses; "*The fire shall burn upon the altar, and shall not be extinguished: and the priest shall kindle wood upon it every morning, and shall dispose upon it the burnt-offering, and shall offer upon it the fat of the peace-offering; and fire shall burn continually upon the altar, and shall not be extinguished,*" Levit. vi. 5, 6; by which was represented, the perpetuity and eternity of the divine love of the Lord. That they should take of the fire of the altar in the censers and burn incense therewith, appears also in Moses; "*Aaron shall take coals of fire, from upon the altar before Jehovah, in the censer, and shall give incense upon the fire before Jehovah,*" Levit. xvi. 12, 13. Also, "*Aaron took the fire from upon the altar, and gave incense upon it; by which he expiated the people,*" Numb. xvii. 11, 12, by which was represented, that all propitiation and expiation was from the divine love of the Lord; likewise, that every thing in which that love is, is heard and received by the Lord. The rising of the smoke of the incense represented also hearing and reception. And inasmuch as Korah, Dathan, and Abiram, and their company, took fire from the altar and burned incense, and hence their censers were sanctified, therefore, after they were swallowed up by the earth, it was commanded that their censers, which were of brass, should be collected, and that the fire should be scattered yonder, and that they should be spread out into plates to cover the altar," Numb. xvi. 37, 38; by which also was represented the sanctity of the divine love of the Lord. And inasmuch also as the incenses were holy by virtue of the fire of the altar, therefore incenses from strange fire were prophane; wherefore "*Nadab and Abihu, the sons of Aaron, were consumed by fire from heaven, because they offered incense from strange fire,*" Levit. x. 1, 2; incense from strange fire represented worship from other love than the divine, and worship from any other love is pro-

phane. These passages are adduced, in order that it may be known, that by the fire of the altar is signified the divine love of the Lord, which love, in heaven, is called divine love celestial, and divine love spiritual; divine love celestial is what is in the celestial kingdom of the Lord, and divine love spiritual is what is in the spiritual kingdom of the Lord. For there are two kingdoms, into which all the heavens are distinguished, the celestial kingdom, and the spiritual kingdom; divine love celestial makes the celestial kingdom, and divine love spiritual makes the spiritual kingdom; that all the heavens are distinguished into those two kingdoms, may be seen in the work concerning *Heaven and Hell*, n. 20 to 28; and that those two loves make those two kingdoms, or all the heavens, n. 13 to 19. It is however to be observed, that the divine love of the Lord in the heavens is called celestial and spiritual from the reception of it by the angels, and not from its being divided in itself; likewise, that spiritual love exists from celestial love, as an effect from its efficient cause, and as truth from good; for the good of spiritual love is in its essence the truth of the good of celestial love: hence it is that those two kingdoms are conjoined with each other, and that they are one in the sight of the Lord: but these observations are made for those who love to search into things of an interior nature. That fire signifies love in both senses, will be seen confirmed from the Word in what follows.

497. "And he cast it into the earth"—That hereby is signified influx into the inferior [parts] where they were who were to be separated and removed, appears from the signification of casting down the censer filled with the fire of the altar, as denoting the influx of divine love out of the heavens, concerning which we shall speak presently; and from the signification of the earth, as denoting the inferior [parts] where were those who were to be separated and removed from each other; for in the spiritual world there are earths, also hills and mountains, which are all inhabited; upon the hills and mountains the angels dwell and the heavens are, and upon the earths which are below the hills and mountains, dwelt those who were to be separated from each other; wherefore the earths here signify the inferior [parts]; that the face of things in the spiritual world is in this respect similar to what it is upon our earth, has been shewn in many passages in the work concerning *Heaven and Hell*; likewise in the tract concerning the

Last Judgment; and also, occasionally, in the explications above. From what has been said, it may appear what is signified by the angel casting the censer filled with the fire of the altar to the earth, viz. the influx of the divine love out of the heavens into the inferior parts, where they were who were to be separated and removed. For below upon the earths, there were societies in which the good and the evil were together, who were to be separated from each other, before the last judgment could take place. For from the time of the Lord, until the time of the last judgment, all were tolerated, who could live an external moral life, and thereby imitate spiritual life as to appearance; concerning this toleration, and the reason of it, see the tract upon the *Last Judgment*, n. 59, 69, 70; and that the former heaven, which was destroyed, was formed of them, n. 65 to 72: and inasmuch as in the same societies, or in the former heaven, there were also the simple good, some together with those who were there, and some elsewhere, but conjoined with them by a pious and holy external, and yet the good were to be separated from the evil before the judgment, in order that the former might be elevated into heaven, and the latter might be cast into hell, and this separation was effected by the influx of divine good and truth, out of the heavens, into those parts where all of them were, therefore by the censer filled with the fire of the altar and cast into the earth, is signified this influx: concerning the operation of it with the good, and also with the evil, see above, n. 413, 418, 419, 426, 489, 493.

498. "And there were made voices, and thunderings, and lightnings"—That hereby are signified ratiocinations from a disturbance of affections, and of thoughts thence derived, concerning good and evil, and concerning truth and the false, appears from the signification of voices, as denoting ratiocinations, concerning which we shall speak presently; and from the signification of thunderings and lightnings, as denoting conflicts and disturbances of the affections, and of the thoughts thence derived, concerning good and evil, and concerning truth and the false. The cause of such conflicts and disturbances is this, that by influx out of the heavens, the externals with the evil are shut, and the internals are opened, and the externals were what made a pretence of goods and truths whilst the internals thought evils and falses; hence, their externals being shut, and their internals opened, there ariseth a conflict and disturbance of affections and thoughts, concerning good and evil,

and concerning truth and the false, and thence ratiocinations; such things, in the spiritual world, are heard as the voices of a multitude, murmuring, grating, threatening, and combating; and they appear at a distance, where they are not heard, as thunderings and lightnings; as thunderings, from the conflict of affections, and as lightnings, from the conflict of thoughts thence derived. Inasmuch as these things arise from the flowing down of divine good and truth out of the superior heavens into the lower parts; hence voices, thunderings and lightnings, when they are heard and beheld by the good, signify divine truth as to perception and illustration; concerning which see n. 273, 353; but otherwise when they are heard and beheld by the evil.

499. "And earthquakes"—That hereby are signified changes of the state of the church, appears from the signification of earthquakes, as denoting changes of the state of the church, concerning which see above, n. 400: that, in the spiritual world, the earths are put into commotion, the hills and mountains are shaken, when the state of the church there is changed for the worse, and evil and the false begin to rule, may be seen also in the same place, n. 400. The reason why earthquakes take place in the spiritual world is, because all the earths there are from a spiritual origin, and are changed with the changing of the church amongst the inhabitants; they are beautiful, and full of paradises, flower gardens and shrubberies, where the church flourisheth, but are unbeautiful, and full of wildernesses and rocks, where the church is perverse, and are altogether changed as the church declineth from good and truth into evil and the false: this, however, takes place only in the inferior parts; see also what is said upon this subject in the work concerning *Heaven and Hell*, n. 156, and elsewhere. Inasmuch as the earths in the spiritual world, are from the origin above mentioned, it may appear evidently, that earthquakes exist, where the state of the church is changed.

500. "And the seven angels having the seven trumpets prepared themselves to sound"—That hereby is signified changes arising in their order by influx out of heaven, appears from the signification of the seven angels, who stood before God, as denoting the heavens conjoined to the Lord more interiorly and closely, concerning which see above, n. 488; and from the signification of sounding the trumpets, as denoting influx, and thence changes of state

and separations, concerning which also see above, n. 489; and inasmuch as, in what now follows, the changes of state arising from influxes out of heaven are treated of in their order, therefore this is signified by the seven angels who had the seven trumpets preparing themselves to sound.

501. Verse 7. "*And the first angel sounded, and there was made hail and fire, mingled with blood, and sent into the earth, and the third part of the trees was burnt up, and all green grass was burnt up.*" And the first angel sounded, signifies influx out of heaven, and thence the first change: and there was made hail and fire, mingled with blood, signifies the destroying infernal false and evil, commixed with the truths and goods of the Word, to which violence was offered: and they were sent into the earth, signifies progression to the inferior parts: and the third part of the trees was burnt up, signifies the perishing of the perceptions and knowledges of truth and good by the cupidities arising from evil loves: and all green grass was burnt up, signifies that, by the cupidities of the same loves, all scientific truth also perished.

502. "And the first angel sounded"—That hereby is signified influx out of heaven, and thence the first change, appears from the signification of sounding the trumpet, as denoting the influx of divine truth out of heaven; and inasmuch as the first change thence existing is now described, therefore this is what is signified. The reason why to sound the trumpet signifies the influx of divine truth out of heaven is, because when the divine truth floweth down out of heaven, it is sometimes heard in the spiritual world as the sound of a trumpet [buccinæ], and as the clangour of a trumpet; [tubæ] and by those who stand below there are also seen as it were angels having trumpets; but these things are representations and appearances, such as exist below the heavens, for it is the divine truth descending or flowing down out of heaven towards the inferior parts, which is thus represented: hence then it is, that the sounding of a trumpet signifies the flowing down of the divine truth out of heaven. This flowing down, when it is strong, produceth a different effect with the good, from what it doth with the evil: with the good, it illustrates the understanding, conjoineth them more closely with heaven, and thence gladdens and vivifies their minds; but with the evil, it causeth perturbation in the understanding, separates from heaven, conjoineth more closely to hell, induceth terror in their minds, and at length brings on spiritual death: hence it is evident,

that by sounding the trumpet, as to effect, is signified revelation and manifestation of divine truth, as may be seen above, n. 55, 262; and in the opposite sense, the deprivation of truth, and desolation. Forasmuch as mention is now made of the angels sounding seven times, it is necessary to shew, from the Word, what is signified by sounding, and hence why it is said that the angels sounded. That to sound with trumpets signifies the revelation of divine truth, and manifestation thereof, appears from the sound of a trumpet being heard when Jehovah descended upon Mount Sinai, and promulgated the law; concerning which it is thus written in Moses; “*And it was in the third day, in the morning, there were voices and lightnings, and a heavy cloud upon Mount Sinai, and the voice of a trumpet exceeding vehement: and all the people who were in the camp trembled, when Jehovah descended upon the mount in fire, and there was the voice of a trumpet going and strengthening itself exceedingly: and Jehovah said unto Moses, go down, charge the people, lest they break through unto Jehovah to see, and many of them fall,*” *Exod. xlix. 16 to 25*; by the law, which was then promulgated, is signified the divine truth; by the voice of the trumpet was represented its flowing down out of heaven, and manifestation; by the voice of the trumpet going and strengthening itself exceedingly, was represented its increasing towards the inferior parts, for it is said that the people stood in the inferior parts of the mountain; by the people trembling exceedingly, and being admonished not to approach nearer to the mountain, lest they should perish, was signified the effect of the divine truth flowing down with people of such a nature and quality as the sons of Jacob; that they were altogether interiorly evil, may appear from their worship of the calf after a month of days, and that they would have perished if they had not stood afar off, whence they had the terror of death. That to sound with trumpets represented, and thence signified, the divine truth descending and flowing-in out of heaven, may appear from the institution and use of trumpets with the sons of Israel: for it was appointed, “*That the trumpets should be wrought of silver, and that the sons of Aaron should sound with them for the convocations, to their journeyings, in the days of gladness, in the feasts, in the beginnings of the months, over the sacrifices, for a memorial, and to war,*” *Numb. x. 1 to 11*; the reason of their being wrought of silver, was, because silver signifies truth from good, consequently the divine truth, see *Arcana Cœlestia*, n. 1551, 1552, 2954,

5658: the reason why the sons of Aaron sounded them, was, because Aaron himself, as the chief priest, represented the Lord as to the divine good, and his sons, the Lord as to the divine truth, as may also be seen in the *Arcana Cœlestia*, n. 9806, 9807, 9966, 10017: the reason of their being sounded for the convocations, and journeyings, was, because the divine truth is what calls together, gathers together, teacheth the way, and leadeth: the reason of their being sounded in the days of gladness, in the feasts, in the beginning of months, and over the sacrifices, was, because the divine truth descending out of heaven, gladdens, and makes the holy [principle] of worship: their sounding also to wars and to battles, signified that with the evil, who in the Word are called enemies, the divine truth flowing down out of heaven strikes with the terror of death, puts to flight, and dissipates; in this sense, and to this effect, it is here said, that the seven angels, in their order, sounded. Inasmuch as it was a statute, that they should sound with trumpets for convocations, therefore it is said by the Lord in Matthew, "*That He will send his angels with the great voice of a trumpet, and they shall gather together his elect from the four winds, from the borders of the heavens to their borders,*" xxiv. 31; and by the angels with a great voice of a trumpet is there signified the divine truth which was to be revealed at the consummation of the age, that is, at the end of the church. So in Isaiah; "*In that day, the great trumpet shall be sounded; and they that are perishing in the land of Ashur shall come, and they that are expelled out of the land of Egypt; and they shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem,*" xxvii. 13; these things were said concerning the advent of the Lord: convocation to the church, and salvation by the Lord, is signified by the great trumpet being sounded in that day, and by the coming of them that are perishing in the land of Ashur, and them that are expelled out of the land of Egypt; to sound the trumpet signifies the divine truth calling together and saving; they that are perishing in the land of Ashur, are those who are deceived by false reasonings, and the expelled out of the land of Egypt, are those who are deceived by scientifics, thus the gentiles, who were in falses from ignorance of the truth; that they shall adore the Lord from love and in truth, is signified by, they shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem; by the mountain of holiness is signified the church as to the good of love, consequently also, the good of love of the

church, and by Jerusalem is signified the church as to the truth of doctrine, consequently, the truth of the doctrine appertaining to the church: hence also it is evident, that by sounding with the trumpet is signified the divine truth descending out of heaven. Inasmuch as the divine truth descending from the Lord through the heavens gladdeneth hearts, and infuseth the holy principle of worship, and hence they sounded the trumpets on the days of gladness, and in the feasts, it is therefore said in David, "*Sing to Jehovah with the harp, with the harp and the voice of a song; with trumpets and the sound of the cornet, make clangour before the king, Jehovah,*" Psalm xcvi. 5, 6: and in Zephaniah; "*Sing, O daughter of Zion, make clangour; O Israel, be glad and exult from all the heart, O daughter of Jerusalem,*" iii. 14: speaking of the establishment of the church by the Lord; the trumpets, the sound of the cornet, and making clangour, signify joy on account of the divine truth descending out of heaven. So in Job; "*When the morning stars sing, and all the sons of God, make clangour,*" xxxviii. 7; speaking of the state of the church in its beginning; where by stars are signified the knowledges of truth and good, and by the sons of God, divine truths; their joy, that is, the joy of men under their influence, is signified by their singing and making clangour. Again in David; "*Praise God with the clangour of the trumpet,*" Psalm cl. 3; and again, "*Blessed is the people of them who know the clangour; Jehovah, in the light of thy faces shall they walk,*" Psalm lxxxix. 16; by the clangour of the trumpet is signified divine truth gladdening the heart; wherefore it is also said, they shall walk in the light of thy faces, by which is signified divine truth. That the voices of the cornet and the clangours of the trumpets signify divine truths descending out of heaven, and terrifying the evil, and dissipating them, as here in the Apocalypse by the trumpets with which the seven angels sounded, appears in Isaiah; "*Jehovah shall go forth as a lion, as a man of wars he shall stir up zeal, he shall make clangour, he shall also cry out, he shall prevail over his enemies,*" xlii. 13; where enemies denote the evil. So in Joel; "*Make clangour with the trumpet in Zion, and make clangour in the mountain of my holiness; let all the inhabitants of the earth be struck together with horror; for the day of Jehovah cometh, a day of darkness, and thick darkness,*" ii. 1, 2; the day of Jehovah is the advent of the Lord, when the last judgment also takes place upon the evil. And in Zechariah; "*Jehovah*"

shall appear over them, and his weapon shall go forth as lightning; and the Lord Jehovih shall make clangour with the trumpet, and shall march in the storms of the south;" ix. 14; treating also of the advent of the Lord, when the evil shall perish; by making clangour with the trumpet, is signified to disperse by divine truth; by the weapon also which shall go forth as lightning, is signified truth dispersing and destroying: the like is signified by making clangour with the trumpet, in Jeremiah, ch. li. 27; and in Hosea, chap. v. 8, 9. Inasmuch as the evil, where they are gathered together in the spiritual world, by the influx of divine good and divine truth are deprived of the truths and goods which they made a pretence of in externals, and are let into their evils and falses which they inwardly cherished, and so are separated from the good, and cast down into the hells; and inasmuch as, when this takes place, there is heard from a distance as it were trumpets sounding, as has been said above; therefore it was a statute with the sons of Israel, that they should sound with the trumpets when they were going to battle; as is also related concerning Phinehas, and concerning Gideon, when they fought against the Midianites; and at the taking of Jericho. Thus it is said of Phinehas, "*That Moses sent twelve thousand men armed, a thousand from each tribe, with the vessels of holiness and with the trumpets in the hand of Phinehas the son of Eleazar the priest, against Midian; and they slew every male, and their kings;*" Numb. xxxi. 1 to 8. Concerning Gideon it is said in the book of Judges, "*That Gideon divided three hundred men into three companies, and gave a trumpet into the hand of every one, and empty pitchers, and torches in the midst of the pitchers: and he said, when I shall blow with the trumpet, I and all who are with me, blow ye also with the trumpets on every side about all the camp: and when they sounded with the trumpets, Jehovah set the sword of every man against his fellow, and against the whole camp, and the Midianites fled,*" vii. 16 to 22. And concerning the taking of Jericho it is written in Joshua, that "*It was commanded that seven priests should carry seven trumpets jubilating before the ark, and should go round the city six days, once in each day, and that in the seventh day they should go round the city seven times, and blow with the trumpets: and when the people in Jericho heard the voice of the trumpets, and the vociferations of the people, the wall of the city fell under itself; and the people went up into the city, and took it,*" vi. 1, 20. By these things was represented the routing of the evil in the

spiritual world, which is effected by the divine truth out of heaven, which when it flows down, is there heard as the sounding of a trumpet, according to what was said above. All the miracles related in the Word were representative, and thence significative, of things divine in the heavens; hence the effect of the clangour of the trumpets against enemies on earth was similar to the effect against the evil in the spiritual world; for by enemies, in the Word, were represented, and thence signified, the evil; by the Midianites, they who are in the falses of evil; and by the city Jericho, in this passage, the falsification of the knowledges of truth. From these considerations it may appear what is signified by these words in Jeremiah; "*Sound against Babel round about; she hath given her hand, her foundations have fallen, her walls are destroyed, l. 13:*" and in Zephaniah; "*A day of vastation and devastation, a day of darkness and thick darkness, a day of cloud and thick cloudiness, a day of the trumpet and clangour upon the fortified cities, and upon the high corners,*" i. 15, 16. From what has been adduced, it may now appear what is signified by the seven angels sounding the trumpets; and that such effects result, as are here described; and thus, that to sound with trumpets, signifies the influx of the divine truth out of heaven, and changes thence arising: for the subject treated of in this and the following chapters of the Apocalypse, is concerning the state of the church in the spiritual world, before the judgment, and concerning the dissipation of the evil, and their casting down into hell.

503. "And there was made hail and fire mingled with blood"—That hereby is signified the infernal false and evil destroying, commixed with the truths and goods of the Word, to which violence was offered, appears from the signification of hail, as denoting the infernal false destroying, concerning which more will be said presently; and from the signification of fire, as denoting infernal evil destroying, concerning which also we shall speak presently; and from the signification of blood, as denoting the divine truth, in the present case, the divine truth to which violence was offered, consequently, divine truth falsified, because it is said, hail and fire, mingled with blood: that blood signifies the divine truth proceeding from the Lord and received by man, and, in the opposite sense, the destruction thereof by the falses of evil, and thus violence offered to it, may be seen above, n. 329. That hail and fire signify the false and evil destroying, is also grounded in appearances

in the spiritual world: for when the divine truth floweth down out of heaven, and floweth-in into the sphere where they are who are in falses from evil, and desire to destroy the truths and goods of the church, then there appeareth to those who stand afar off, as a raining down of hail and fire; as a raining down of hail in consequence of the falses with them, and as of fire in consequence of their evils: the reason of this appearance is, because the divine truth, when it flows-in into the sphere where evils and falses are, is changed so as to become like what is in that sphere: for all influx is changed in the recipient subject according to the quality thereof, as is the case with the light of the sun when it flows into dark subjects, and with the heat of the sun when it flows into putrid subjects: so it is with respect to the divine truth, which is the light of heaven, and the divine good, which is the heat of heaven, when they flow-in into evil subjects, which are the spirits who are in falses from evil; hence is that appearance: from this circumstance it is that hail and fire have such a signification when they are mentioned in the Word; the literal sense being for the most part derived from appearances in the spiritual world. That hail signifies the infernal false destroying the truth of the church, may appear elsewhere from the Word, where the destruction of truth is described by hail, as in Egypt, when Pharaoh would not let the people of Israel go; concerning which it is thus written in Moses; "*Moses said unto Pharaoh, that it should rain a very grievous hail, such as had not been in the land of Egypt; and there shall be hail upon man and beast, and upon all the herb of the field in the land of Egypt. And Moses stretched out his rod to heaven, and Jehovah gave voices and hail, and the fire walked to the earth; and Jehovah caused it to rain hail upon the land of Egypt, so there was hail, and fire at the same time walking in the midst of the hail, very grievous; and the hail smote all that was in the field, from man even to beast; and the hail smote all the herb of the field, and brake every tree of the field: only in the land of Goshen, where the sons of Israel were, there was no hail: and the flax and the barley was smitten, because the barley was ripening in the ear, and the flax was balled; and the wheat and the rye were not smitten, because they were hid,*" Exodus ix. 18 to 35; similar things are signified by the hail in Egypt, as by the hail here mentioned in the Apocalypse, wherefore also many things similar are said concerning it; as that the hail and the fire walked together, that they smote the herb of the field, and

brake the trees: the reason why similar things are related in both passages is, because similar things are signified by the plagues of Egypt, as by the plagues in the Apocalypse, which took place when the seven angels sounded: for by the Egyptians were signified merely natural men, by the sons of Israel, spiritual men, and by the plagues of Egypt, the changes which precede the accomplishment of the last judgment, in like manner as here in the Apocalypse; for by the immersion of Pharaoh, and the Egyptians in the sea Suph was represented the last judgment and damnation: hence now it is, that by hail and fire are there also signified the falses and evils destroying the church: but these things may be seen more fully explained in the *Arcana Cœlestia*, n. 7553 to 7619. The same is signified by hail and hot coals, or fire, mentioned in David; “*He smote their vine with hail, and their sycamores with a grievous hail, and he shut up their beast with hail, and their cattle with hot coals; he sent into them the wrath of his anger, the letting-in of evil angels,*” Psalm lxxviii. 47, 48, 49; inasmuch as hail signifies the false destroying the truths of the church, it is therefore said, he smote their vine with hail, and their sycamores with a grievous hail, for by vine is signified the spiritual truth of the church, and by sycamore, its natural truth; and inasmuch as by hot coals, or fire, is signified the love of evil, and its ardour for destroying the goods of the church, it is therefore said, he shut up their beast with hail, and their cattle with hot coals, beast and cattle signifying the evil affections or cupidities arising from evil love, and hot coals, or fire, the cupidity and ardour of destroying; by the letting-in of evil angels, is signified the false of evil from hell. So again; “*He gave them hail for rain, a fire of flames in their land, and He smote their vine and their fig-tree, and brake the tree of their border,*” Psalm cv. 32, 33; treating also concerning the hail of Egypt, by which is signified the infernal false destroying the truths of the church; by the vine and the fig-tree are here signified the same as by the vine and sycamores mentioned above, viz. by the vine, spiritual truth, and by the fig-tree, natural truth, each appertaining to the church; and by the tree are signified the perceptions and knowledges of truth and good. The same is also signified by the hail mentioned in Joshua, when he fought against the five kings of the Amorites; concerning which it is thus written; “*It came to pass, when the kings fled before Israel, they were in the descent of Beth-horon; and Jehovah cast upon them great*

stones of hail out of the heavens, even to Azekah; and there were more died from the stones of hail, than the sons of Israel slew with the sword," Joshua x. 11; inasmuch as the historical parts of the Word are representative, and contain an internal sense, equally as the prophetical parts, this is the case also with what is related concerning the five kings of the Amorites, and the battle of the sons of Israel with them; for by the nations who were expelled out of the land of Canaan, were signified the evil who were to be cast out of the kingdom of the Lord, and by the sons of Israel were signified those to whom it is given to possess the kingdom, for by the land of Canaan was signified heaven and the church, consequently, the kingdom of the Lord; hence by the five kings of the Amorites were signified those who are in the falses of evil, and desirous to destroy the truths of good appertaining to the church; on this account it was, that they were slain by stones of hail out of heaven, that is, they were destroyed and perished by their own falses of evil; for the evil themselves perish by their own evils and falses, with which they would destroy the truths and goods of the church. Again in David; "*From the splendour before Him His clouds passed, with hail and coals of fire; Jehovah thundered in the heavens, and the Highest gave His voice, hail and coals of fire; and He sent His arrows and dispersed them, and many thunderbolts, and discomfited them,*" Psalm xviii. 13, 14, 15; where by hail and fire are signified the same things, as by the hail and fire in the Apocalypse, of which we are treating, viz. falses and evils destroying the truths and goods of the church: the reason of its being said that such things are from Jehovah is, because the divine truth descending out of heaven, is turned into infernal falses with the evil, as was said above; and from this conversion there exist various appearances, such as the flowing down of hail and fire; when nevertheless these things are not out of heaven from the Lord, but from those who are in the falses of evil, who convert the influx of divine truth and good into the false of evil. It hath also been given me to apperceive the nature of these conversions, when the divine truth hath flowed down out of heaven into some of the hells, and in the way been successively turned into the false of evil, according to the quality thereof with those through whom it passed; altogether as the heat of the sun, when it falls into dunghills, and the light of the sun, when it falls into subjects which turn its rays into dismal colours; or as the light and heat

of the sun, in putrid marshy lands, produceth noxious herbs which nourish serpents, whereas in good lands it produceth trees and grasses, which nourish men and useful beasts; the cause of such effects being produced in putrid lands is not in the light and heat of the sun, but in the lands themselves, which are of such a nature and quality, and yet the effects may be ascribed to the fire and heat of the sun. From these considerations it may be manifest from what origin there appear hail and fire in the spiritual world, and whence it is that it is said that Jehovah causeth them to be rained-down, when nevertheless there is nothing from Jehovah but what is good; and when Jehovah, that is the Lord, rendereth the influx strong or powerful, it is not to destroy the evil, but to rescue and protect the good, for so He conjoineth the good to Himself more closely and interiorly, whence they are separated from the evil, and the evil perish; for if the evil were not separated, the good would perish, and the angelic heaven would fall to ruin. Like things are signified by hail and by rain of hail in the following passages; as in Isaiah; *“Wo to the crown of pride, to the drunkards of Ephraim; behold the Lord strong and robust, as an inundation of hail, as a storm of destruction,”* xxviii. 1, 2: so again; *“The hail shall overturn the refuge of lies, and the waters shall inundate the hiding place,”* xxviii. 17: again; *“Then shall Jehovah make the glory of His voice to be heard, and His arm shall cause to see rest; in the indignation of anger, and the flame of a devouring fire, in dispersion and inundation, and in stones of hail,”* xxx. 30, 31: and again; *“It shall hail, until the forest come down, and the city humble herself with humility,”* xxxii. 19: so in Ezekiel; *“I will contend with Gog in pestilence and blood, and I will cause to rain upon him an inundating rain, and stones of hail, fire and sulphur,”* xxxviii. 22: also in the Apocalypse; *“Then was opened the temple of God in heaven; and the ark of the covenant was seen in His temple; and there were lightnings, and voices, and thunderings and earthquakes, and great hail,”* xi. 19: and in another place; *“A great hail, as it were the weight of a talent, came down out of heaven upon men; wherefore men blasphemed God by reason of the plague of the hail, because the plague thereof was exceeding great,”* xvi. 21. Hence also they who are in falses of evil, are called stones of hail in Ezekiel; *“Say unto them that incrust with what is unfit, that it shall fall; there shall come an inundating rain, by which ye, O stones of hail, shall fall,”* xiii. 11; by they that incrust with what is unfit, are signi-

fied those who confirm falses that they may outwardly appear as truths; they are called stones of hail, because they thereby destroy truths; the dispersion of such falses is signified by the inundating rain. Again; it is written in Job, "*Hast thou entered into the treasures of snow, and hast thou seen the treasures of hail, which I withhold for the time of battle and war; in what way is the light diffused?*" xxxviii. 22, 23, 24; Job is questioned by Jehovah concerning many things, whether he knoweth them, and by them are signified such things as appertain to heaven and the church; by, hast thou entered into the treasures of snow, and seen the treasures of hail, is signified whether he knoweth whence is the deprivation of truth, and the destruction thereof by the falses of evil, which, in the spiritual world, appeareth as a fall of snow and hail out of the heavens; that such things appear when the evil are to be dispersed, is signified by, which I withhold for the time of battle and war; hence it is also said, by what way is the light diffused? whereby is signified, by what progress is truth insinuated? light denoting truth. The reason why hail signifies the false of evil, and rain of hail, the destruction of truth, is, because hail in itself is cold, and cannot sustain the heat of heaven, and cold signifies the deprivation of the good of love, which is heat in the angelic heaven, as may be seen in the work concerning *Heaven and Hell*, n. 126 to 140; likewise, because stones, in the Word, signify truth, and, in the opposite sense, falses, and great hail appears to consist as of stones cast down out of heaven, which destroy the fruits and herbs of the field, and likewise the lesser animals, as would be the case from stones, whence it is also said, stones of hail: that stones, in the Word, signify truths, and, in the opposite sense, falses, may be seen in the *Arcana Cœlestia*, n. 643, 1298, 3720, 6426, 8609, 10376.

504. Having shewn the signification of hail in the above article, it remains now to be shewn what is signified by fire. By fire, in the Word, is signified the good of celestial love, and by flame, the good of spiritual love; but, in the opposite sense, by fire is signified the evil arising from the love of self, and by flame, the evil arising from the love of the world. It is to be observed, that all goods, whatsoever they are, derive their existence from celestial love and from spiritual love, and that all evils, whatsoever they are, derive their existence from the love of self and from the love of the world; and inasmuch as love, in both senses, is signified in the Word by fire, so likewise is all good and

all evil, which exist from those two loves. Forasmuch as fire, in the Word, is predicated both of heaven and hell, and it has hitherto remained unknown that love is thereby signified, some passages shall be adduced in order to set this matter in a clear light, namely, that by fire, in a good sense, is there signified celestial love, and in a bad sense, infernal love. That celestial love is signified by fire in the Word, appears first from the signification of the fire of the altar, as denoting celestial love, or love to the Lord, concerning which we have treated above, n. 496; and that the same is signified by fire not of the altar may appear from the following passages; thus in Ezekiel; "*I saw when behold a whirlwind came from the north; a great cloud, and fire receiving itself into itself, which had splendour round about and as it were the appearance of coal in the midst of fire; and out of the midst of it was the likeness of four animals; the aspect of the animals was as coals of fire burning according to the aspect of lamps, the same was marching between the animals; so that the fire had splendour, and from the fire went forth lightning. Above the expanse which was upon their head, was the likeness of a throne, upon which was the aspect of a man; and I saw as the appearance of coal, according to the appearance of fire, within it round about; from the aspect of his loins and upwards, and from the aspect of his loins and downwards, I saw as it were the aspect of fire, with splendour round about,*" i. 4, 13, 26, 27; chap. iii. 2; by the cherubs, which were seen as animals, is understood the Lord as to divine providence, and as to guard that He may not be approached except by the good of love; and inasmuch as this guard itself is in the heavens, and especially in the inmost or third heaven, therefore this heaven also is signified by the cherubs, as may be seen above, n. 152, 277, 313, 322, 362, 462; and inasmuch as the third heaven is principally signified by them, and the Lord is above the heavens, therefore the Lord also was seen upon a throne above the cherubs: the fire seen in the midst of the cherubs, with splendour round about, and lightning thence, also about the throne, and from the loins of Him that sat on the throne upwards and downwards, it is evident, signifies, divine love celestial; for the Lord is Himself divine love, and whatever proceedeth from the Lord, proceedeth from His divine love; whence it is evident that this is signified by the fire which had splendour round about. In like manner in Daniel; "*He came unto the Ancient of Days, His garment was as white snow, and the hair of His head as clean*

wool, His throne as a flame of fire, His wheels as fire burning a stream of fire emaning and issuing from before Him," vii. 9, 10: by the Ancient of Days is also understood the Lord, by the Son of Man, in the above passage, the Lord as to divine truth, and by the Ancient of Days, the Lord as to divine good or divine love, Who is called the Ancient of Days, from the most ancient time, when the celestial church existed, which was in love to the Lord: this church and the heaven consisting of those who were from it, is understood by the throne, which was as a flame of fire; but by the wheels, which were as a fire burning, is signified the doctrine of celestial love; the divine love itself proceeding from the Lord is signified by the fire emaning and issuing from before Him. It is also related by Daniel, that "*He saw a man cloathed in linen, whose loins were girded with gold of Uphaz, and His body as beryl, and His face as the appearance of lightning, and His eyes as torches of fire, and His arms and feet as the splendour of polished brass,"* x. 5, 6; that it was the Lord who was thus seen by Daniel, may appear from the Apocalypse, where He was represented before John in a manner almost similar, concerning which it is thus written; "*In the midst of the seven candlesticks, was one like to the Son of Man, girt about the paps with a golden girdle; His head and His hairs were as white wool, as snow, and His eyes as a flame of fire, His feet like to fine brass, as if they burned in a furnace, His aspect as the sun,"* i. 13, 14, 15, 16; chap. ii. 18; from the similarity of the description of the Son of Man seen by John in the midst of the seven candlesticks, and of the man cloathed in linen, likewise of the Ancient of Days, seen by Daniel, it is evident that it was the Lord whom they both saw; His face being seen as lightning and His eyes as a flame of fire, signifies the divine love of the Lord, for the face with man is a representative image of the affection of His love, and especially the eyes, for from them the love shines forth, whence they sparkle as it were from fire. It is also said concerning Him who sat on the white horse, "*That His eyes were seen as a flame of fire,* Apoc. xix. 12; that it is the Lord, as to the Word, who was there represented sitting upon a white horse, is evident, for it is said that He who sat on the white horse is called the Word of God, and that He is King of kings, and Lord of lords. Inasmuch as by fire is signified the divine love, therefore "*The Lord was seen in fire by Moses upon mount Horeb in the bush,"* Exod. iii. 1, 2, 3; also by Moses and all the people of Israel when He descended upon mount Sinai, concerning

which it is thus written; "*Mount Sinai was altogether in smoke, because Jehovah descended upon it in fire, so that the smoke thereof went up as the smoke of a furnace,*" *Exod. xix. 18; Deut. iv. 36;* where by the fire which was seen, was also represented the divine love. Inasmuch as fire, in the supreme sense, signifies the divine love of the Lord, it was therefore commanded that fire should continually burn upon the altar, and that they should take of that fire for the incense: it was from this origin that a perpetual fire was adopted amongst the religious institutions of the Greeks and Romans, and that vestal virgins were appointed to preside over it; their worshipping fire as holy, was also derived from the ancient churches, which were in Asia, all things of whose worship were representative. On account of the signification of fire, as denoting the divine love, there was also a candlestick placed in the tent of assembly, in which were seven lamps, which were kept burning continually; thus it is written in Moses, "*Command the sons of Israel, that they bring unto thee oil of olive, bruised, for the candlestick, to cause the lamps to burn continually: Aaron shall order it from evening even to morning before Jehovah continually; upon a clean candlestick shall he order the lamps before Jehovah continually,*" *Levit. xxiv. 2, 3, 4;* and concerning the candlestick itself, see *Exod. xxv. 31 to end; chap. xxxvii. 17 to 24; chap. xl. 24 to 25; Numb. viii. 2, 3, 4.* The like is signified by "*the seven lamps of fire burning before the throne of God,*" *Apoc. iv. 5.* But by the fire of the altar was signified divine love celestial, and by the fire of the candlestick, which was flame, was signified divine love spiritual: hence also it is, that by the oil, of which the fire of the flame was made in the lamps of the candlestick, is signified the divine love; and likewise by the oil which the five prudent virgins had in their lamps, but which the foolish virgins had not, see *Matth. xxv. 1 to 12.* The Lord's divine love is also signified by fire, where it is written, "*John said, I baptize with water, but Jesus shall baptize with the Holy Spirit, and with fire,*" *Matt. iii. 11; Luke iii. 16;* to baptize with the Holy Spirit and with fire, signifies to regenerate man by the divine truth and the divine good of love from Himself, the Holy Spirit denoting the divine truth proceeding from the Lord, and the fire, His divine love, in which that truth originates. The same that is signified by fire, is also signified by a fire-hearth, in *Isaiah; "Jehovah who hath His fire-hearth in Zion, and His oven in Jerusalem," xxxi. 9;* it is said, who hath His fire-hearth in

Zion, because by Zion is signified the church in which is celestial love; and His oven in Jerusalem, because by Jerusalem is signified the church principled in the truth of doctrine; celestial love being respectively as a fire-hearth, and the truth of doctrine as an oven, in which bread is prepared. Inasmuch as the good of love is signified by fire, and worship from the good of love was represented by the burnt-offerings, therefore fire was sometimes sent down out of heaven, and consumed the burnt offering; as when a burnt offering was made for the expiation of the people, concerning which it is thus written in Moses; "*When it was done, a fire went out from before Jehovah, and devoured the burnt offering and the fat upon the altar; and all the people saw and applauded, and fell upon their faces,*" Levit. ix. 24. In like manner, it is written that "*fire out of heaven devoured the burnt offering of Elijah, and the wood, and the stones, and the dust, and licked up the waters which were round about in the trench,*" 1 Kings xviii. 38; by this fire also was signified the divine love, and thence the acceptation of worship from the good of love: in like manner, by the fire "*which ascended out of the rock, and devoured the flesh and unleavened bread, which Gideon brought to the angel of God,*" Judges vi. 21. The divine love was also signified by "*the lamb of the passover being to be roasted by fire, and not sodden with water, and that what remained until the morning should be burnt with fire,*" Exod. xii. 8, 9; the explication of these verses may be seen in the *Arcana Cœlestia*, n. 7852 to 7861. The divine love of the Lord was also signified by the fire, in which the Lord went before the sons of Israel in the wilderness, when they were journeying; likewise, by the fire upon the tent of the assembly during the night; concerning which it is thus written in Moses; "*Jehovah went before them in the day time in the pillar of a cloud, to lead them in the way, and in the night in a pillar of fire, to light them; the pillar of the cloud did not depart during the day, nor the pillar of fire during the night, before the people,*" Exod. xiii. 21, 22; Numb. ix. 15 to 23; Deut. i. 33; and in another passage, "*That the cloud of Jehovah was upon the tabernacle during the day, and fire in the night, in the eyes of all the house of Israel, in all their journeyings,*" Exod. xl. 38; Psalm cv. 32, 39; the cloud appearing in the day, and the fire in the night, represented the guard of heaven and the church by the Lord; for by the tabernacle was represented heaven and the church, by the cloud and fire, guard; for the day, when the cloud was, signified the

divine truth in the light, and the night, the divine truth in the shade; lest they should be hurt by too much light they were guarded by a cloud, and by a shining fire lest they should be hurt by too much shade: that these things were represented, may appear in Isaiah; "*Jehovah shall create upon every dwelling of mount Zion, and upon all her assemblies, a cloud by day, and a smoke and splendor of a flaming fire by night; for upon all the glory shall be a covering; and the tabernacle shall be for a shade during the day from the heat, and for a refuge and a covert against inundation and rain,*" iv. 5, 6; by the dwelling of mount Zion is signified the good of the celestial church, and by her assemblies are signified the truths of that good; guard to prevent hurt from too much light or too much shade, is signified by a cloud by day, and by smoke and splendor of a flaming fire by night; wherefore it is said, that upon all the glory shall be a covering and that the tabernacle shall be for a shade during the day from the heat; lest falses should break in consequence of too much light or too much shade, is signified by its being a refuge and covert against inundation and rain, inundation and rain denoting the irruption of falses. Again in Zechariah; "*I will be to Jerusalem a wall of fire round about, and in glory will I be in the midst of her,*" ii. 9; the wall of fire signifies defence by the divine love, for this the hells cannot approach or assault; the glory in the midst of her is the divine truth in the light on every side. On account of fire signifying the divine love," "*The burnt offerings were called offerings made by fire to Jehovah, and offerings made of fire of an odour of rest to Jehovah,*" Exod. xxix. 18; Levit. i. 9, 13, 17; chap. ii. 2, 9, 10, 11; chap. iii. 5, 16; chap. iv. 35; chap. v. 12; chap. vi. 30; chap. xxi. 6; Numb. xxviii. 2; Deut. xviii. 1; and thereby was signified their being accepted on account of the representation of worship from the good of love; this worship was represented by the burnt offerings, because in them the cattle were burnt whole in the fire, and were consumed. Inasmuch as the Word is the divine truth itself united to the divine good, for every where in it there is the marriage of good and truth, therefore "*Elias was seen to ascend into heaven by a fiery chariot and fiery horses,*" 2 Kings ii. 11; and therefore, "*there was seen about Elisha the mountain full of horses and chariots of fire,*" 2 Kings vi. 17; for by Elias and Elisha was represented the Lord as to the Word, and hence by the chariot was signified doctrine from the Word, and by horses, the understanding of the Word.

That fire signifies love, is also evident in David; "*Jehovah maketh His angels spirits, His ministers, a flaming fire,*" Psalm civ. 4; His making His angels spirits, signifies their being recipient of the divine truth, consequently being divine truths, and His making His ministers a flaming fire, signifies their being recipient of the divine good, consequently being divine goods; that by angels in the Word is understood the Lord as to the divine truth, and in a respective sense the recipients of the divine truth from the Lord, may be seen above, n. 130, 200, 302; and that by ministers are signified the recipients of the divine good, which is of the divine love, may be seen also above, n. 155; hence it is evident that by a flaming fire is signified the good of love. The reason of this signification of fire is, because the Lord, from His divine love, appears in the angelic heaven as a sun, from which sun proceedeth heat and light; and in the heavens the heat from the Lord as a sun is the divine good of love, and the light from the Lord as a sun is the divine truth; hence it is that fire, in the Word, signifies the good of love, and light, the truth from good: that the Lord appeareth in the angelic heaven as a sun, from divine love, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125; and that the light from that sun is divine truth, and the heat from that sun divine good, n. 126 to 140; likewise, n. 567, 568. It is from the correspondence of fire and love, that in common discourse, when speaking of the affections of love, we use the expressions to grow warm, to be inflamed, to burn, to grow hot, to be on fire, and others of a like nature. Moreover, man grows warm from his love, of whatever kind it be, according to the degree of it. So far concerning the signification of fire in the Word, when it is attributed to the Lord, and when it is predicated of heaven and the church. On the other hand, where fire in the Word is predicated of the evil and of the hells, it then signifies the love of self and of the world, and thence every evil affection and cupidity which torments the wicked after death in hell. The reason of this opposite signification of fire is, because the divine love, when it descendeth out of heaven, and falleth into the societies where the evil are, is turned into a love contrary to the divine love, and thence into various ardors of concupiscences and cupidities, and so into evils of every kind; and inasmuch as evils carry with themselves the punishments of evil, hence arise their torment: from this conversion of the divine love into

infernal love with the evil, the hells, where the love of self and the world, and thence hatreds and revenge, have rule, appear as in a flaming fire, both within and round about, although no fire is perceived by the diabolic crew who are in them; from these loves also the diabolic crew themselves, who are in such hells, appear with their faces inflamed, and reddening as from fire. Hence may appear the signification of fire in the following passages; thus in Isaiah; "*Wickedness shall burn as a fire, it shall devour the briar and the thicket, and kindle the intwistings of the forest, that they shall mount up like the lifting up of smoke; and the people shall become food for the fire; no man shall spare his brother,*" ix. 17, 18: again in the same prophet; "*All the people shall be for burning, food of fire,*" ix. 4: again, speaking of the Assyrians; "*Conceive chaff, bring forth stubble; fire shall devour your spirit; thus shall ye be a people burned into lime; thorns cut up which are burned in the fire; who shall abide with you in the devouring fire, who shall abide with you in the fire-hearths of eternity;*" xxxiii. 11, 12, 14; by the Assyrians are understood those who reason against the goods and truths of the church from falses and fallacies derived from self-derived intelligence, thus from self love. So again; "*In the day of the vengeance of Jehovah the torrents of the earth shall be converted into pitch, and the dust of the earth into sulphur; and the land shall become burning pitch, day and night it shall not be extinguished; the smoke thereof shall ascend for ever,*" xxxiv. 8, 9, 10: again; "*They are become as stubble, fire hath burned them; they deliver not their soul from the hand of the flame,*" xlvii. 14: again; "*Behold all ye that kindle the fire, that environ yourselves in the sparks, go ye into the hearth of your fire, and into the sparks which ye have kindled,*" l. 11: and again; "*Their worm shall not die, and their fire shall not be extinguished,*" lxvi. 24: so in Ezekiel; "*I will give thee unto the hand of burning men, thou shalt be to the fire for food,*" xxi. 31, 32: so in David; "*Thou shalt make them as an oven of fire in the time of Thine anger, and the fire shall devour them,*" Psalm xxi. 10: again; "*Let hot coals fall upon the wicked, let the fire cast them down into pits, that they rise not again,*" Psalm cxl. 11: so in Matthew; "*Every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire. He shall purge his floor, and shall gather the wheat into his garner, but the chaff he shall burn with fire inextinguishable,*" iii. 10, 11, 12; Luke iii. 9, 16: again; "*Even as the tares are burned in the fire, so shall it*

be in the consummation of the age, xiii. 15: and again; "The Son of Man shall send his angels who shall gather out of His kingdom all things that offend, and them who do iniquity, and shall send them into the chimney of a fire," xiii. 41, 42, 50: again; "He shall say to them on His left hand, depart from Me, ye cursed, into the eternal fire, prepared for the devil and His angels, xxv. 41; and again; "Whoso saith to his brother, thou fool, shall be obnoxious to the Gehenna of fire," v. 22; in like manner chap. xviii. 8, 9; Mark ix. 45, 47: again in Luke; "The rich man, in hell, said, father Abraham, send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame," xvi. 24: and again; "As when Lot went out of Sodom, it rained fire and sulphur out of heaven, and destroyed them; so shall it be in the day when the Son of Man shall be revealed," xvii. 29, 30: thus also in the Apocalypse; "If any one adore the beast, he shall drink of the wine of the anger of God, and shall be tormented with fire and sulphur," xiv. 10: and again; "The beast and the false prophet were cast alive into the lake of fire burning with sulphur," xix. 20: and again; "The devil was cast into the lake of fire and sulphur," xx. 10: and again; "Death and hell were cast into the lake of fire; and whoever was not found written in the book of life, was cast into the lake of fire," xx. 14, 15: and again; "The unfaithful, murderers, whoremongers, sorcerers, idolaters, and liars, shall have their part in the lake that burneth with fire and sulphur," xxi. 8: in these passages, by fire is signified all cupidity originating in the love of evil, and the punishment thereof, which is torment; to these observations may be added those adduced in the work concerning *Heaven and Hell*, n. 566 to 575, where it is shewn what is meant by infernal fire, and what by the gnashing of teeth. In the article above, where hail was treated of, it was observed, that the Divine [Principle], when it descendeth out of heaven into the inferior sphere, where the evil are, presents a contrary effect to what it does in heaven itself, viz. that in heaven it vivifies and conjoins, but in the inferior parts where the evil are, mortifies and disjoins; the reason of this is, because the divine influx out of heaven, with the good, opens the spiritual mind, and adapts it to receive; but with the evil, who have no spiritual mind, it opens the interiors of their natural mind, where reside evils and falses, whence there arises in them an aversion to every good of heaven, and hatred against truths, also a concupiscence to every kind of wickedness; and

hence the separation of them from the good is effected, and presently after, their damnation: this influx with the good of which we are now speaking, appeareth in the heavens as a fire vivifying, recreating, and conjoining, whereas with the evil below, it appeareth as a fire consuming and vastating. Such being the effect of the divine love flowing-down out of heaven, therefore, in the Word, anger and wrath are frequently attributed to Jehovah, that is, to the Lord, anger, from fire, and wrath, from the heat of fire; mention is also made of the fire of His anger, and He is said to be a consuming fire, with other expressions of a like nature, which are not used because there is any thing of such a nature in the fire proceeding from the Lord, for this in its origin is divine love, but because it becometh such with the evil, who by reason of its influx become angry and wrathful: that this is the case, may be manifest from the fire which appeared on mount Sinai, when the Lord descended upon it, and promulgated the law; which fire, although in its origin it was divine love, from which proceedeth divine truth, still appeared to the people of Israel as a consuming fire, before which they trembled exceedingly, see Exod. xix. 18; chap. xx. 15; Deut. iv. 11, 12, 15, 32, 36; chap. v. 5, 19, 20, 21, 23; the reason was, because with the Israelitish people there was not any spiritual internal, but only a natural internal, which was full of evils and falses of every kind, and the appearance of the Lord to every one is according to this quality: that the sons of Jacob were of the nature and quality above mentioned, may be seen in the *Doctrine of the New Jerusalem*, n. 248. Hence it is that Jehovah, that is, the Lord, is called in the Word a consuming fire; as in the following passages; “*Jehovah God is a consuming fire,*” Deut. iv. 24: so in Isaiah; “*Behold Jehovah shall come in fire, and as a storm His chariot in flames of fire; for in fire will Jehovah contend, and in sword, with all flesh, and the slain of Jehovah shall be multiplied,*” lxvi. 15, 16: again: “*Thou shalt be visited with the flame of a devouring fire,*” xxxix. 6: and again; “*In the indignation of the anger of Jehovah, and a flame of a devouring fire, in dispersion, inundation, and hail stone,*” xxx. 30: thus also in David; “*A smoke went up out of His nose, and fire from His mouth devoured, coals were kindled by it; from the splendour before Him, clouds passed, hail and coals of fire; Jehovah thundered out of the heavens, and the Highest gave His voice, hail and coals of fire,*” Psalm xviii. 9, 13, 14; again; “*Our God shall come*

and shall [not] keep silence, a fire shall devour before Him," Psalm l. 3: again; "*Jehovah shall rain upon the wicked, snares, fire and sulphur,*" Psalm xi. 6: so in Ezekiel; "*I will give my faces against them, that although they go out from the fire, yet the fire shall devour them, and I will give the land to devastation, because they have prevaricated prevarications,*" xv. 4, 6, 7, 8: again in Moses; "*A fire is kindled in mine anger, and shall burn even to the lowest hell, and shall devour the earth and its produce; and shall inflame the foundations of the mountains,*" Deut. xxxii. 22: these things are said from the appearances which take place in the spiritual world, when the divine good and truth out of heaven descends towards the inferior parts there, where the evil are, who are to be separated from the good and to be dispersed; and inasmuch as the fire which in its origin is divine love, when it descendeth out of the heavens, and is received by the evil, becometh a consuming fire, therefore such fire, in the Word, is predicated of Jehovah: infernal fire is from no other source than the change of the divine love into evil loves, and into direful cupidities of injuring and of doing evil. This was also represented by "*The fire falling out of heaven and consuming Sodom and Gomorrah,*" Gen. xix. 24: also by "*The fire which consumed Nadab and Abihu, the sons of Aaron, because they burned incense with strange fire,*" Levit. x. 1, and subsequent verses; by incense from strange fire is signified worship from other love than that of the Lord: in like manner, by "*The fire which consumed the outermost parts of the camps of the sons of Israel, on account of their concupiscences,*" Numb. xi. 1, 2, 3: the same was represented by "*The Egyptians perishing in the sea Suph, when Jehovah looked towards their camps from the pillar of fire out of the cloud,*" Exod. xiv. 24, 25, 26, 27; that this fire in its origin was the divine love, giving light before the sons of Israel in their journeyings, and upon the tabernacle in the night time, was shewn above in this article; but notwithstanding, the aspect or looking thence by Jehovah entirely disturbed and destroyed the camps of the Egyptians. That fire descending out of heaven appeared to consume the evil in the spiritual world, appears from the Apocalypse, where it was so seen by John, for he saith, "*That fire descended out of heaven and consumed Gog and Magog and their crew,*" xx. 9; Ezek. xxxviii. 22; where to consume signifies to disperse and cast down into hell. Hence also it is said in Isaiah, "*The light of Israel shall be for fire, and his Holy One for a flame, which shall kindle and*"

devour the thorns and the briars in one day," x. 17; by the thorns and the briars are signified the evils and falses of the doctrine of the church: the destruction of them by the divine truth descending out of heaven is signified by the light of Israel shall be for a fire, and his Holy One for a flame. Inasmuch as by fire, in the opposite sense, or with respect to the evil, is properly signified the love of self, and by flame, the love of the world; therefore also by fire is signified every evil, as enmity, hatred, revenge, and others of a like nature, for all evils flow from these two origins, as may be seen in the *Doctrine of the New Jerusalem*, n. 75; consequently, by fire is also signified, the destruction of man as to spiritual life, and thus damnation and hell: all these things are signified by fire, because love is signified by fire, as may yet further appear from the following passages: thus in Isaiah; "*They shall see and pine away for hatred of the people, fire also shall devour thine enemies,"* xxvi. 11; the destruction of the evil, who are here understood by the people and by enemies, is described by fire and by hatred. Again in the same prophet; "*When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee, when thou goest through the fire thou shalt not be burned, neither shall the flame kindle upon thee,"* xliii. 2; by passing through the waters and through the rivers and their not overflowing, is signified that falses and ratiocinations from falses against truths shall not enter and corrupt, waters denoting falses, and the rivers, ratiocinations from falses against truths: by going through the fire and not being burned, and the flame not kindling upon thee, is signified, that evils and cupidities arising from them, shall not hurt, fire signifying evils, and the flame, cupidities thence derived. So again; "*Our house of holiness, and our honourableness where our fathers praised thee is become the burning of fire, and all our desirable things are laid waste,"* lxiv. 10; the house of holiness and honourableness signify the celestial and spiritual church: the house of holiness, the celestial church, and honourableness, the spiritual church, where our fathers praised thee, signifies the worship of the ancient church, to praise signifying to worship, and fathers, those who were of the ancient church; to become the burning of fire, signifies that all the goods of that church were turned into evil, by which the goods were consumed and perished; and all our desirable things are laid waste, signifies all truths being consumed in like manner, desirable things in the Word denoting the truths of the church. And again; "*Ye shall be as the oak when it*

*casteth its leaves, and as a garden which hath no waters, and the strong shall be as tow, and his work as a spark, so that both shall be burned together, none shall quench them," i. 30, 31; by oak is signified the natural man, and by its leaves, the scientifics and knowledges of truth therein; by garden is signified the rational man; hence by being as the oak which casteth its leaves, and as a garden which hath no waters, is signified the deprivation of scientific truth, and of rational truth; by the strong and his work is signified what is produced from self-derived intelligence: he is sometimes called strong, in the Word, who trusteth to himself and his own intelligence, for he supposeth himself, and the work which he thence produceth, to be strong; and forasmuch as the proprium of man imbibeth all that is evil and false, and thereby destroyeth all good and truth, therefore it is said, the strong shall be as tow, his work as a spark, and they shall both be burned together; to be burned denoting to perish by falses originating in evil. So in Ezekiel; "*Thy mother was like a vine, she is now planted in the wilderness, in a land of drought and thirst; a fire is gone forth from a rod of her branches, and hath devoured them and the fruit thereof,*" xix. 10, 12, 13, 14: by the mother as a vine, is signified the ancient church, which was in the good of life and thence in truths; the church being now destitute of goods and truths is signified by being now planted in a wilderness, in a land of drought and thirst, a land of drought denoting the church where there is no good, and a land of thirst, where there is no truth; a fire going forth from a rod of her branches and devouring them and the fruit thereof, signifies the evil of the false destroying all truth and good, fire denoting evil, rod of branches, the false of doctrine in which evil is, and to devour them and the fruit thereof, denotes to destroy truth and good; by the evil of the false is meant the evil which is from the false of doctrine. Again in Zechariah; "*Behold the Lord will impoverish Tyre, and will shake off her wealth into the sea, and she herself shall be devoured by fire,*" ix. 4: by Tyre is signified the church as to the knowledges of truth and good, and hence by Tyre are signified the knowledges of truth and good appertaining to the church; the vastation thereof by falses and evils is signified by the Lord shaking off her wealth into the sea, and she herself being consumed by fire. So again in David; "*The enemies have cast into the fire thy sanctuary, even to the earth, even to the earth have they prophaned the dwelling place of thy name; they have burned all the festal places of God to**

the earth: there is no more any prophet, nor with us any that knoweth how long," Psalm lxiv. 7, 8, 9; that cupidities arising from evil loves destroyed the goods and truths of the church, is signified by the enemies casting the sanctuary into the fire, and prophaning the dwelling place of the name of Jehovah; that they altogether destroyed all things appertaining to divine worship, is signified by their burning all the festal places of God to the earth; that there was no longer any doctrine of truth, or understanding of truth, is signified by, there is no more any prophet, nor with us any that knoweth. To the same purpose, it is written in Moses, "*If men of Belial should drive the inhabitants of a city to serve other gods, they should all be smitten with the edge of the sword, and the city with all its spoil be burned with fire,*" Deut. xiii. 14 to 17; by these words, in the spiritual sense, is signified that the doctrine from which worship is derived, which acknowledgeth any other God than the Lord, should be abolished, because in such doctrine there is nothing but falses originating in evil lusts; this is what is signified in the spiritual sense by the above words, because by a city, in the Word, is signified doctrine, and by serving other gods is signified to acknowledge and worship some other God than the Lord; by sword is signified the destruction of truth by the false; and by fire, the destruction of good by evil. So in Luke; "*The Lord said, I am come to send fire upon the earth, and what will I if it be already kindled,*" xii. 49; denoting the hostilities and combats that would take place between evil and good, and between what is false and truth; for before the Lord came into the world, there were nothing but mere falses and evils in the church, consequently there was no combat between them and truths and goods, but after truths and goods were opened by the Lord, then combats could first exist, and without such combats, there could be no reformation; this therefore is what is understood by the Lord's willing that the fire may be already kindled: that these words are to be thus understood may appear from those which follow, viz. "*That He came to give division; for from henceforth there shall be five in one house divided; the father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother,*" verses 51, 52, 53; by the father against the son, and the son against the father, is understood evil against truth, and truth against evil; and by the mother against the daughter, and the daughter against the mother, is understood the

cupidity of the false against the affection of truth, and vice versa ; in one house, signifies in one man. Forasmuch as by sons, in the Word, are signified the truths of the church, and by daughters, the goods thereof, it may appear what is signified by burning their sons and daughters, as recorded in Jeremiah ; “ *They built the heights of Tophet, in the valley of Hinnom, to burn their sons and their daughters,*” vii. 31 : again ; “ *I will make the clangour of war to be heard against Rabbah of Ammon, and her daughters shall be burnt in the fire,*” xlix. 2 : and in Ezekiel ; “ *When ye offer up your gifts, when ye cause your sons to pass through the fire,*” xx. 31 ; by burning their sons and daughters in the fire, is signified to destroy the truths and goods of the church by evil cupidities, or by evil loves ; taking it for granted that they actually committed such abominations, still, by them is signified the destruction of the truth and good of the church by filthy and abominable concupiscencies, which they confirmed by falses. From the above considerations, it may now appear what is signified by hail and fire mingled with blood, and cast into the earth, whence a third part of the trees was burnt up, and all green grass was burnt up, viz. that the influx out of heaven is thereby signified, and thence the first change before the last judgment ; but what is signified by the trees and by the green grass, will be explained in what follows. Similar things are also mentioned concerning the plagues of Egypt, which preceded their last destruction, or drowning in the sea Suph ; as that *it rained hail in which fire walked upon the land of Egypt, which smote the herb of the field, and brake every tree of the field,*” Exod. ix. 18 to 35. That similar things would take place before the day of Jehovah, which is the last judgment, is also predicted in the prophets ; thus in Joel ; “ *The day of Jehovah, the day of darkness and thick darkness ; before Him the fire shall devour, and after Him the flame shall inflame,*” ii. 3 : again ; “ *I will give prodigies in heaven and in earth, blood, and fire, and columns of smoke ; the sun shall be turned into darkness, and the moon into blood, before the day of Jehovah cometh, great and terrible,*” iii. 3, 4 : and again ; “ *A fire hath devoured the dwellings of the wilderness, and a flame hath inflamed all the trees of the field,*” i. 19, 20 : and in Ezekiel ; “ *Say to the forest of the south, behold I kindle in thee a fire, which shall devour in thee every green tree ; the flame of a grievous flame shall not be extinguished, whence all faces shall be burned in it, from the south even to the north,*” xxi. 2, 3 ; by the forest of the south is signified the church, which may be in the light

of truth from the Word, but which is now in knowledges alone, destitute of spiritual light; by the trees which the fire shall devour, are signified such knowledges; that evil cupidities also would deprive them of all spiritual life, and that there would be no longer any truth in clearness, nor even any remains thereof in obscurity, is signified by, all the faces of the earth shall be burned, from the south even to the north. The signification of fire being now known in both senses, it may clearly be seen also what is signified in the Word by the expressions to wax warm, to be inflamed, to be set on fire, to grow hot, to burn, and to burn out; also by heating, flame, ardor, burning, enkindling, hearth, coals, and the like.

505. "And they were cast into the earth"—That hereby is signified progression towards the inferior parts, where also the evil were, appears from the signification of being cast or sent into the earth, viz. the hail and fire mingled with blood, which took place upon the sounding of the first angel, as denoting to proceed towards the inferior parts, where the evil were consociated, with whom also were some good: the reason of such progression being here signified is, because the changes and desolations, which are signified by the third part of the trees and all the green grass being burnt up, were effected progressively towards the inferior parts, where the evil were, according to what was said above. The reason why these inferior parts are here understood by the earth is, because the things here related were seen by John when he was in the spirit, consequently, when he was in the spiritual world; for the spirit of man, when the sight thereof is opened to him, seeth the things which are in the spiritual world; and in that world there are mountains, hills, and valleys, and upon the mountains and hills are the angelic heavens, but in the valleys below are those who are not yet taken up into heaven; upon them therefore, at this time, were the evil mixed with the good; wherefore those vallies, which were below the mountains and hills, are here understood by the earth; whence by being sent into the earth, is signified out of the heavens into the inferior parts: but when mountains, hills and vallies, taken together, are called earths, then by the earth is signified the church there.

506. "And the third part of the trees was burnt up"—That hereby is signified the perishing of the perceptions and knowledges of truth and good by the cupidities arising from evil loves, appears from the signification of a third part, when

predicated of truths, as denoting all, concerning which more will be seen in what follows; and from the signification of trees, as denoting the interior things of man which are of his mind, concerning which see above, n. 109, and thence the perceptions concerning truths and goods, and the knowledges of them, see above, n. 420; and from the signification of being burned, as denoting to perish by cupidities arising from evil loves, concerning which we spoke above, n. 504, where it was shewn that those cupidities are signified by the fire, wherefore to be burned denotes to perish by them. That the third part signifies all, and thus the third part of the trees, the all of perception concerning truths and goods, and thence all the knowledges thereof, is evident from the signification of three, as denoting what is full, the whole, and all, and as being predicated of truths; hence the third part in like manner, for third has the same signification as three; and numbers also multiplied into themselves, and divided by themselves, signify the same with the integer numbers from which they are derived, as may be seen above, n. 430; that the third part signifies all and is predicated of truths, may be seen also above, n. 384: it has the same signification in the following passages; as in verse 8; "*The third part of the sea became blood:*" verse 9; "*The third part of the creatures in the sea died:*" verse 10; "*A burning star fell upon the third part of the rivers:*" verse 11; "*The third part of the waters became wormwood:*" verse 12; "*The third part of the sun was smitten, and the third part of the moon, and the third part of the stars:*" likewise ch. ix. 15, 18: ch. xii. 4. In the passage now under consideration, it is described that all perception of truth and good, and consequently the knowledge of them, would first perish by the loves of self and the world, and the cupidities and pleasures thence arising. The reason why the perception and knowledge of spiritual truth and good perish by those loves and the cupidities thence arising, is, because those loves are merely natural and corporeal loves, into which also man is born, and which, unless they are subdued and ruled by spiritual loves, which are out of heaven from the Lord, extinguish all perception, and knowledge thence derived, concerning the truths and goods of heaven and the church; for those loves, viewed in themselves, are diametrically opposite to spiritual loves: hence it may appear, that the church, when it lapses, first cometh, from an internal spiritual, into a natural state, which consists in the love of self and of the world above all things; hence it comes into

mere darkness as to all things of heaven and the church, howsoever it may be in the light as to all things of the world. When perception concerning spiritual truths and goods perisheth, the knowledge of them also perisheth, for although man knows them, and speaks them, either from the Word or from doctrine, still he doth not really know them when he doth not perceive them, the perception of a thing constituting the knowledge thereof: knowledge without perception is not alive but dead, and is also a knowledge of the sense of the expressions merely, and not of the thing itself: such are the knowledges of truth and good from the Word and from the doctrine of the church, with those in whom the loves of self and of the world predominate, howsoever they may have learned to speak and preach artificially and ingeniously concerning them; they are only shells, which appear before the vulgar to have kernels within, when nevertheless they are void and empty.

507. "And all green grass was burnt up"—That hereby is signified the perishing of all scientific truth by the cupidities of the same loves, appears from the signification of grass, as denoting the scientific principle, concerning which more will be seen below; and from the signification of green, as denoting what is true and living from truth, because as green grass serveth for food to animals, so scientific truth serveth for spiritual nourishment to men; for what is produced in fields, in gardens, and in plains, and serveth for nourishment either to man or beast, hath a correspondence with such things as serve for the nourishment of the spirit and mind, which is called spiritual nourishment; similar things also appear in the spiritual world, from the correspondence of things spiritual with things natural; and inasmuch as the Word in the letter is natural, and written by correspondencies, therefore it is here said, that the third part of the trees, and all the green grass were burnt up, by which, in the spiritual sense, is understood the perishing of all perception and knowledge of truth and good, likewise, of all scientific truth, by those two corporeal, terrestrial, and merely natural loves. By scientific truth is understood every thing scientific, by which spiritual truth is confirmed, and which hath life from spiritual good: for man by scientifics may be wise, and he may be insane; he becomes wise by scientifics when he confirmeth by them the truths and goods of the church, which are spiritual truths and goods, but he becometh insane by scientifics when he useth them to invalidate and refute the truths and goods of

the church; when the truths and goods of the church are thereby confirmed, they are then called scientific truths, and also living or alive, but when the truths and goods of the church are thereby invalidated and refuted, they are then called scientific falses, and also dead. Sciences are only means to uses, and the quality of them is determined by the use existing from them; they are alive when man acquireth by them intelligence and wisdom; all intelligence and wisdom exists by virtue of truths from heaven, and this intelligence and wisdom being from heaven, that is, by heaven from the Lord, is alive, because it is the very spiritual life of man; but intelligence and wisdom from falses is not given, and if it be supposed to exist with any one, it is nevertheless dead, because it is from hell. These observations are made, in order that it may be known, that by green grass is signified the scientific truth, which is alive, but by grass burnt up, the scientific false, which is dead. When truth and good, which come out of heaven, have not a receptacle in knowledges and scientifics with man, but evils and falses which are from hell, then scientifics are not alive, but dead, and correspond to grass withered and burnt up; the same is the case with man himself, for the quality of man is such as the quality of living knowledges and scientifics appertaining to him; for from the sciences which live or are alive, he deriveth intelligence, whereas from the sciences which do not live, he hath no intelligence, and if they are dead in consequence of the confirmation of falses by them, he deriveth thence insanity and folly: such a man, from correspondence, is, in the Word, compared to grass, and is also called grass; as in the following passages; in Isaiah; "*The inhabitants are become as the herb of the field, the pulse of grass, the grass of the house-tops, and as the corn blasted before it be grown up,*" xxxvii. 27; 2 Kings xix, 26: and in David; "*The wicked shall be suddenly cut off as the grass, and shall decay as the pulse of the herb,*" Psalm xxxvii. 2: again; "*As for man, his days are as the grass, as the flower of the field so he flourisheth,*" Psalm ciii. 15: and again; "*The haters of Zion shall be as the grass on the house tops, which withereth before it is plucked,*" Psalm cxxix. 6: again in Isaiah; "*The glory of Jehovah shall be revealed, and they shall see: the voice said, cry, and he said what shall I cry; all flesh is grass, and all the holiness thereof as the flower of the field; the grass withereth, and the flower fadeth, because the wind of Jehovah breatheth upon it; truly the people is grass, the grass withereth, the flower fadeth, but*

the word of our God shall stand for ever," xl. 5, 6, 7, 8; these things are said concerning the advent of the Lord, and the revelation of divine truth then to take place from Him, which is understood by, the glory of Jehovah shall be revealed, and they shall see; that then there would be no scientific truth nor spiritual truth with man, is signified by, all flesh is grass, and all the holiness thereof as the flower of the field, the grass withereth and the flower fadeth, grass denoting scientific truth, and the flower of the field denoting spiritual truth; that man is of such a nature and quality, is understood by, all flesh is grass, and by, truly the people is grass, the grass withereth, all flesh denoting every man, and the people, those who were in truths but are now in falses. Again in the same prophet; "*I am he who consoleth you, what art thou that thou shouldst be afraid of man, he dieth, and of the son of man, grass is given,*" li. 12; by which words is signified, that all things are from the Lord and nothing from self derived intelligence and wisdom; man signifies man as to wisdom, and the son of man signifies the same as to intelligence; that this latter is only science, is understood by, grass is given. Again; "*I will pour out my spirit upon thy seed, and my benediction upon thine offspring, and they shall germinate in the midst of the grass,*" xliv. 3, 4; by the spirit of Jehovah is signified the divine truth, and by benediction, the multiplication and fructification thereof; hence intelligence by scientific truth is signified by germinating in the midst of the grass. So in David; "*Jehovah who makest the grass to spring up for the beast, and the herb for the ministry of man,*" Psalm civ. 14, 15: so again; "*Jehovah, who prepareth rain for the earth, who maketh the grass to grow upon the mountains, who giveth to the beast his food,*" Psalm cxlviii. 8, 9: and in Moses; "*My doctrine shall flow down as the rain, my word shall drop as the dew, as drops upon the grass, and as droppings upon the herb,*" Deut. xxxii. 2: by the grass in these passages is signified scientific truth, and by the herb of the field, spiritual truth, for by the herb of the field is here meant what first springs up in a field newly tilled, wherefore it is called herb for the ministry of man; the reason why it is said, grass for the beast, and for food to the beast, is, because by beast, in the Word, is signified the affection of the natural man, and to him scientific truth is for food and nourishment. So in Job; "*Behold now Behemoth whom I have made with thee, he devoureth grass as the ox,*" xl. 15; by Behemoth is understood the same as by beast in the Word,

namely, the natural affections appertaining to man, wherefore it is said, behold Behemoth whom I have made with thee; his spiritual pasture is scientific truth, this is understood by his devouring grass as the ox. That by green is signified what is living or alive, may appear without further explication; for a vegetable subject, when it flourisheth, that is, whilst it as it were liveth, is green, but when it no longer flourisheth, or when it as it were dieth, then the verdure perisheth; wherefore by green or verdant is signified what is living or alive; as is also the case in the following passages; Jeremiah, chap. xi. 16; chap. xvii. 8; Ezekiel, chap. xvii. 24; chap. xxxi. 3; Hosea, chap. xiv. 8; David, Psalm xxxvii. 35; Psalm lii. 10; Psalm cii. 11; and elsewhere.

508. Verses 8, 9. *“And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea. And the third part of the sea became blood; and the third part of the creatures in the sea that had souls, died; and the third part of ships perished. And the second angel sounded, signifies influx out of heaven, and the second change consequent thereupon with the evil: and as it were a great mountain burning with fire, signifies the love of self, and thence of self derived intelligence; was cast into the sea, signifies into the natural man: and the third part of the sea became blood, signifies that every thing therein became the false of evil: and the third part of the creatures in the sea, that had souls, died, signifies that thence every thing scientific that was alive in the natural man perished: and the third part of ships perished, signifies also the knowledges of truth and good from the Word and from doctrines thence derived.*

509. *“And the second angel sounded”—That hereby is signified influx out of heaven, and the second change consequent thereupon with the evil, appears from what was said and shewn above, n. 502.*

510. *“And as it were a great mountain burning with fire”—That hereby is signified the love of self and thence of self derived intelligence, appears from the signification of a mountain burning with fire, as denoting the love of self and thence the love of self derived intelligence. The reason why this love is signified by the mountain here mentioned, is, because by a mountain, in the Word, is signified love in both senses, viz. celestial love and infernal love, as may be seen above, n. 405; in like manner by fire, see also above, n. 504; and the subject here treated of is concerning*

the evil, who were to be separated from the good, and to be cast into hell, and with whom, through the influence of this love, all truth is turned into what is false: this effect arising from the mountain being cast into the sea, is described in what follows, for by the mountain being cast into the sea, whence the third part of the sea became blood, is signified, that in the natural man every thing was made the false of evil: hence it may appear, that by the great mountain burning with fire is signified the love of self, and thence the love of self derived intelligence, all self derived intelligence being from the love of self. The reason why by a mountain is understood love in each sense, is because the angels of the third heaven, who are in celestial love, dwell upon mountains in the spiritual world, wherefore when a mountain is mentioned, that heaven is understood, and, according to the ideas of angelic thought, which are abstracted from persons and places, what constitutes that heaven is understood, viz. celestial love. But the reason why a mountain, in the opposite sense, signifies the love of self, is, because they who are in the love of self are continually desirous to ascend mountains, making themselves equal to those who are in the third heaven; inasmuch as they revolve this in their phantasy, it is therefore also the object of their aim and endeavour, whilst they are out of the hells; and hence it is, that by a mountain, in the opposite sense, is signified the love of self; in a word, they who are in the love of self always aspire after high things, wherefore also, after death, when all the states of the love are changed into things correspondent, so far as phantasy prevails, they mount aloft, believing themselves, whilst in the phantasy, to be upon high mountains, when notwithstanding, as to the body, they are in the hells: hence it is, that they who are of Babel, and are in such a love of self as not only to desire to rule over all the earth, but also over the heavens, are, in the Word, called mountains, and are said to sit upon a mountain, and to ascend upon the heights of the clouds; as in Jeremiah, "*Behold I am against thee, O destroying mountain, destroying the universal earth, and I will stretch out my hand against thee, that I may roll thee down from the rocks, and I will make thee a mountain of burning,*" li. 25; and in Isaiah; "*Thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God, and I will sit in the mount of the assembly; I will ascend above the heights of the cloud, I will become like to the Most High; howbeit thou shalt be cast down into*

hell," xiv. 13, 14, 15; these things are said concerning Babel.

511. "Was cast into the sea"—That hereby is signified, into the natural man, appears from the signification of the sea, as denoting the scientific principle in general, which is in the natural man, consequently, the natural man as to what is scientific therein, concerning which see above, n. 270, 342. The reason of this signification of the sea is, because water signifies truth, and truth in the natural man is called scientific; but truth itself, considered in itself, is spiritual, and, in the spiritual man, makes one with the affection of truth, for it is the form of the affection of the spiritual man; so far therefore as this affection, with its form, is thence in the scientifics which are in the natural man, so far the scientifics contain in themselves truths, and are scientific truths; for the scientifics appertaining to the natural man, viewed in themselves, are not truths, but only the containing vessels of truth, wherefore scientifics are also signified by vessels in the Word. That the natural man is signified by the sea, may appear from the passages in the Word adduced above, n. 275, 342; from which it is evident, that by the sea, considered with respect to the water, is signified, the scientific [principle] in general, and by the sea, considered with respect to waves, is signified dispute and ratiocination, which are maintained by scientifics; and inasmuch as both these significations have reference to the natural man, therefore, by the sea, the natural man itself is signified. But the state of the natural man is altogether according to the affection of a man's love; when spiritual affection rules in man, or the affection of good and truth for the sake of good and truth, and this affection flows in by the spiritual man into the natural man, then the natural man is a spiritual natural man, being subordinate and subject to the spiritual, and inasmuch as they thus act as one, both are in heaven: but the case is otherwise when merely natural affection rules in man, for then, in the natural man, there is not any truth, but every thing therein is merely scientific, and not true, but dead and false; the reason whereof is, because the scientifics then conjoin themselves with affections merely natural, which all flow from the loves of self and of the world, and real truths being in themselves spiritual, do not conjoin themselves except with spiritual affections, as was said above: when truths conjoin themselves with affections, merely natural, then they are no longer truths but falses, for the

mere natural affection falsifies them. Conjunctions of truth with affections merely natural correspond to whoredoms and adulteries of various kinds, and are also understood thereby in the spiritual sense of the Word; the conjunctions of the truths of the Word with the love of self and with the love of the world are what correspond to those abominations. The signification of the sea, as denoting the natural man, with all things therein, is also grounded in correspondence; for in the spiritual world there appear seas in various places, especially about the ultimate boundaries where the spiritual societies, or heaven itself, terminate: the reason of such appearance of seas is, because in the boundaries of heaven, and without them, are those who were merely natural men, who also appear there in deep places, where they have their abodes; these natural men however, are such as are not evil, but they who are evil are in the hells. From the seas there seen it is also manifest what is the quality of those who are in them, but this principally from the colour of the waters, as verging to obscurity or to clearness; if it verges to obscurity, they are sensual spirits who are therein, who are the lowest natural, and if it verges to clearness the spirits therein are interior natural; but the waters of the seas which are over the hells, are dense, black, and sometimes red; and the infernal crew therein appear as snakes and serpents, and as monsters, such as are in the seas.

512. "And the third part of the sea became blood"—That hereby is signified, that every thing therein was made the false of evil, appears from the signification of the third part, as denoting all, concerning which see above, n. 506; and from the signification of the sea, as denoting the natural man, as explained above, n. 511, whence by the third part of the sea, is signified the whole natural man, and every thing therein; and from the signification of blood, as denoting the false of evil, concerning which also see above, n. 329. From these significations may now be seen the spiritual sense of this verse, viz. that by the great mountain burning with fire being cast into the sea, and the third part of the sea becoming blood, is signified that the love of self, when it entereth and occupieth the natural man, turneth every thing scientific into the false of evil. The love of self is a merely corporeal love, springing up from the ebullition and fermentation of obsolete parts, and the titillation thereof inwardly in the body, whence the perceptive faculty of the mind, which requireth a pure atmosphere,

not only grows dull and gross, but also perisheth; that the love of self is from this origin, may appear from its correspondence with human dung; for they who have been allured by this love, when they come into the other life, love the filth of dunghills above all other things, the stench thereof being grateful to them, which is a sign that the effluvia [*effluviosum pollen*] thence arising, affects with delight the sensory of their smell, as it before affected the more common sensory, which, by interior cuticles, is extended on all sides; from this circumstance alone it may appear, that the love of self is gross and sordidly corporeal above all other loves, and, consequently, that it takes away all spiritual perception, which is of truth and good appertaining to heaven and the church; it also shuts the spiritual mind, and fixes its seat entirely in the natural and sensual man, which proximately communicates with the body, and hath nothing in common with heaven: hence also it comes to pass, that all those with whom the love of self predominates, are sensual, and do not see the things which appertain to heaven and the church, except in extreme darkness, and also, that when they are alone and think with themselves, they reject and deny them. From these considerations it may now appear, what is signified by the third part of the sea being made blood, from the great mountain, burning with fire, being cast into it.

513. "And the third part of the creatures in the sea, that had souls, died"—That hereby is signified the perishing of every thing scientific that was alive in the natural man, appears from the signification of dying as denoting to perish spiritually, that is, as to the life of heaven; and from the signification of the third part, as denoting all, concerning which see above, n. 506; and from the signification of the creatures in the sea, or fishes, as denoting scientifics, concerning which we shall speak presently; and from the signification of having souls, as denoting to be alive; hence by the third part of the creatures in the sea that had souls dying, is signified the perishing of every living scientific; by a living scientific is understood a scientific principle which derives life from spiritual affection, for this affection communicates life to truths, and consequently to scientifics, scientifics being the continents of spiritual truths; see above, n. 506, 507, 511. The reason why the creatures of the sea, or fishes, signify scientifics, is, because the sea signifies the natural man, whence the fishes in the sea signify the scientifics themselves which are in the natural man;

this signification is also grounded in correspondence, for the spirits, who are not in spiritual truths, but only in natural truths, which are scientifics, appear in the spiritual world in seas, and when viewed by those who are above, as fishes, their thoughts, which proceed from the scientifics with them, being what thus appear. For the ideas of the thought of angels and spirits, are turned into various representatives out of them; whilst they are turned into such things as are of the vegetable kingdom, then they are turned into trees and shrubs of various kinds, and when into such things as are of the animal kingdom, they are turned into various kinds of animals of the earths, and fowls of the heaven; when the ideas of the angels of heaven are turned into animals of the earth, they are turned into lambs, sheep, she goats, heifers, horses, mules, and others of a like nature; but, when into fowls of the heaven, they are turned into turtles, doves, and various species of beautiful birds; but the ideas of the thought of those who are natural, and think from scientifics alone, are turned into forms of fishes: hence also there appear in the seas various species of fish, which it hath been granted to me to see. It is from this correspondence, that fishes, in the Word, signify scientifics; as in the following passages: in Isaiah; "*By my rebuke I dry up the sea, I make the rivers a wilderness, their fish shall grow putrid, because there is no water, and shall die of thirst,*" l. 2; by the rebuke of Jehovah is understood the ruin of the church, which takes place when there is no knowledge of good and truth, or no living knowledge, in consequence of there being no perception; by drying up the sea, is signified to deprive the natural man of scientific truths, and thence of natural life derived from spiritual; by making the rivers a wilderness, is signified the same with respect to the rational man, in consequence of which there is no longer any intelligence; their fish becoming putrid because there is no water, and dying of thirst, signifies the deprivation of living scientifics for want of truth, fish denoting scientifics, water, truth, and to grow putrid denoting to die as to spiritual life. The same as is here said, concerning the sea, its waters becoming blood, and the third part of creatures therein dying, is also said concerning Egypt, in that its river and all its waters became blood, and that hence the fish died: as in Moses; "*Moses said unto Pharaoh, that the waters of the river should be turned into blood, and that hence the fish should die, and the river should stink, until the Egyptians were wearied of drink.*"

ing of the waters of the river; which also came to pass with all the water in Egypt," Exod. vii. 17 to 25; concerning this circumstance it is thus written in David, "*He turned their waters into blood and slew their fish,*" Psalm cv. 29; the reason why this was done in Egypt is, because by Egypt is signified the natural man, as to the scientifics thereof, or the scientific principle appertaining to the natural man; by the river of Egypt is signified intelligence procured by scientifics; by the river being made blood, is signified that the intelligence was from mere falses; by the fish dying is signified that the scientifics perished by falses, for scientifics live by truths but perish by falses, the reason of which is, because all spiritual truth is alive, and all the life or soul in scientifics is thence derived, wherefore without spiritual truth the scientific principle is dead. So in Ezekiel; "*I am against thee, O Pharaoh king of Egypt, the great whale, who lieth in the midst of his rivers, who hath said, my river is mine, and I have made myself; therefore I will give hooks into thy jaws, and I will make the fish of thy rivers to adhere to thy scales, and I will make thee come out of the midst of thy rivers and all the fish of thy rivers shall stick in thy scales, and I will abandon thee in the wilderness, and all the fish of thy rivers,*" xxix. 3, 4, 5; by Pharaoh is signified the same as by Egypt, the king and the people denoting the same thing, viz. the natural man, and what is scientific therein; on this account he is called a great whale, for by a whale is signified the scientific principle in general, wherefore it is said that he shall be drawn out of the river, and that the fish shall then adhere to his scales, by which is signified that all intelligence would perish, and that the science, which is substituted in its place, would be in the sensual man without life; in the sensual man, which is the lowest natural man proximately extant to the world, are fallacies and falses thence derived, and this is signified by the fish which shall adhere to the scales of the whale; that the natural man, and what is scientific therein should be without life from any intelligence, is signified by, I will abandon thee in the wilderness, and all the fish of thy rivers; that such things would come to pass in consequence of the natural man attributing all intelligence to itself, is signified by, because thou hast said, my river is mine, I have made myself, river denoting intelligence. Thus also in Moses; "*The sons of Israel said in the wilderness, we remember the fish, which we did eat in Egypt gratis, and the cucumbers, and the melons, and the leeks, and the onions, and the garlick; now our soul is dried up, there is nothing before*

our eyes, but this manna. Afterwards a wind went forth from Jehovah, and brought quails from the sea, and let them fall upon the camp, but on account of their concupiscence, Jehovah smote them with a plague exceedingly great: whence the name of that place was called the sepulchre of concupiscences," Numb. xi. 5, 6, 31, 33, 34; by these words is signified that the sons of Israel were averse from things spiritual, and appetited things natural, for these people were merely natural, and not spiritual, only representing the spiritual church by external things; that they were averted from spiritual things, is signified by their saying, our soul is dried up, there is nothing but this manna before our eyes, manna signifying spiritual food, which is science, intelligence, and wisdom; that they appetited things natural, is signified by their lusting after the fish of Egypt, the cucumbers, the melons, the leeks, the onions, and the garlick, all which signify such things as appertain to the lowest natural, that is, to the sensual corporeal man; and inasmuch as they rejected things spiritual, and instead thereof coveted things merely natural, therefore they were smitten with a great plague, and the name given to the place was the sepulchre of concupiscences. Again in Ezekiel; "*He said unto me, these waters issue out to the eastern border, and descend into the plain, and come towards the sea, and are let out into the sea that the waters shall be healed, whence it shall come to pass, that every living soul which creepeth, withersoever the rivers come, shall live, whence there shall be exceeding much fish; it shall come to pass therefore, that the fishers shall stand over it from Engedi, even to En-eglaim, in the spreading of their nets they are present, and the fish shall be according to their kind, as the fish of the great sea, exceeding much: but the miry places and marshes, which are not healed, shall be given to salt,*" xlvii. 1, 8, 9, 10, 11; the subject there treated of is concerning the house of God, by which is signified heaven and the church; and by the waters issuing out of the house of God towards the east, is signified the divine truth reforming and regenerating; by the plain and by the sea into which the waters descend, are signified the ultimates of heaven and the church, which, with the men of the church, are the things appertaining to the natural and sensual man, by the plain, the interior things thereof, and by the sea, the exterior things thereof; that both knowledges from the Word, and confirming scientifics, receive spiritual life by this divine truth, is signified by the waters of the sea being thence healed, and by every soul which creepeth living, and

there being exceeding much fish; that there shall thence be true and living scientifics of every kind, is signified by the fish being according to their kind, as the fish of the great sea, exceeding much; they who are reformed and thence become intelligent, are understood by the fishers from Engedi, even to En-eglaim; they who cannot be reformed, because they are in the falses of evil, are signified by the miry places and marshes, which are not healed, and are given to salt: that fishes are not here understood, which are multiplied by the waters issuing out of the house of God, must be plain to every one, but that by fishes are understood such things in man as can be reformed, inasmuch as by the house of God is evidently understood heaven and the church, and by the waters thence issuing, the divine truth reforming. In the Word throughout, mention is made of the beast of the earth, the bird of heaven, and the fish of the sea, and he who doth not know that by the beast of the earth or of the field is signified what appertains to the will principle of man, by the bird of the heaven, what appertains to his intellectual principle, and by the fish of the sea, what appertains to his scientific principle, cannot know the sense of these expressions; as in the passages following: in Hosea; "*The controversy of Jehovah with the inhabitants of the earth, because there is no truth nor mercy, nor knowledge of God in the earth; wherefore the earth shall mourn, and all that dwell therein, shall pine away, among the beast of the field, and among the birds of the heavens; the fishes of the sea also shall be collected,*" iv. 1, 3: and in Zephaniah; "*I will consume man and beast, I will consume the bird of the heavens, and the fishes of the sea, and the stumbling blocks with the wicked,*" i. 3: and in Ezekiel; "*In the day, in which Gog shall come upon the land of Israel, there shall be a great earthquake upon the land of Israel, and the fishes of the sea shall tremble before me, and the bird of the heavens, and the beast of the field,*" xxxviii. 18, 19, 20: and in Job; "*Ask the beasts, and they shall teach thee, or the birds of the heavens, and they shall declare unto thee, or the shrub of the earth and it shall teach thee, and the fishes of the sea shall relate unto thee: who knoweth not from all these, that the hand of Jehovah doeth it,*" xii. 7, 8, 9: in these passages, by the beast of the field is understood the will principle of man, by the bird of the heavens, his intellectual principle, and by the fish of the sea, his scientific principle; to what purpose else could it be said, that the beasts shall teach thee, the birds of the heavens shall declare unto thee,

and the fishes of the sea shall relate unto thee, that the hand of Jehovah doeth this? it is also said, who hath not known from all these? In like manner in David; "*Thou hast made him to rule over the works of thy hand, thou hast put all things under his feet, the flock and all herds, the beasts of the fields, the bird of the heaven, and the fish of the seas, passing through the ways of the seas,*" Psalm viii. 7, 8, 9; these things are said concerning the Lord, and concerning His dominion; that He hath dominion over the angels in the heavens, and over the men in the earth, is known from the Word, for He says Himself, that all power is given to Him in heaven and in earth, Matth. xxviii. 18; but that dominion was given to Him over animals, birds and fishes, is not of sufficient importance to be mentioned in the Word, where all and singular things have respect to heaven and the church; hence it may appear that by the flock and the herd, the beasts of the field, the bird of the heavens, and the fish of the sea, are understood such things as are of heaven, with an angel, and of the church, with man; by the flock and herd are signified, in general, spiritual things and natural things, by the flock, things spiritual, and by the herd, things natural, which appertain to man, or which are of his natural and spiritual mind; by the beasts of the field are signified things voluntary, which appertain to the affections; by the birds of heaven, things intellectual, which appertain to the thoughts; and by the fishes of the sea, things scientific, which appertain to the natural man. Similar things are signified by these words in the first chapter of Genesis; "*God said, let us make man in our image, according to our likeness, that he may rule over the fish of the sea, and over the bird of heaven, and over every animal creeping upon the earth,*" verse 26, 28: the subject treated of in that chapter, in the internal spiritual sense, is concerning the establishment of the most ancient church, thus concerning the new creation or regeneration, of the men of that church; that it was given to them to perceive all things of their affection, which is of the will, and to see all things of their thought, which is of the understanding, and so to rule those things, lest they should fall away into concupiscences of evil, and into falsities, is understood by its being said, that he may rule over the fish of the sea, the bird of heaven, and every animal of the earth; and man ruleth over these, when the Lord ruleth over man, for man of himself cannot rule over any thing in himself. The ground of such signification of the fish of the sea, the

bird of heaven, and the beast of the field, is, because they correspond. The correspondencies of such things with things interior appertaining to man, are presented to manifest sight in the spiritual world; for in that world there appear beasts of every kind, likewise birds, and in the sea, fishes, which, nevertheless, are nothing more than the ideas of thought flowing forth from the affections, which are presented to view under such forms, because they correspond. Inasmuch as by fishes are signified the scientifics and knowledges appertaining to the natural man, which serve the spiritual man for means of becoming wise, hence by fishers, in the Word, are meant those who are only in knowledges, and who procure knowledges for themselves, likewise, who teach others, and by knowledges reform them; their works are understood by the casting and spreading of nets in the following passages; as in Isaiah; *"The fishers shall mourn, and all that throw the hook into the river shall be sad, and they that spread the net upon the faces of the waters shall languish,"* xix. 8; where by the fishers who throw the hook into the river and spread the net, are understood those who desire to procure to themselves knowledges, and thereby intelligence, in this case, that they are not able, by reason of there not being any where any knowledges of truth. So in Jeremiah; *"I will bring back the sons of Israel upon their land; I will send unto many fishers, and they shall fish them; I will also send unto many hunters, and they shall hunt them, from on every mountain, and from on every hill, and out of the holes of the rocks,"* xvi. 16; that by sending to fishers to fish them, and to hunters who shall hunt them, is understood to call together and establish the church with those who are in natural good, and who are in spiritual good, may be seen above, n. 405. And in Habakkuk; *"Wherefore makest thou man as the fish of the sea, as the reptile which hath none to rule it; let every man draw out, and gather him into his net; shall he not then empty his net, and shall he not spare to slay the nations continually,"* i. 14, 15, 17; these things are said concerning the Chaldean nation, vastating and destroying the church: by the Chaldean nation is signified the prophanation of truth and the vastation of the church; to make men as the fishes of the sea, and as the reptile which hath none to rule it, signifies to make man so natural, that his scientifics are without spiritual truth, and his delight without spiritual good; for in the natural man are scientifics by which thoughts are produced, and delights by which affections are produced, and if the spiritual man,

doth not rule over these, both thoughts and affections are vague, and thus man is destitute of intelligence which should teach and rule him; that in this case, every false and evil may draw him over to their side, and so destroy him altogether, is signified by, let every man draw him out, and gather him into his net, and afterwards slay him, to draw out denoting to draw from truth and good, into his net denoting into the evil and the false, and to slay denoting to destroy. Again in Amos; “*The days shall come, in which they shall draw you out with prickles, and your posterity with fish hooks,*” iv. 2; by which is signified, that they should be led by acute reasonings originating in falses and fallacies, and be alienated from truths; these things are said concerning those who abound in knowledges because they have the Word and the prophets, and are understood by the kine of Bashan in the mount of Samaria. From these considerations it may now appear, what is understood by fishermen, by fishes, and by nets, which are so often mentioned in the New Testament; as in the following passages; “*Jesus seeing two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea, for they were fishermen, and He said to them, come after me, and I will make you fishers of men,*” Matth. iv. 18, 19; Mark i. 16, 17; and in another place; “*Jesus went into the ship of Simon, and taught the multitude, and afterwards He said to Simon, let down the net for a draught, and they inclosed a great multitude of fish, so that the ships were filled, and they began to sink; and astonishment seized them all upon the draught of fishes; and He said unto Simon, fear not, henceforth thou shalt be a catcher of men,*” Luke v 3. to 10: in these words also there is a spiritual sense, as well as in the other parts of the Word: the Lord’s choosing the fishermen, and saying, that they should become fishers of men, signified that they should gather men to the church; by the nets which they spread out, and in which they inclosed a great multitude of fish, so that the ships began to sink, was signified the reformation of the church by them, for by fishes are there signified the knowledges of truth and good, by which reformation is effected, likewise the multitude of men who should be reformed. Similar things are also signified by the draught of fishes taken by the disciples after the resurrection of the Lord, concerning which it is thus written in John; “*When Jesus manifested Himself to His disciples as they were fishing, He said unto them, cast the net on the right side of the ship, and they took so that they*

were not able to draw the net by reason of the multitude of fish. After they went down upon the land, they saw a fire set, and a little fish laid thereon, and bread; and Jesus gave unto them bread, and likewise the fish," xxi. 2, 13; the reason why the Lord manifested Himself to them whilst they were fishing, was, because to fish signified to teach the knowledges of truth and good, and so to reform; His commanding them to cast the net on the right side of the ship, signified that all things are to be done from the good of love and charity, for the right side signifies that good from which all things are, for in proportion as knowledges partake of good, in the same proportion they live and are multiplied; they said also, that they had laboured all the night, and caught nothing, by which was signified that nothing can be done from self or from man's proprium, but all things from the Lord; the like was also signified by the fire upon which the fish was, and by the bread, for by the bread was signified the Lord, and the good of love from Him, and by the fish upon the fire, the knowledge of truth from good, by the fish, the knowledge of truth, and by the fire, good: at that time there were not any spiritual men, because the church was altogether vastated, but they were all natural, and the reformation of such was represented by the fishing, and also by the fish upon the fire. They who suppose that the fish and the bread which were given to the disciples to eat, were not significative of somewhat of a superior nature, are greatly deceived; for the most singular things which the Lord performed and spake, were significative of divine celestial things, which can only appear by the spiritual sense; that a fire, and fire in general, denote the good of love, and that bread denotes the Lord as to that good, was shewn above; and that fish denotes the knowledge of truth, and what is scientific appertaining to the natural man, may be evident from what has been already said and shewn in this article. The Lord also saith, that "*The kingdom of the heavens is like to a net cast into the sea, and gathering fish of every kind, which after it was filled they drew to shore, and gathered the good into vessels, but cast the bad away; so shall it be in the consummation of the age,*" Matth. xiii. 47, 48, 49; the separation of the good and the evil is here likened to a net cast into the sea and gathering of every kind of fish, by reason that fishes signify natural men as to scientifics and knowledges, and these, in the consummation of the age, or at the time of the last judgment, are separated from each other; for there are good natural men and evil

natural men, whose separation appears in the spiritual world as a net cast into the sea, drawing together the fishes, and bringing them to shore, and this appearance is grounded in correspondence, on account of which the above comparison is made by the Lord: it has also been granted to me to see this appearance of the separation of the good from the evil. That natural men are signified by fishes, appears likewise from the miracle performed by the Lord as recorded in Matthew; "*When they who received the tribute drew near, Jesus said unto Simon, from whom do the kings of the earth take tribute and custom, from their own sons or from strangers; Peter saith unto Him, from strangers; Jesus said unto him, therefore the sons are free; notwithstanding, lest we should be for an offence to them, go thou to the sea, and cast a hook, and take up the fish that is first drawn out, and open his mouth, and thou shalt find a piece of money, take it, and give to them for Me and for thee,*" Matth. xvii. 24 to 27; by giving tribute and custom, was signified to be subject and to serve, wherefore tribute was imposed upon strangers, who were not of the sons of Israel, as appears from the historical parts of the Word; by the sons of Israel with whom the church was, were signified the spiritual, and by strangers, the natural; and the natural principle is subject to the spiritual, and serveth it, for the spiritual man is as a lord, and the natural man is as a servant; and inasmuch as the natural are servants, and thence are understood by the tributary, therefore it was so effected that the tribute was not given from the Lord, nor from Peter, but from the fish, which signified the natural man. The Lord's glorification of His Human [principle] even to its ultimate, which is called natural and sensual, is signified in the following passage; "*Jesus being manifested to His disciples said, see My hands and My feet, that I am, handle Me and see, for a spirit hath not flesh and bones as ye see Me have; and He shewed to them His hands and His feet; and He said unto them, have ye here any thing to eat? and they gave to Him part of a broiled fish, and of a honey comb, and He took and did eat before them,*" Luke xxiv. 38 to 43; that the Lord glorified His Human [principle] even to its ultimate, which is called natural and sensual, He manifested by shewing His hands and feet, and by saying to His disciples that they might handle them, and that a spirit hath not flesh and bones as He hath; also, by His eating of the broiled fish and honey-comb; by the hands and feet are signified the ultimates of man, and likewise by the flesh

and bones; by the broiled fish is signified the natural principle as to truth from good; and by honey is signified the natural principle as to good from which truth is derived: by reason of the correspondence of these things to the natural man, and their consequent signification, they were eaten by the Lord in the presence of His disciples; for a fish, as hath been shewn in this article, signifies, from correspondence, the natural principle as to what is scientific therein, wherefore also a fish, in the Word, signifies the scientific principle, and the principle of knowledge, which is of the natural man, and a broiled fish signifies the scientific principle which is from natural good, but, with the Lord, it signified the Divine Natural [principle] as to truth from good; and that honey signifies natural good, may be seen in the *Arcana Cœlestia*, n. 5620, 6856, 10137, 10530: he who doth not know that there is a spiritual sense in every part of the Word, and that the sense of the letter, which is the natural sense, consists of correspondencies with things spiritual, cannot possibly know the arcana contained in the circumstances here recorded concerning the Lord, and why He eat of the broiled fish and honey comb in the presence of His disciples, likewise, why He gave broiled fish and bread to His disciples, as mentioned in the passage above; when nevertheless all and singular the things which the Lord spake and did, were divine, and these divine things are stored up in every thing written in the Word. From all that has been adduced, it may now appear, what is signified by these words, “And the third part of the creatures of the sea, that had souls, died,” viz. that every living scientific in the natural man perished; or, what is the same, that the natural man became dead as to the scientifics therein: the natural man is called dead, when it is not vivified from the spiritual man, that is, by influx out of heaven from the Lord through the spiritual man, for the Lord floweth-in through the spiritual man, into the natural; wherefore when there is no longer any truth of heaven acknowledged, and the good of heaven doth not at all affect, then the spiritual mind, which is called the spiritual man, is shut, and the natural man receiveth mere falses from evil, and falses from evil are spiritually dead, for spiritual life appertains only to truths from good. It is said, the third part of the creatures, because by creatures and animals, in the Word, are signified the affections and thoughts therein originating appertaining to man; consequently, the men themselves as to their affections and

thoughts are also understood: creatures have such signification in these words in Mark; "*Jesus said unto His disciples, go ye into all the world, and preach the gospel to every creature,*" xvi. 15; also above in the Apocalypse; "*And every creature, which is in heaven, and in the earth, and under the earth, and which are in the sea, and all things which are in them, I heard saying, to Him that sitteth upon the throne, and to the Lamb, be blessing and honor, and glory, and strength, unto ages of ages,*" chap. v. 13; that by every creature are there understood both angels and man is evident, for it is said that he heard them saying, as may be seen n. 342 to 346, above, where this passage is explained.

514. "And the third part of ships perished"—That hereby is signified all knowledges also from the Word, and from doctrine thence derived, appears from the signification of the third part, as denoting every thing, in this case all, because it is predicated of the knowledges of truth and good; and from the signification of ships, as denoting the knowledges of truth and good, as likewise doctrinals; the reason of this signification of ships is, because they carry wealth over the sea for trading or merchandize, and by wealth, in the Word, the knowledges of truth and good are signified, which also are doctrinals; by ships in a strict sense, as denoting a continent, or what contains, is signified the Word, and doctrine from the Word, because the Word, and doctrine from the Word, contain the knowledges of truth and good, as ships contain wealth, and to trade, which is principally done by means of ships, signifies to procure to oneself knowledges, and to communicate them to others; but when the things contained are understood, instead of the thing which contains, then by ships are signified knowledges from the Word, and from doctrine derived from the Word, as may appear from the passages where they are mentioned in the Word; thus in Ezekiel; "*Tyre, thy borders are in the heart of the sea, thy builders have perfected thy beauty, of fir trees from Senir, they have builded all thy planks, they have taken the cedar of Libanon to make a mast for thee, of the oaks of Bashan they have made thy oars, thy joists they have made of ivory; a daughter of steps from the isles of Chittim; the inhabitants of Zidon and of Arvad were thy rowers, thy wise men, O Tyre, were in thee, they were thy pilots, the elders of Gebal and the wise men thereof were in thee, thy caulkers; all the ships of the sea and their mariners were in thee to trade in thy trading, the ships of Tharshish, thy companies in thy market, whence thou art filled and honoured exceedingly in the*

heart of the seas," xxvii. 4, 5, 6, 8, 9, 25; the subject treated of in this chapter is concerning Tyre; and inasmuch as by Tyre are signified the knowledges of truth and good, therefore also her trading is treated of, and the various wares by which she was enriched, by which are signified the acquisition of knowledges and spiritual opulence thence derived; here therefore a ship is described with all its apparatus, as to planks, oars, masts, pilots, rowers, mariners, and, in the preceding and following verses, as to wares; but what all the particulars signify in the spiritual sense, it would be too prolix to describe in this place; suffice it to observe, that hence it may be manifest that a ship signifies doctrine from the Word, and that its planks, oars, and mast, signify the various things of which doctrine consists; also, that they who teach, lead, and rule, are understood by the pilots, the rowers, mariners, &c. and the doctrinals themselves by its wares, and the procuring of wealth and spiritual riches, which are the knowledges of truth and good, and the means of wisdom, by trading; it is therefore said, *thy wise men, O Tyre, were in thee, they were thy mariners;* and in the chapter following, where Tyre is also treated of, it is said, "*Behold thou art wiser than Daniel, no secret is hid from thee; in thy wisdom and in thine intelligence thou hast made thee wealth, and hast made gold and silver in thy treasures; by the multitude of thy wisdom in thy trading thou hast made thee wealth,"* Ezek. xxviii. 3, 4, 5; from which it is evident, that by Tyre and her trading are understood the knowledges of truth and good by which wisdom is procured; to what purpose else could so many things be said concerning her wares and her merchandize, if spiritual things were not thereby understood: that by Tyre is understood the church as to the knowledges of truth and good, consequently the knowledges of truth and good appertaining to the church, may be seen explained in the *Arcana Cœlestia*, n. 1201. The vastation of the church, as to the knowledges of good and truth, is afterwards treated of in the same chapter, and is described in these words; "*The suburbs shall tremble at the voice of the cry of thy pilots, and all that handle the oar shall descend from thy ships, and all the pilots of the sea shall cry over thee bitterly,"* chap. xxvii. 29, 30; where by pilots are signified those that are wise by knowledges from the Word; by them that handle the oar, are signified those that are intelligent; the vastation of wisdom and intelligence is signified by the voice of the cry of the pilots, and by those that handle the oar descending from the ships. That by ships,

in the Word, are signified the knowledges of truth and good, and also doctrinals from the Word, when ships are used to denote wealth, and thus the thing containing is assumed for the contents, may further appear in the following passages; thus in Isaiah; "*Howl, O ships of Tharshish, for Tyre is devastated; the inhabitants of the island are silent; the merchant of Zidon passing through the sea, they have replenished thee: howl, O ships of Tharshish, for your fortress is devastated,*" xxiii. 1, 2, 14; by the ships of Tharshish are understood doctrinals from the Word; for those ships carried gold and silver, by which are signified goods and truths, and the knowledges thereof from the Word; and inasmuch as by Tyre is signified the church as to the knowledges of truth and good, in the present case, that church vastated, hence it said, howl, O ships of Tharshish, for Tyre is vastated; by the inhabitants of the island are understood those who are in goods of life according to their doctrinals; by the merchant of Zidon are signified those who are in truths from the Word, concerning whom it is said, they have replenished thee; by your fortress is signified doctrine from the Word defending, and by its being devastated, is signified the loss of the perception thereof, and consequently of truth, for the same doctrinals from the Word, when they are without spiritual perception, are not truths, being falsified by the incorrect ideas entertained concerning them. Again in the same prophet; "*The isles shall trust to me, and the ships of Tharshish in the beginning, to bring thy sons from afar, their gold and silver with them,*" lx. 9; that by the ships of Tharshish in the beginning are understood the knowledges of truth and good, such as have place at the beginning with those who are reformed, may be seen above, n. 406; where the above passage is explained; for the ships of Tharshish, in the beginning, brought gold and silver in great abundance, by which are signified the goods of life and truths of doctrine. Concerning the ships of Tharshish it is thus written in the 1st Book of Kings; "*Solomon made a ship in Ezion-Jeber which is at Eloth near the shore of the sea Suph in the land of Edom: and Hiram sent his servants, ship-men, skilful at the sea, with the servants of Solomon; they came to Ophir, and took gold, four hundred and twenty talents, which they brought to king Solomon,*" ix. 26, 27, 28: and afterwards; "*The king had a ship of Tharshish in the sea, with a ship of Hiram; once in three years came the ship of Tharshish, carrying gold, and silver, ivory, and apes, and peacocks,*" x. 22, 23: and afterwards in the same book:

“ King Jehosaphat made ships of Tharshish, to go to Ophir for gold, but they went not, for the ships were broken in Ezion-Jeber,” xxii. 48: although these things are historical particulars, they nevertheless contain a spiritual sense, as well as the prophetical parts of the Word; the ships being made in Ezion-Jeber, at the shore of the sea Suph, in the land of Edom, signified the sciences of the natural man, for these contain in themselves, and as it were carry, spiritual wealth, as ships do worldly wealth, for the sea Suph, and the land of Edom where Ezion-Jeber was, were the ultimate boundaries of the land of Canaan, and by the ultimate boundaries of the land of Canaan are signified the ultimates of the church, which are sciences, containing the knowledges of truth and good; by gold and silver are signified the goods and truths of the internal church; by ivory, apes, and peacocks, are signified the truths and goods of the external church; by sciences are here meant such sciences as the ancients were in possession of, viz. the science of correspondences, of representations, and influxes, and concerning heaven and hell, which especially comprehended the knowledges of truth and good appertaining to the church, and were serviceable thereto; by Hiram were signified the nations who were out of the church, with whom also there are knowledges of good and truth; and by the ships under king Jehosaphat being broke, is signified the devastation of the church as to the truths and goods thereof. From these considerations it may appear, what is specifically signified by the ships of Tharshish in the passages already cited; as also in the following; thus in David; *“ Thou breakest the ships of Tharshish by an east wind,”* Psalm xlviii. 8; by the east wind is signified devastation and desolation, for by the wind which cometh from the east, in the spiritual world, the abodes of the evil are overturned from their foundations, and they themselves, with the treasures, in which they had placed their hearts, are cast out into the hells; concerning which wind see the work concerning the *Last Judgment*, n. 61; by the ships of Tharshish, are here signified false doctrinals. Thus also in Isaiah; *“ The day of Jehovah upon all the cedars of Lebanon high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the lifted up hills, and upon every high tower, and upon every fortified wall, and upon all the ships of Tharshish, and upon all the images of desire; that the pride of man [homo] may be destroyed, and the loftiness of men [vir] may be humbled, and Jehovah alone may*

be exalted in that day," ii. 12 to 17; by the day of Jehovah is understood the advent of the Lord, when a last judgment was accomplished by Him; that this was accomplished by the Lord, when He was in the world, may be seen in the work on the *Last Judgment*, n. 46; in this passage, those within the church upon whom judgment was executed, are recounted; by the cedars of Lebanon high and lifted up, are signified those who boast themselves from self derived intelligence; and by the oaks of Bashan, those who boast from science, for cedars in the Word are predicated of the rational man, and oaks, of the natural man, and intelligence belongs to the rational man, and science to the natural man; by the high mountains and the lifted up hills, are signified those who are in the love of self and of the world, as may be seen explained above, n. 405; by the high tower and the fortified wall, are signified confirmed principles of the false, consequently all those who are in them; by the ships of Tharshish and by the images of desire, are signified the false doctrinals favouring the delights of earthly love; the destruction of conceit originating in self-derived intelligence and in science, is understood by, the pride of man [*homo*] shall be destroyed, and the loftiness of men [*vir*] shall be humbled; that all intelligence and science is from the Lord, is signified by, Jehovah alone shall be exalted in that day: it is supposed that science is from man, but science, so far as it serves for the attainment of intelligence, in which is the perception of truth, is from the Lord alone. Again in the same prophet; "*In Zion and in Jerusalem, Jehovah shall be magnificent to us, a place of rivers, of a stream, of breadth of spaces; no ship of oar shall go therein, nor magnificent ship pass through,*" xxxiii. 21; by Zion and Jerusalem is understood the church of the Lord, by Zion, the church where the good of love is the ruling principle, and by Jerusalem, the church where the truth of doctrine is the ruling principle; Jehovah is called magnificent when the men of the church are of such a nature and quality as to be receptions of divine good and truth from the Lord; and Zion and Jerusalem are called a place of rivers, of a stream, and of breadth of spaces, when all their intelligence and wisdom, and good and truth, are from the Lord, rivers denoting wisdom, stream, intelligence, and the breadth of spaces, truths from good in multitude and extension; no ship of oar shall go therein, nor magnificent ship pass through, signifies that in the church there shall be no intelligence and wisdom from the proprium,

for the ship of oar is intelligence from the proprium, because it is moved by men by means of oars, and the magnificent ship is wisdom from the proprium, because man, by reason of that wisdom, glories and is proud; for a ship when it is going along and passing through the sea, being then in its course, carrying its wealth, signifies intelligence and wisdom: that a ship is not here understood is evident, for it is said concerning Zion and Jerusalem. Again in David; "*Many are Thy works, O Jehovah, this sea great and wide in spaces, wherein are creeping things innumerable, with great and small animals, there go the ships, leviathan whom thou hast formed to play therein: all wait for Thee, that Thou mayest give them their meat in due season,*" Psalm civ. 24, 25, 26, 27; in this passage is not understood the sea, neither are creeping things understood, nor animals, nor leviathan or a whale, neither ships, but such things as are with the men of the church, for these are what wait for Jehovah; by the great and wide sea is signified the external or natural man, which receiveth goods and truths scientifically; great is predicated of the good therein, and wide or broad of the truth; by the reptiles are signified the scientifics that are alive; by animals great and small, the knowledges of good and truth of every kind, superior and inferior, also in general and in particular, as was shewn in the preceding article, n. 513: by ships are understood doctrinals; by leviathan or the whale, all things of the natural man in the complex, who is said to play in the sea, from the delight of knowing and becoming thereby wise; inasmuch as man by virtue of these things is affected with the desire of knowing and understanding, it is therefore said, all these wait for Thee, that Thou mayest give them their meat in due season, to wait for or expect signifying to desire, and meat or food signifying science and intelligence; for man of himself doth not desire these, but by virtue of such things as are with him from the Lord, consequently these are what desire in man, although it appears as if man desires from himself. So again; "*They who go down into the sea in ships, that do works in many waters, these have seen the works of Jehovah, and His wonders in the deep,*" Psalm cvii. 23, 24; they who descend into the sea in ships, doing works in many waters, signifies those who intensely study the doctrine of truth from the Word; they have seen the wonders of Jehovah, and His wonders in the deep, signifies that they understand the truths and goods of heaven and the church, and the hidden things thereof, the works of Jehovah denoting all things

of the Word which perfect man, and which all have reference to good and truth, and the wonders in the deep denoting the hidden things of intelligence and wisdom. Again in Isaiah; “*Thus saith Jehovah our Redeemer, the Holy One of Israel, for your sake I have sent into Babel, and I will cast down all the bars, and the Chaldeans, in whose ships there is a cry,*” xliii. 14; the subject here treated of, is concerning the liberation of the faithful from the oppression of those who vastate the church: they who vastate the church are understood by Babel, and they vastate it by this, that they withhold all from the knowledges of truth and good, saying that they themselves know, and that they are to be believed, when notwithstanding they know nothing of truth, thus keeping others, with themselves, in dense ignorance, and averting them from the worship of the Lord, in order that they themselves may be worshipped; to cast down their bars, signifies to destroy their principles of the false, and the falses devastating truths, bars denoting principles of the false, and the Chaldeans, those who devastate by falses; for by Babel, in the Word, are signified those who by evils destroy goods, and by the Chaldeans, those who by falses destroy truths; a clamour or cry in their ships, denotes the destruction of their doctrinals. This destruction is also described by ships in the Apocalypse: “*In one hour so great riches are devastated, also every pilot, and every one who is employed on the ships, and the sailors, and all who trade in the sea, stood afar off, and cast dust upon their heads, and cried out weeping and wailing, and saying, Alas, alas! the great city Babylon, in which all were made rich who have ships in the sea, by reason of her opulence; for in one hour she is devastated,*” xviii. 17, 19; this passage will be explained hereafter. Again in Daniel; “*At length in the time of the end, the king of the south shall strive with him, therefore shall the king of the north rush upon him as a storm, with the chariot, and with horsemen, and with many ships, and he shall come upon the land, and shall inundate and penetrate,*” xi. 40; the time of the end signifies the last time of the church, when there is no truth in consequence of there being no good; by the king of the south is understood truth in the light, which is truth from good; by the king of the north is understood what is not true in consequence of there being no good, consequently the false, for where truth is not, there is the false; for when this is the case, man averts himself from heaven to the world, and from the Lord to self; and from self and the world, when

there is nothing out of heaven from the Lord, nothing flows in but the false from evil; the combats between truth from good and the false from evil, in the last times of the church, are described in that chapter by the combats between the king of the south and the king of the north; that falses would then rush in and destroy truths is understood by the king of the north rushing upon the king of the south, with the chariot, with horsemen, and with many ships, chariot denoting the doctrine of the false, horsemen, ratiocinations thence derived, and ships, falses and falsifications of truth of every kind; by his coming into the land, and inundating and penetrating, is signified that falses would destroy all things of the church as well exterior as interior. Again in Moses; "*Jehovah shall bring thee back into Egypt in ships, by the way concerning which I said unto thee, thou shalt not add any more to see it, where ye shall be sold to your enemies for servants and maid servants, nor shall any buy you,*" Deut. xxviii. 68; treating of the desolation of the church as to truth, if they do not live according to the precepts of the Lord in the Word; the sons of Israel to whom these things were said, represented and thence signified the church where the Word is, and truths of doctrine thence derived, thus, spiritual men, but the Egyptians, merely natural men; Jehovah shall bring thee back into Egypt in ships, signifies that they should become merely natural by doctrinals of the false, ships denoting doctrinals of the false; by the way concerning which I said unto thee, thou shalt not add any more to see it, signifies from the spiritual man into the merely natural, for the man of the church, from a natural man, becometh spiritual, but when he doth not live according to the precepts of the Word, from being a spiritual man he becometh merely natural; where ye shall be sold to your enemies for servants and maid servants, signifies, that falses and evils should rule; and none shall buy you, signifies that they should be altogether vile. Thus also in Job; "*My days were swifter than the current, they fled, they saw not good, they passed by with the ships of desire, as the eagle flieth to his food,*" ix. 25, 26; the ships of desire, with which the days passed by, signify natural affections and delights of every kind, which are only of the body and the world; these being appetited and imbibed more than things spiritual, is signified by, as the eagle flieth to his food. Again in Moses; "*Zebulon shall dwell at the port of the seas, and he shall be at the port of ships, and his side over unto Zidon,*" Gen. xlix. 13; Zebulon sig-

nifies the conjunction of good and truth; he shall dwell at the port of the seas, signifies the life of truth; and he shall be at the port of ships, signifies, according to doctrinals from the Word; his side over unto Zidon, signifies extension on one part to the knowledges of good; but these things, may be seen explained in the *Arcana Cœlestia*, n. 6382 to 6386. So again; “*Then [shall come] ships from the place of Chittim, and they shall afflict Ashur, and shall afflict Eber; but yet he also shall perish,*” Numb. xxiv. 23, 24; this is in the prophecy of Balaam; by ships from the place of Chittim are signified the knowledges of truth and good, which they possessed, who were of the ancient church; by Ashur, whom they shall afflict, are signified ratiocinations from falses; and by Eber, whom they shall also afflict, are signified the external things of worship, such as were with the sons of Jacob; their vastation as to truth and good is signified by, he shall also perish. Again in the book of Judges; “*Gilead, why dwellest thou in the passage of Jordan, and why shall Dan fear ships,*” v. 17; by Gilead is understood the like as by Menasseh, and by Menasseh is signified the good of the natural man; and because the tribe of Menasseh did not fight together with Deborah and Barak against the enemy, it is said, Gilead, why dwellest thou in the passage of Jordan, whereby is signified, why livest thou only in externals, which are of the natural man; for the external of the church was signified by the regions beyond Jordan, and its internal by the regions within Jordan, and the external of the church is with those who are more natural than spiritual; and whereas the tribe of Dan was not present with Deborah and Barak in the battle with the enemy, therefore it is said of Dan, why shall he fear the ships, signifying, why did he not repel falsities and the doctrinals of the false. As all things in the Old Testament contain in themselves a spiritual sense, so also do all things in the New Testament, in the Evangelists, and the Apocalypse; all the words of the Lord, also His miracles, and all things which He did, signify divine celestial things, by reason that the Lord spake from the Divine [Being or Principle], and from the same Principle operated works and miracles, thus from first principles by ultimates, and thereby in fulness. Hence it may appear that the Lord teaching from ships was significative; and that it was also significative that He chose certain of His disciples from ships, when they were fishing; likewise that He walked upon the sea to the ship in which His disciples were, and thence

assuaged the wind: concerning the Lord teaching from a ship, we read thus in the Evangelists; "*Jesus sat near the sea, and many crowds were gathered unto Him, so that He entered into a ship and sat down, and all the crowds stood upon the shore, and He spake unto them many things in parables,*" Matth. xiii. 1, 2, and following verses; Mark iv. 1, 2, and following verses; and in another place, "*Jesus standing on the shore of Genesareth, saw two ships standing at the lake; and he entered into one of the ships, which was Simon's, and He asked him to draw out a little from the land; and he sat and taught the crowd from the ship,*" Luke v. 1 to 9; in all these particulars there is a spiritual sense, both in His sitting near the sea, and at the shore of Genesareth, and also in His entering into Simon's ship, and thence teaching many things: these things were done, because by the sea, and by the lake of Genesareth, when the subject treated of is concerning the Lord, are signified the knowledges of good and truth in every complex, and by the ship of Simon, the doctrinals of truth; hence by teaching from a ship is signified to teach from doctrine. Concerning the Lord walking on the sea to the ship in which the disciples were, we thus read in the evangelists; "*The ship in which the Lord's disciples were, was tossed about by a wind in the midst of the sea; and in the fourth watch of the night, Jesus came unto them walking upon the sea; and Peter said, bid me to come unto Thee upon the waters; and He said, come; Peter therefore descending, walked upon the waters, that he might come unto Jesus; but beginning to sink he was afraid; Jesus stretching out His hand, took hold of him, and said, O man of little faith, wherefore didst thou doubt; and when He was entered into the ship the wind ceased; and they who were in the ship adored Him, saying, truly Thou art the Son of God,*" Matth. xiv. 24 to 33; Mark vi. 48 to 52: and again, "*When evening was come, the disciples went down to the sea, and being entered into a ship, they came over the sea into Capernaum; and it was already dark; but Jesus came not unto them; and the sea was put in commotion by a great wind that blew; and when they had gone about twenty-five or thirty furlongs, they see Jesus walking upon the sea; and He came near the ship, and they feared greatly; but he said it is I, fear not; and they willed to take Jesus into the ship, but immediately the ship was at the land, to which they were tending,*" John vi. 17 to 21; all these particulars also signify divine spiritual things, which nevertheless do not appear in the letter;

as the sea, the Lord walking upon it, the fourth watch in which He came to the disciples, likewise the ship, His entering into it, and thence rebuking the wind and the waves of the sea, with other particulars; but there is no need to enter into a minute explication of the spiritual sense in this place, only to observe that the sea signifies the ultimate [principle] of heaven and the church, inasmuch as seas are in the ultimate boundaries of the heavens; the walking of the Lord upon the sea, signified the presence and influx of the Lord into them also, and thence life from the Divine [principle] with those who are in the ultimates of heaven; the life of these from the Divine [principle] was represented by the Lord's walking upon the sea; and their obscure and wavering faith, was represented by Peter walking upon the sea, and beginning to sink, but being caught by the Lord was saved; to walk also, in the Word, signifies to live; by this taking place in the fourth watch, was signified the first state of the church, when it is day-break and the morning is at hand, for then good begins to act by truth, and then is the advent of the Lord; the sea being in the mean time in commotion from the wind, and the Lord assuaging it, signifies the natural state of the life which precedes, which is an unpacific and as it were tempestuous state; but when the state is near the morning, which is the first state of the church with man, inasmuch as the Lord is then present in the good of love, tranquillity of mind takes place. The like is signified by the Lord's assuaging the wind and the waves of the sea, as recorded in other parts of the Evangelists; as in the following; "*Jesus being entered into a ship, His disciples followed Him, but there arose a great tempest in the sea, so that the ship was covered by the waves; but He was asleep: His disciples therefore came and awoke Him, saying, Lord, save us; we perish; then He arose and rebuked the wind, and there was a great calm,*" Matth. viii. 23 to 25; Mark iv. 36 to 40; Luke viii. 23, 24; hereby was represented the state of the men of the church, when they are in a natural principle, and not yet in a spiritual one, in which state the natural affections, which are various cupidities, originating in the loves of self and the world, rise up, and occasion various emotions in the mind; in this state the Lord appeareth as absent, and this apparent absence is signified by the Lord's sleeping; but when they come out of a natural into a spiritual state, then those emotions cease, and tranquillity of mind succeeds; for the tempestuous emotions of the

natural man, are allayed by the Lord, when the spiritual mind is opened, and the Lord thereby flows-in into the natural. Forasmuch as the affections which are of the love of self and of the world, and the thoughts and ratiocinations thence derived, are from hell, for they are concupiscences of every kind, which thence rise up into the natural man, therefore these also are signified by the wind and the waves of the sea, and hell itself by the sea, when understood in the spiritual sense: this may appear from its being said, that the Lord rebuked the wind; as it is also written in Mark; "*Jesus being awaked, rebuked the wind, and said to the sea, peace, be still, and the wind ceased, and there was a great calm,*" iv. 39; this could not be said to the wind and to the sea, unless hell was thereby understood, whence arise tempestuous emotions of the mind originating in various lusts: that the hells are signified by seas, may also be seen above, n. 342.

515. Verses 10, 11. "*And the third angel sounded; and a great star fell out of heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called wormwood; and the third part of the waters was made wormwood; and many men died of the waters, because they were made bitter.*" And the third angel sounded, signifies influx out of heaven, and thence the third change with the evil: and a great star fell out of heaven, burning as it were a lamp, signifies the truth of the Word, falsified from the love which is of man's proprium: and it fell upon the third part of the rivers, and upon the fountains of waters, signifies that thence all understanding of truth perished, and thereby the doctrine of the church: and the name of the star is called wormwood, signifies truth mixed with the false of evil: and the third part of the waters was made wormwood, signifies that such was the case with all truth in the understanding and in doctrine: and many men died of the waters, signifies, that all who were such perished by the falses into which the truths of the Word were converted: because they were made bitter, signifies because the truths of the Word were falsified.

516. "And the third angel sounded"—That hereby is signified influx out of heaven, and thence the third change with the evil, appears from what was said and shewn above, n. 502.

517. "And a great star fell out of heaven, burning as it were a lamp"—That hereby is signified the truth of the

Word falsified from the love which is of man's proprium, appears from the signification of stars, as denoting the knowledges of truth and good, likewise the truths and goods of knowledges from the Word, concerning which see above, n. 72, 402; and from the signification of burning as a lamp, as denoting to be falsified from the love of the proprium; to burn being predicated of the love which is of man's proprium, because this love is signified by fire, as may be seen above, n. 504; and a lamp signifies the truth of the Word, of doctrine, and of faith, as may also be seen above, n. 274; hence it may appear, that by a great star falling out of heaven and burning as it were a lamp, is signified, the truth of the Word falsified from the love which is of man's proprium. It is to be noted, that all those who are in the love of self, if they study the Word, falsify the truths thereof; the reason is, because all truth is out of heaven from the Lord, and nothing thereof from the proprium of man, and they who are in the love of self, are immersed in their proprium, and thence take all the ideas of their thought concerning the truths of the Word; hence it is, that they falsify the Word, not as to the sense of the letter, but as to the understanding of the truth therein contained; for to understand the words otherwise than according to their true sense, is to falsify them. There are two states of the thoughts of man, one when he is in thought concerning truths from the Lord, and the other when he is in thought from himself; when he is in thought concerning truths from the Lord, his mind is then elevated even into the light of heaven, and hence he hath a just illustration and perception of truth; but when he is in thought concerning truths from himself, his mind then falleth into the light of the world, which light, as to things spiritual, or as to things appertaining to heaven and the church, is mere darkness, in which man can only see such things as are lighted or shine from the fire of the love of self and of the world, which things, in themselves, are falses opposed to truths.

518. "And it fell upon the third part of the rivers, and upon the fountains of waters"—That hereby is signified that thence all understanding of truth perished, and thereby the doctrine of the church, appears from the signification of falling out of heaven, when predicated of stars, as denoting to perish, concerning which we shall speak presently; and from the signification of the third part, as denoting all, concerning which see above, n. 506, in the present case all the understanding of truth and of doctrine, which are signified

by rivers and fountains of waters; and from the signification of rivers, as denoting the understanding of truth, concerning which we shall speak presently; and from the signification of a fountain of waters, as denoting the Word and doctrine from the Word, whence fountains denote the truths of the Word and doctrinals, concerning which see above, n. 483. The reason why falling, when predicated of stars, by which are signified the knowledges of good and truth from the Word, signifies to perish, is, because divine truth, when, in the spiritual world, it falls out of heaven to the earth in that world where the evil are, is turned into the false, and when divine truth is made false it then perisheth; this is also signified by "*The stars falling from heaven,*" in Matt. xxiv. 29; Mark xiii. 13; which denotes that in the last time of the church the knowledges of truth and good would perish. That divine truth, when it descendeth out of heaven into the earth where the evil are in the spiritual world, is changed into what is false, and so perisheth, may be seen above, n. 413, 418, 489; for it is changed into such kind of the false as is agreeable to the evil of those with whom it flows-in: that this is really the case, may be manifest from the following experience; for it hath been given me to observe in what manner divine truth is changed into the false, when it was conveying down deep into hell, and it was apperceived that it was changed successively in its descent, and at length into what was most false. The reason why rivers signify the understanding of truth, likewise intelligence, is, because waters signify truth, and the understanding is a receptacle and complex of truths, as a river is of waters, and because thought from the understanding, which is intelligence, is as a stream of truth; it is from the same origin, viz. from the signification of waters as denoting truths, that a fountain signifies the Word, and the doctrine of truth; and that pools, lakes, and seas, signify the knowledges of truth in the complex: that waters signify truths, and living waters, truths from the Lord, may be seen above, n. 71, 483; and also in the following passages in this article. That rivers and streams signify the understanding of truth, and intelligence, may appear from the Word, where rivers and streams are mentioned: thus in Isaiah; "*Then shall the lame leap as a hart and the tongue of the dumb shall sing: for waters shall break out in the wilderness, and rivers in the plain of the wilderness,*" xxxv. 6; treating of the Lord, of the reformation of the gentiles, and the establishment of the church with them; by the lame

who shall leap as a hart, are signified those who are not in genuine good, because not in the knowledges of truth and good; by the tongue of the dumb which shall sing, is signified confession of the Lord by those who are in ignorance of truth; for waters shall break out in the wilderness, signifies that there shall be truths where none were before; and rivers in the plain of the wilderness, signifies intelligence where none was before; wilderness denotes where there is no truth, the plain of the wilderness, where there is no intelligence; waters denote truths, and rivers intelligence. Again; *"I will open rivers upon the acclivities, and I will place fountains in the midst of the vallies, the wilderness into a pool of waters, and the dry land into springs of waters,"* xli. 18; speaking also of the salvation of the gentiles or nations by the Lord; to open rivers upon the acclivities denotes to give interior intelligence; to place fountains in the midst of vallies, denotes to instruct the external man in truths; the rest may be seen explained, n. 483, above. Again in the same prophet; *"Behold I do a new thing, now it shall spring forth, do you not know it; I will even set a way in the wilderness, rivers in the desert: the wild beasts of the field shall honor Me, the dragons and the daughters of the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, mine elect,"* xliii. 19, 20; treating also of the Lord, and of the New Church from Him, which is understood by, behold I do a new thing, now it shall spring forth; by setting a way in the wilderness, and rivers in the desert, is signified to give truth, and the intelligence of truth, where they were not before; way denotes truth leading to heaven, and rivers denote intelligence; by giving drink to the people, is signified to instruct those who desire to be instructed; by the wild beast of the field, the dragons, and the daughters of the owl, are signified those who know truths and goods from the memory only, and do not understand and perceive them; such are they who speak truth without any idea of it, depending only upon others. Again; *"I will pour out waters upon him that is thirsty, and streams upon the dry ground; I will pour out My spirit upon thy seed, and benediction upon thine offspring,"* xliv. 3; to pour out waters upon him that is thirsty, signifies to instruct those in truths, who are in the affection of truth; to pour streams upon the dry land, signifies to give intelligence to those, who, by virtue of good, are in the desire of truth; the like is signified by pouring out the spirit and benediction; for by the Spirit of God is signified the divine truth, and by benediction, the multiplication and fructifica-

tion thereof, thus intelligence: who doth not see that in this passage and in those above quoted, waters and rivers desert and wilderness, are not understood, but such things as appertain to the church; on which account it is also here added, I will pour out My Spirit upon thy seed, and My benediction upon thine offspring. Thus also in Moses; "*Jehovah leadeth thee to a land of rivers of water, of fountains, of abysses issuing forth from the valley, and from the mountain,*" Deut. viii. 7; by the land of Canaan, to which it is said Jehovah would lead them, is signified the church, wherefore rivers of water, fountains, and abysses issuing out of the valley and out of the mountain, signify such things as appertain to the church, rivers of water, the understanding of truth, fountains, doctrinals from the Word, and abysses issuing out of the valley, and out of the mountain, the knowledges of truth and good in the natural man and in the spiritual. Again in Isaiah; "*Look upon Zion and Jerusalem, there Jehovah is magnificent to us, a place of rivers, of streams, of breadth of spaces: no ship of oar shall go therein, nor magnificent ship pass through,*" xxxiii. 21; where also by a place of rivers and streams is signified wisdom and intelligence; what the other particulars signify may be seen explained above, n. 514. So in Joel; "*In that day the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a fountain shall issue out of the house of Jehovah, and shall water the stream of Schittim,*" iii. 18; this passage also may be seen explained above, n. 433, and 483; by the fountain which shall issue out of the house of Jehovah, is signified the truth of doctrine out of heaven from the Lord; by the stream of Schittim which it shall water, is signified the illustration of the understanding. So again in Ezekiel; "*Behold, waters issued out from under the threshold of the house of God towards the east: the man led me and brought me again upon the bank of the river: when I was returned, behold, upon the bank of the river very many trees, on this side, and on that side: he said, every living soul which creepeth whithersoever the rivers shall come, shall live; whence there shall be exceeding much fish, because these waters come thither, and they shall be healed, so that every thing shall live whither the river cometh; moreover, near the river, upon the banks thereof, on this side and on that side, came up every tree of food, whose leaf falleth not off, neither is the fruit thereof consumed; it is re-born in its months, because its waters issue out of the sanctuary,*" xlvii. 1 to 12; these words are also ex-

plained above, n. 422 and 513: from which it is evident that by the waters issuing out of the house of God towards the east, is signified the divine truth proceeding from the Lord, and flowing-in with those who are in the good of love; and that by the river, upon the banks whereof grow every tree of food, and from the waters whereof every living soul that creepeth liveth, whence there is exceeding much fish, is signified intelligence from the reception of divine truth, whence all things with man, as well his affections and perceptions as his knowledges and scientifics, and the thoughts thence derived, attain spiritual life. Thus also in Jeremiah; "*Blessed is the man who confideth in Jehovah; he shall be as a tree planted near the waters, and near the river he sendeth out his roots: neither shall he see when the heat cometh, but his leaf shall be green,*" xvii. 7, 8; by the tree planted near the waters, is understood the man with whom there are truths from the Lord; by sending out his roots near the river, is understood the extension of intelligence from the spiritual man into the natural; the rest may be seen explained above, n. 481. When gardens and trees are treated of in the Word, waters and rivers to irrigate them are also mentioned, by reason that trees signify perceptions and knowledges, and waters and rivers denote truths and the understanding of truth; for without the understanding of truths, man is as a garden where there is no water, and whose trees wither away. Accordingly it is written again in Moses; "*As vallies are they planted, as gardens near a river, as sandal trees which Jehovah hath planted, as cedars near the waters,*" Numb. xxiv. 6, 7; speaking of the sons of Israel, by whom the church is signified, which was then to be planted; which church is compared to vallies which are planted, and to a garden near a river, because by vallies is signified the intelligence of the natural man, and by a garden, the intelligence of the spiritual man; and it is compared to sandal trees and cedars, because by sandal trees are signified those things which are of the natural man, and by cedars those things which are of the rational man; inasmuch as all these live from the influx of the divine truth from the Lord, therefore they are said to be planted near the river and near the waters, by which is signified the divine truth flowing-in, whence is intelligence. Forasmuch as by the garden in Eden, or Paradise, is understood the wisdom and intelligence which was with the most ancient people who lived before the flood, therefore where their wisdom is de-

scribed, the influx of divine truth, and thence of intelligence, is also described by "*The river which went out of Eden to water the garden, whence it was separated, and became into four heads,*" Gen. ii. 10; the river from Eden denotes wisdom from love, which is Eden; to water the garden denotes to give intelligence; the intelligence itself is described by the four rivers, which may be seen explained in the *Arcana Cœlestia*, n. 107 to 121. Again in Ezekiel; "*Ashur was a cedar in Libanon, the waters caused it to grow, the abyss made it high, so that with its rivers it went about its plant, and sent its aquæducts to all the trees of the field,*" xxxi. 3, 4; Ashur signifies the rational man, or the rational principle of man, in like manner as the cedar of Libanus; and because the genuine rational principle is perfected by the knowledges of truth and good, it is said that the waters caused it to grow, and the abyss made it high, waters denoting truths, and the abyss, the knowledges of truth in the natural man; the increase of intelligence is signified by its rivers going about its plant; and the multiplication of the knowledges of truth, by sending out its aquæducts to all the trees of the field. Again in David; "*Thou hast made a vine to journey out of Egypt, thou hast sent out the shoots thereof even to the sea, and the little boughs thereof to the river,*" Psalm lxxx. 9, 12; by the vine out of Egypt are understood the sons of Israel, who are called a vine, because they represented the spiritual church, which is signified by a vine in the Word; their tarrying in Egypt represented the first initiation into the things of the church, for Egypt signified the scientifics subservient to the things of the church; when the vine therefore signifies the church and Egypt the scientific and subservient principle, it is evident what is signified, in the spiritual sense, by making a vine to journey out of Egypt; the extension of the intelligence of the church even to things scientific and rational, is signified by, thou hast sent out the shoots thereof even to the sea, and the little boughs to the river, to send out the shoots and the little boughs denoting multiplication and extension, the sea, the scientific [principle], and the river, which here is Euphrates, the rational. The extension of the church, and multiplication of its truths, and of intelligence thence derived, is described by the extension of the land of Canaan to the sea Suph, to the sea of the Philistines, and to the river Euphrates: as in Moses; "*I will set thy boundary to the sea Suph, even to the sea of the Philistines, and from the wilderness even to the river,*" Exod. xxiii.

31; by the boundaries of the land of Canaan are signified the ultimates of the church, which are scientific truths, knowledges of truth and good from the Word, and things rational; by the sea Suph is signified scientific truth, by the sea of the Philistines, where Tyre and Sidon were, are signified the knowledges of truth and good from the literal sense of the Word, and by the river Euphrates is signified the rational principle; for scientifics are subservient to the knowledges of truth and good from the Word, and both these are subservient to the genuine rational [principle], and the rational [principle] is subservient to intelligence, which is given by spiritual truths conjoined to spiritual good. Similar to what is here said concerning the church and its extension, is also said concerning the power of the Lord over all things of heaven and the church: as in David; *"I will set his hand in the sea, and his right in the rivers,"* Psalm lxxxix. 26; speaking concerning David, by whom the Lord is there understood; the power of the Lord, even to the ultimates of heaven and the church, thus over the whole heaven, and over every thing of the church, is signified by setting his hand in the sea and his right hand in the rivers; power being signified by the hand and the right hand, and the ultimates of heaven and the church by the sea and the rivers; that the ultimates of heaven are seas and rivers hath been frequently shewn above; these were represented by the two seas and by the two rivers which were the boundaries of the land of Canaan; the two seas were the sea of Egypt and the sea of the Philistines, where were Tyre and Sidon; and the two rivers were Euphrates and Jordan; but Jordan was the boundary between the land of Canaan interior and exterior, in this latter were the tribes of Reuben and Gad, and half the tribe of Menasseh. To the same purpose in Zechariah; *"His dominion is from sea even to sea, and from the river even to the ends of the earth,"* ix. 10; treating also of the Lord, and His dominion over all things of heaven and the church. Again in David; *"Thy throne is established from past time, thou art from eternity, the streams have lifted up, O Jehovah, the streams have lifted up their voice, the streams have lifted up their noise: more than the voices of many magnificent waters, more than the waves of the sea is the magnificent Jehovah,"* Psalm xciii. 2, 3, 4; these things also are said of the Lord; His dominion from eternity to eternity over heaven and earth, is signified by, Thy throne is established from past time, Thou art from eternity; the glorification of the Lord for His advent, and

the salvation of mankind thence derived, is signified by the streams lifting up their voice and their noise, for by the streams here three times mentioned, are signified all things which are of man's intelligence in the internal man and in the external; the divine truth from the Lord, by which is power and salvation, is signified by the voices of many waters more magnificent than the waves of the sea, waters denoting truths, and the voices of many magnificent waters denoting divine truths. The glorification and celebration of the Lord from joy of heart is also described in these words in David; "*Let the sea, and the fulness thereof utter a sound, the globe and they that dwell therein; let the streams clap the hand, let the mountains jubilate together,*" Psalm xcvi. 7, 8; by these words is signified the glorification of the Lord by the universal heaven; glorification from the ultimates thereof is signified by the sea and the fulness thereof uttering a sound; the glorification from the whole heaven is signified by the globe and they that dwell therein uttering a sound, the globe signifying the universal heaven as to the truths thereof, and they that dwell therein signifying the universal heaven as to the goods thereof, for inhabitants in the Word, signify those who are in the goods of heaven and the church, and thus the goods themselves; the glorification of the Lord by the truths which are of intelligence, and by the goods which are of love, is signified by the streams clapping the hands, the mountains jubiling together; streams denoting the truths of intelligence, and mountains, the goods of love. Divine truth from the Lord, from the reception of which intelligence flows, is signified by the waters from the rock in Horeb, Exod. xvii. 6; concerning which it is thus written in David; "*He cleave asunder the rocks in the wilderness, and made them to drink great abysses, and He brought forth streams out of the rock; and caused waters to flow down like rivers; He smote the rock, that the waters emanated and the rivers flowed forth,*" Psalm lxxviii. 15, 16, 20: and again; "*He opened the rock, and the waters flowed out, rivers ran in dry places,*" Psalm cv. 41; by the rock is there understood the Lord; and by the waters which thence flowed out is understood the divine truth from Him, and by the rivers, intelligence and wisdom thence derived; by drinking great abysses is signified to imbibe and perceive the arcana of wisdom. So in John; "*Jesus said, if any one thirst, let him come to Me and drink; whosoever cometh to Me, as the Scripture hath said, out of his belly shall flow streams of living water; this He said concerning the spirit, which they*

that believe on Him should receive," vii. 37, 38; by coming to the Lord and drinking, is signified to receive from Him the truths of doctrine and the faith thereof; that spiritual intelligence is thence derived, is signified by, out of His belly shall flow streams of living water, living water denoting the divine truth which is from the Lord alone, streams, the things which are of intelligence, and the belly, thought from the memory, for to this the belly corresponds: and forasmuch as the streams of living water signify intelligence by the divine truth from the Lord, it is therefore added, this He said concerning the spirit, which they should receive who believe on Him, the spirit which they should receive from the Lord denoting the divine truth and intelligence thence derived, wherefore also the Lord calleth the spirit which they should receive, the spirit of truth, John, chap. xiv. 16, 17, 18; chap. xvi. 7 to 15. Again in David; "*Jehovah hath founded the globe upon the seas, and established it upon the rivers,*" Psalm xxiv. 2; by the globe is signified heaven and the church in the whole complex; by the seas are signified knowledges and sciences, which are the ultimates of the church, and specifically, the knowledges of truth and good, such as are in the sense of the letter of the Word; by the rivers is signified introduction thereby into celestial intelligence: hence it may appear what is understood by these words in the spiritual sense, namely, that the interior things of heaven and the church, which are called celestial and spiritual, are founded upon the knowledges of truth and good which are in the literal sense of the Word rationally understood. It is said, He hath founded the globe upon the seas and established it upon the rivers, because seas and rivers are in the boundaries of heaven, and were represented by the sea Suph, the sea of the Philistines, the river Euphrates, and the river Jordan, which were the boundaries of the land of Canaan; and because ultimates, in the Word, also signify what are lowest, it is said that Jehovah hath established the globe upon them; that the earth is not founded upon the seas and rivers, is evident. Again; "*The Lord at Thy right hand hath smitten kings in the day of His anger, He hath judged among the nations, He hath filled with dead bodies; He smote the head over much land, He hath drank of the stream in the way, on account of which He shall lift up the head,*" Psalm cx. 5, 6, 7; speaking of the Lord and of His combats against the falses and evils which are from the hells, and concerning their subjugation; by kings are understood

falses from hell, and by nations are understood evils thence derived; His Divine Power is understood by the Lord at the right hand; the subjugation and destruction of falses and evils from the hells, is signified by his smiting them in the day of His anger, judging among the nations, and filling with dead bodies; by the head smitten over much land, is understood the love of self from which are all evils and falses, and its total destruction and damnation; by the stream of which the head hath drank, and on account of which it shall exalt itself, is signified the Word in the letter, to drink of it denoting to learn somewhat thence, and to exalt or lift up the head denoting the continuation thereby of repugnance; for they who are in falses from evil cannot be cast down into hell, before the things which they know from the Word are taken away from them, inasmuch as all things of the Word communicate with heaven, by which communication they lift up the head, but being taken away, they are cast down into hell: this is the spiritual signification of these words, which, without the spiritual sense and the knowledge thence derived of the true nature of the Word, no one could understand. Thus also in Habakkuk; "*Was Jehovah enraged with the rivers, was thine anger against the rivers, was thy wrath against the sea; because thou ridest upon thine horses, thy chariots are salvation,*" iii. 8; this is a supplication that the church may be guarded and not perish; by the rivers and by the sea are signified all things of the church, because they are the ultimates thereof, concerning which see above; by riding upon horses, when predicated of Jehovah, that is, the Lord, is signified the divine wisdom which is in the Word; and by chariots are signified doctrinals thence derived. Again in David; "*We will not fear when the earth shall be changed, and when the mountains shall be moved out of the heart of the seas; the waters thereof shall make a tumult and be troubled, the mountains shall tremble in the lifting up thereof: there is a river whose streams shall make glad the holy city of God, the habitations of the most High; God is in the midst of her, she shall not be removed,*" Psalm xlv. 3, 4, 5; these things, in the spiritual sense, involve, that although the church, with all things thereof, perish, still the Word and the divine truth therein shall not perish; for by the earth is signified the church, by the mountains, the goods of love, by the waters, truths; and by being changed, put in motion, put in tumult, being troubled, and trembling, are signified the states thereof, when they perish, and falses

and evils enter in their place, consequently, the states of the church when it is vastated as to goods, and desolated as to truths; but the particulars of this passage may be seen explained above, n. 304 and 405; that the Word shall not perish, or the divine truth which is for the church, is signified by the river, whose streams shall make glad the city of God, which shall not be removed; river signifying here the same as a fountain, namely the Word, because streams are predicated of it, by which are signified truths; the city of God signifies the church as to doctrine, to make glad, signifies influx and reception from joy of heart, and not to be moved signifies not to perish, as to any thing thereof. Again in Isaiah; "*Then the waters shall fail in the sea, and the river shall be wasted, and dried up, and the streams shall recede; the rivers of Egypt shall be diminished and dried up, the reeds and the flags shall wither, the paper reeds near the stream near the mouth of a stream, and all seed of the stream shall wither, it shall be driven away, and shall not be,*" xix. 5, 6, 7; these things are said concerning Egypt, whereby is signified the scientific principle which is of the natural man; and by the stream thereof, is signified, the knowledge and apperception of truth, and, in the opposite sense, the apperception of the false; that these would perish is signified by the stream being dried up, and wasted; that thus there would be no longer truths, not even such as are natural and sensual, which are the lowest of all, is signified by the reed and the flag withering, the paper-reed near the stream, and all the seed of the stream, withering, and being driven away, so as to be no more. So again; "*I have digged and drank waters and I will dry up with the sole of my steps, all the rivers of Egypt,*" xxxvii. 25: these are the words of Senacherib the king of Ashur, by whom is signified the rational [principle] perverted destroying all the knowledge and apperception of truth; this is signified by drying up with the sole of his steps all the rivers of Egypt: the reason why the rivers of Egypt signify the knowledges and apperceptions of truth, is, because Egypt signifies the natural man as to scientifics, and knowledge and apperception belong to the natural man, as intelligence does to the spiritual man. So again in Ezekiel; "*They shall unsheath their swords against Egypt, that they may fill the land with the stabbed: then will I make the rivers dry, and I will sell the land into the hand of the wicked, and I will vastate the earth and the fulness thereof by the hand of strangers,*" xxx. 11, 12; by Egypt is signified

the scientific principle which is of the natural man, subservient to the intelligence of the rational and spiritual man; the destruction of scientific truths by falses is signified by unsheathing their swords against Egypt, swords signifying falses destroying truths; by the stabbed [or thrust through] are signified they who perish by falses; by making the rivers dry, is signified the deprivation of the knowledge and apperception of truth; to sell the land into the hand of the evil, and to vastate it by the hand of strangers, signifies to destroy by evils and by falses; strangers denote falses. Again in Zechariah; "*All the depths of the river shall be dried up, and the pride of Ashur shall be cast down, and the staff of Egypt shall recede,*" x. 11; all the depths of the river, namely, of Euphrates, shall be dried up, signifies that all the acute reasonings from self derived intelligence shall perish; the pride of Ashur, signifies self derived intelligence, which is of the rational [principle] perverted; the staff of Egypt shall recede, signifies that the scientifics subservient to such reasonings shall avail nothing. Again in Isaiah; "*I will vastate the mountains and hills, and I will make all their herb wither, and I will make the rivers into islands, and dry up the pools,*" xlii. 15: I will vastate the mountains and hills, signifies that the goods of love and charity will perish; I will make all their herb wither, signifies that the truths from those goods shall perish; I will make the rivers into islands and dry up the pools, signifies that intelligence and the knowledge of truth shall perish. Again in the same prophet; "*Behold, by my rebuke I dry up the sea, I make the rivers into a wilderness, their fish shall stink, because there is no water, and shall die,*" l. 2; see above, n. 342, where this passage is explained. So in Nahum; "*He rebuketh the sea, and drieth it up, and he maketh dry all the rivers,*" i. 4; and in David; "*Jehovah maketh the rivers a wilderness, and the going-forth of waters into dryness,*" Psalm cvii. 33: and in Job; "*Man expireth, where he is, the waters depart from the sea, and the river decayeth and drieth up,*" xiv. 10, 11. Hitherto it has been shewn, that by rivers is signified the understanding of truth and intelligence: but that in the opposite sense by rivers is signified the understanding of the false and reasoning from self derived intelligence, which is in favour of falses against truths, appears from the following passages: thus in Isaiah; "*He shall send his ambassadors in the sea unto a nation delineated and trodden under foot, whose land the rivers have spoiled,*" xviii. 2; by rivers are

here signified the falses which are of self derived intelligence, which have destroyed them; other particulars may be seen explained above, n. 304, 331. So again; "*When thou passest through the waters, I will be with thee, and through the rivers, they shall not overwhelm thee,*" xliii. 2: to pass through the waters and through the rivers, and not to be overwhelmed, signifies that falses and reasonings from falses against truths shall not corrupt. And again; "*Behold waters coming up from the north, which as an inundating stream shall inundate the earth, and the fulness thereof,*" xlvii. 2; waters from the north signify the falses of doctrine originating in self derived intelligence; which are compared to a stream inundating the land, because by a stream is signified ratiocination from falses, and by land or earth, the church, whose destruction by falses is therefore compared to an inundation. Again in David; "*Unless Jehovah had been for us, when man rose up against us, then the waters had overwhelmed us, the river had gone over our soul, then the waters of the proud had gone over our soul,*" Psalm cxxiv. 2, 4, 5; by the waters of the proud here treated of, are signified the falses favouring the love of self, and confirming it, likewise, the falses of doctrine which are from self derived intelligence; by river is signified ratiocination from them against truths; hence it is evident what these words signify, "unless Jehovah had been for us, when man rose up against us," namely, when man from himself, from his own love and intelligence thence derived, riseth up and endeavoureth to destroy the truths of the church; for the subject treated of is concerning Israel, by whom is signified the church; by the waters which would have overwhelmed them, and by the rivers which would have gone over their soul, are signified falses and ratiocinations from them, and thence the destruction of spiritual life, which is given to man by truths and a life according to them; by waters are signified falses, by rivers, ratiocinations from them, and by overwhelming and going over the soul, the destruction of spiritual life. So in Isaiah; "*Behold the Lord will cause to ascend upon them the waters of the river strong and many, the king of Ashur and all his glory, and he shall come up over all his channels, and shall go over all his banks, he shall go through Judah and shall inundate,*" viii. 7; by Ashur and the king thereof, in the Word, is signified the rational principle, in the present case, perverted; hence by his river, which was Euphrates, is understood ratiocination, and by the waters of the river

are understood falses confirmed by ratiocinations; these therefore are signified by the waters of the river strong and many, which are called strong from cupidity, and many from falsity; the abundance of falses from evil destroying the truths of good of the church, is signified by the waters of the river coming up over all his channels and over all his banks, also, by going through Judah and inundating; by Judah is signified the church where the Word is. So in Jeremiah; "*What hast thou to do with the way of Egypt, to drink the waters of Sihor? or what hast thou to do with the way of Assyria to drink the waters of the river?*" ii. 18; by the waters of Sihor or of Egypt, are signified false scientifics or scientifics confirming falses; and by the waters of the river are signified false reasonings from them, and thus the reasonings which are grounded in self derived intelligence; hence it may be evident what is here signified, namely, that such scientific falses and reasonings are not to be imbibed. Again in the same prophet; "*They have stumbled and fallen towards the north, near the shore of the river Euphrates; who is this coming up as a stream, as the streams put in commotion? Egypt cometh up as a stream, and as streams his waters are put in commotion; for he hath said, I will ascend, I will cover the earth, I will destroy the city and them that dwell in it,*" xli. 6, 7, 8: by these words is signified the destruction of the church and of its truths by false reasonings from confirming scientifics; by the north are signified those with whom the false prevails, and from whom it prevails; by the river Euphrates, false reasonings; by Egypt, confirming scientifics; by the waters which are put in commotion, the falses themselves; and by ascending, covering the earth, destroying the city and them that dwell in it, is signified the destruction of the church and of its doctrine; the earth denotes the church, the city denotes the doctrine of truth, and they that dwell in it, the goods thereof. The like things are signified by the Nile the river of Egypt, and by Euphrates the river of Assyria, in other parts of the Word; as in Isaiah, ch. vii. 18, 19; ch. xi. 15, 16; Ezek. ch. xxix. 3, 4, 5, 10; ch. xxxi. 15; ch. xxxii. 2; Psalm lxxiv. 14, 15; Psalm lxxviii. 45; Exod. vi. 17 to 21; also by the rivers of Babel, Psalm cxxxvii. 8. Inasmuch as all spiritual temptations are occasioned by falses breaking in into the thoughts, and infesting the interior mind, thus by reasonings from them, hence also temptations are signified by inundations of waters, and by irruptions of streams and torrents: as in Jonah; "*Thou*

hast cast me into the depth, into the heart even of the seas; and the stream compassed me about, and all thy waves and thy billows have gone over me," ii. 4; and in David; "*The cords of death encompassed me, the floods of Belial terrified me,"* Psalm xviii. 5: and in Matthew; "*The shower descended, the floods came, and the winds blew, and beat upon that house, yet it fell not, for it was founded upon a rock,"* vii. 25, 27: and in Luke; "*When the inundation came, the stream beat violently against that house, but could not prevail to move it, for it was founded upon a rock,"* vi. 48, 49.

519. "And the name of the star is called wormwood"—That hereby is signified truth mixed with the false of evil, appears from the signification of name, as denoting the quality of a state and the quality of a thing, concerning which see above, n. 148; and from the signification of a star, in this case, of the great star burning as it were a lamp, as denoting the truth of the Word falsified by self-love; and from the signification of wormwood, as denoting truth mixed with the false of evil; that this is signified by wormwood, is by reason of its bitterness, and bitterness exists from what is sweet mixed with what is opposite and unsweet; hence bitterness, such as is that of wormwood and gall, denotes, in the spiritual sense, truth mixed with the false which is opposite to truth, which is the false of evil; for savour and taste signifies the affection of knowing and becoming wise, hence what is savoury signifies what is delightful and pleasant appertaining to wisdom, and delicacies, as being savoury, signify truths which are of wisdom; that this is from correspondence, may be seen in the *Arcana Cœlestia*, n. 3502, 3536, 3589, 4791 to 4805. That wormwood, and also gall, by reason of their bitterness, signify truth mixed with the false of evil, appears also from what follows in this verse; for it is said that many men died of the waters because they were made bitter, by which is signified, that by truths falsified they perished as to spiritual life; for truths constitute the spiritual life of man, but falses of evil extinguish it, and when truths are mixed with falses of evil, they are no longer truths, but falsified; and truths falsified are in themselves falses: such falses had place with the Jewish nation, whereas the falses which had place with the upright gentiles, were of another kind; these latter falses are signified by vinegar, but the former by gall and wine mingled with myrrh, as mentioned in the Evangelists; "*Coming to a place which is called Golgotha, they gave Jesus vinegar mingled with gall; but when He tasted He was*

not willing to drink. When He was crucified, one ran and took a sponge, and filled it with vinegar, and placing it about a reed, gave Him to drink," Matthew xxvii. 34, 48; Mark xv. 23, 36; "After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst: and there was set a vessel full of vinegar, and they filled a sponge, and put hyssop about it, and applied it to His mouth, and when He had taken the vinegar, He said, it is consummated," John xix. 28, 29: all and singular the things which are related in the Evangelists concerning the passion of the Lord, signify, in the spiritual sense, the state of the church at that time with respect to the Lord and the Word; for the Lord was the Word, because He was the divine truth; and as the Jews had treated the Word, or the divine truth, so they treated the Lord, concerning which circumstance see above, n. 64, 195; their giving to the Lord vinegar mingled with gall, which was also called wine mingled with myrrh, signified the quality of the divine truth from the Word with the Jewish nation, namely, that it was commixed with the false of evil, and thus altogether falsified and adulterated, wherefore He would not drink it; but by their afterwards giving to the Lord vinegar in a sponge, and placing hyssop about it, was signified the quality of the false with the upright gentiles, which was the false arising from ignorance of the truth, in which there was somewhat good and useful; as this false is accepted by the Lord, He therefore drank its representative; by the hyssop which they placed about it, was signified the purification thereof; by the Lord's saying, I thirst, was signified divine spiritual thirst, which is of divine truth and good in the church, by which mankind may be saved: concerning the quality of the false of evil with the Jewish nation, and that of the false of ignorance with the upright gentiles, in which was somewhat good, see the *Doctrine of the New Jerusalem*, n. 21. The like is signified by gall and vinegar in David; "They gave me gall for my meat, and in my thirst they gave me vinegar to drink: let their table become a snare before them, and tenter-hooks for rewards; let their eyes be darkened that they see not, and make their loins continually to shake," Psalm lxix. 22, 23: these things being said concerning the Lord, by gall, vinegar, and thirst, are signified similar things as explained above; by the table which should become a snare for them, is signified the wandering of error as to every truth of doctrine from the Word, for the table is mentioned to denote

all spiritual food, and spiritual food is every thing of doctrine from the Word; by their eyes which should be darkened that they see not, is signified the understanding of truth; by the loins which should be shaken, is signified the will of good, and the marriage union thereof with the understanding of truth; this is also signified by loins in other parts of the Word. So in Lamentations; "*He hath satiated me with bitternesses, he hath inebriated me with wormwood; therefore I said, my victory hath perished and my hope from Jehovah; remember my misery and my wailing, the wormwood and the hemlock,*" iii. 15, 18, 19; treating also concerning the Lord; His finding nothing in the church, which at that time was with the Jews, but falses and falsified truths, is signified by his being satiated with bitternesses and inebriated with wormwood, wormwood denoting the false of evil mixed with truths, thus what is falsified; the combat of the Lord with the hells, and His despair of the Jewish nation respecting the power of reducing them to receive and acknowledge truths, is signified by my victory hath perished, my hope from Jehovah, remember my misery and my bewailing, the wormwood and the hemlock; for the spirits who are in the falses of evil, and still in truths from the literal sense of the Word, make longer resistance before they are subjugated, and cast down into hell; the reason is, because by truths they have communication with heaven, which communication and consequent conjunction must be broken off, and taken away, before they are cast down; this involveth despair concerning victory, such as the Lord suffered upon the cross, when He said I thirst, and they gave Him vinegar. So in Jeremiah; "*Jehovah God hath cut us off, and hath made us drink the waters of gall,*" viii. 14: again; "*Behold I feed them, this people, with wormwood, and I will make them drink the waters of gall; and I will disperse them among the nations, and will send after them the sword, until I shall have consumed them,*" ix. 14, 15: and again, "*Behold I feed them with wormwood, and I will make them drink waters of gall, because from the prophets of Jerusalem hath gone forth hypocrisy, into the universal earth,*" xxiii. 15: these things are also said concerning the Jewish nation, which in a thousand ways perverted the Word, falsified its truth, and adulterated its good; by wormwood is signified the evil of the false, and by the waters of gall, the false of evil, both mixed with the truths and goods of the Word; that from themselves and from their heart they were in evils and

falses, is signified by Jehovah feeding them with wormwood, and making them drink waters of gall, for what is evil and false is attributed to Jehovah, that is to the Lord, when notwithstanding they are of man himself, the reason of which hath been shewn above in various places; by the hypocrisy which hath gone forth from the prophets of Jerusalem, is signified such commixture of the false and truth, because they spake truths and taught falses; they spake truths whilst they spake from the Word, and they taught falses whilst they taught from themselves and their doctrine: their destruction by the evils of the false and by the falses of evil, is signified by, I will disperse them among the nations, and I will send after them the sword, to disperse among the nations denoting to destroy by the evils of the false, and to send the sword after them denoting to destroy by the falses of evil; that nations signify evils, may be seen above, n. 171, 331; and that sword signifies the combat of truth against the false, and in the opposite sense, of the false against truth, and consequent destruction, may also be seen above, n. 131, 367. So in Amos; "*Behold Jehovah shall smite the great house with aspersions, and the small house with ruptures: will horses run upon the rock, will one plough with oxen, when ye have converted judgment into gall, and the fruit of justice into wormwood,*" vi. 11, 12: again; "*They convert judgment into wormwood and thrust down justice to the earth,*" v. 7: Jehovah shall smite the great house with aspersions, and the small house with ruptures, signifies much perversion and falsification of truth with the learned, and some with the unlearned, a great house signifying a learned man, and a small house an unlearned man; aspersions denote truths destroyed by falses, and ruptures, the same, but in a less degree; that the understanding of truth and the will of good are not given where the false of evil is, is signified by, will horses run upon the rock, will one plough with the ox, horses running denoting the understanding of truth, and ploughing with oxen denoting the will of good; that this is in consequence of their falsifying the truths and adulterating the goods of the Word, is signified by, when ye convert judgment into gall, and the fruit of justice into wormwood, judgment signifying the truth of the Word, and the fruit of justice, the good thereof. That this was the case with the sons of Jacob, who were called Israelites and Jews, is manifestly declared by Moses in his song, where they are described in those words; "*Their vine is of the vine of Sodom, and of*

the fields of Gomorrhah; the grapes thereof are grapes of gall, they have clusters of bitternesses, their vine is the venom of dragons, and the cruel gall of asps," Deut. xxxii. 32, 33; by vine is signified the church, which is said to be of the vine of Sodom and of the fields of Gomorrhah, because by Sodom are signified all evils arising from the love of self, and by Gomorrhah, all the falses of those evils; by grapes are signified the goods of the church, and by clusters, the truths of the church; that instead of the goods of the church, they had evils and falses of the worst kind commixed with truths, is signified by their grapes are grapes of gall and they have clusters of bitternesses; by wine is signified the truth and good of faith, which, that it was external, in which was evil from the interior, is signified by, their wine is the venom of dragons, and the cruel gall of asps: that the sons of Jacob were of such a nature and quality, although the church appertained to them, may be seen in the Doctrine of the New Jerusalem, n. 248. That gall and wormwood signify evil and the false commixed with good and truth, appears still further from these words in Moses; "Lest there be amongst you a man or woman, or family or tribe, whose heart looketh back this day from with Jehovah our God, in going away to serve the gods of the nations, lest there be amongst you a root, producing gall and wormwood," Deut. xxix. 17: here also by gall and wormwood is signified the commixtion of good and truth with evil and the false, which is the case when other gods are worshipped with the heart, and Jehovah only with the lips; for then the external soundeth like good, and appeareth like truth, but the internal is evil and false; and when the interiors are composed of evils and falses, and the exteriors of goods and truths, there is a commixtion of both, the consequence of which is, that good becomes gall, and truth becomes wormwood: in like manner, when man in his heart hateth his neighbour, and denieth the truth of the church, and nevertheless outwardly attesteth charity towards his neighbour, and professeth the truths of the church, there is then in him a root producing gall and wormwood, for the evils and falses from the interior are let in, and mixed with the goods and truths which he produceth in the externals. So in Job; "Though evil were sweet in his mouth, though he hide it under his tongue, though he spare it, and relinquish it not, but keep it within his palate, his bread shall be changed in his bowels, the gall of asps in the midst of him;

he hath swallowed riches, and shall vomit them out, out of his belly shall God expel them; the venom of asps, the tongue of the viper shall slay him," xx. 12 to 16; thus is described the hypocrisy from which man speaketh things holy, and makes a pretence of good affections, whilst inwardly he denieth and blasphemeth; his inward quality is described by hiding evil under his tongue and containing it within his palate; that hence good is infected with evil, and is cast out, is signified by, his bread shall be changed in his bowels, and the gall of asps in the midst, bread denoting the good of love, in the bowels denoting inwardly, and the gall of asps, good commixed with evil; that truth in like manner is cast out by the false, is signified by, he hath swallowed riches and shall vomit them out, out of his belly shall God expel them; this false is understood by the venom of asps. It is to be observed, that good and evil, and the truth of good, and the false of evil are commixed, when evil and the false are in the spirit of man, but good and truth in the deeds and speech of his body; for what is in the spirit of man, that is, what is interior, acts into what is of his body or what is exterior, this being the order of influx, which causeth that the exterior, although it appeareth to be good and true, and also sweet, before man, is nevertheless bitter like gall and wormwood: and whereas the good and truth of their mouth and speech is of such a quality, therefore after death, when man becometh a spirit, good is separated from evil, and the false from truth, and good and truth being taken away, the spirit becomes entirely his own evil and false: it is, however, to be observed, that this commixtion of good and evil, and of truth and the false, is not the prophanation of good and truth; prophanation hath place only with those, who have first received truth and good in their heart and faith, and afterwards in heart and faith deny them.

520. "And the third part became wormwood"—That hereby is signified that such was the case with all truth in the understanding and in doctrine, appears from the signification of the third part, as denoting all, in the present case, all truth in the understanding and in doctrine, as being predicated of rivers and fountains of waters, by which the understanding of truth, and doctrine from the Word, are signified; that the third part signifies all, may be seen above, n. 506; and from the signification of wormwood, as denoting truth mixed with the false of evil, which hath been explained in the article above; hence it may appear,

that by the third part becoming wormwood, is signified that all truth in the understanding and in doctrine became mixed with the false of evil. Truth is then mixed with the false of evil, when evils of the life, which are adulteries, whoredoms, murders, hatreds of various kinds, enmities, injustices for the sake of gain, artful and clandestine thefts and robberies, cunning, deceit, and other things of a like nature, are confirmed by the literal sense of the Word; in like manner when falses of religion are thus confirmed by those who are in the love of self, and thence in the pride of self derived intelligence; the reason why truths in such cases are mixed with the falses of evil, is, because all things of the Word are truths, but when they are applied and deduced to confirm evils of the life and false principles of religion, the truths of the Word are then commixed with the falses of evil, whereby they become no longer truths, but truths falsified, which in themselves are falses. The truths of the literal sense of the Word, in order to their remaining truths, must be applied to confirm goods of the life, and true principles of religion, but if they are drawn aside and diverted from this application as their end, they are no longer truths, inasmuch as there is not any perception of truth in them: the perception of truth cometh from good, but not from evil: for in every part of the Word there is a marriage union of good and truth, wherefore if good be not in the truths of the Word, as perceived by the recipient, truths are without their consort, and may be applied to all evil cupidities and false principles whatsoever, and so become the falses of evil: thus are the truths of the Word falsified by all those who from self love are in the pride of self derived intelligence; for inwardly, from the love of self, evils of every kind have rule, and falses of every kind from the pride of self derived intelligence, whilst outwardly, in the speech and in preaching, there may be truths from the Word, which sound before those who are in simple good as truths, but inwardly with the person speaking or preaching are full of falses of every kind: the truth of the Word with such is as a vessel pure and shining, in which are filthy waters which do not appear through the vessel before those who are in simple good, but manifestly before the angels of heaven.

521. "And many men died of the waters"—That hereby is signified that all who were such perished by the falses into which the truths of the Word were converted, appears from the signification of many in the Word, as denoting all

who are of the nature and quality predicated; and from the signification of dying, as denoting to perish as to spiritual life and to be damned, concerning which see above, n. 78, 186, 383, 487; and from the signification of waters, as denoting falses, in this case the falses of evil, because they were made wormwood; for all spiritual life, which is also called life, in the Word, and life eternal, is derived to man by truths, and all spiritual death, which is damnation, is derived to him by the falses of evil, especially by the falses of evil into which man converts the truths of the Word: hence it is evident, what is understood by many men died of the waters that were made wormwood.

522. "Because they were made bitter"—That hereby is signified, because the truths of the Word were falsified, appears from the signification of the waters in the rivers and in the fountains, as denoting truths of the understanding and truths of doctrine, concerning which see above, n. 518; and from the signification of bitter and bitterness, as denoting what is falsified by a commixtion of truth with the falses of evil; for by bitter is here understood the bitter of wormwood, and wormwood, by reason of its bitterness, signifies truth mixed with the false of evil, thus truth falsified, as explained above, n. 519. Bitter, in the Word, signifies what is undelightful, but the bitter from wormwood signifies one kind of undelightfulness, the bitter from gall, another, and the bitter of hemlock, another; the bitter from unripe fruit signifies another, and the bitter which is neither from herbs nor fruit, another; the latter bitter signifies grief of mind and anxiety arising from various causes. Hence it may appear what bitter and bitternesses signify in the following passages: as in Isaiah; "*Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet and sweet for bitter; wo unto them that are heroes to drink wine, and men of strength to mingle strong drink,*" v. 20, 22: Again in the same Prophet; "*The new wine shall mourn, the vine shall languish, all the glad in heart shall sigh, they shall not drink wine with the song, strong drink shall be bitter to them that drink it,*" xxiv. 7, 9: it is also written in Moses, "*That the waters in Marah, which could not be drank for their bitterness, were healed by the wood cast into them,*" Exod. xv. 23, 24, 25; also, that "*At the time of the passover they should eat the unleavened bread upon bitter herbs,*" Exod. xii. 8; Numb. ix. 1: and again, "*That waters that were cursed should be given to the woman accused of adultery by*

her husband, which, if she was guilty, should become in her bitternesses, and that her belly should swell and her thigh fall," Numb. v. 12 to 29: and in the Apocalypse, "*The little book which the prophet was commanded to devour, was in his mouth sweet as honey, but his belly was made thereby bitter,*" x. 9, 10; besides other passages. But in the present case, where it is said that many men died of the waters, because they were made bitter, the bitter of wormwood is understood, the signification of which has been explained in the preceding articles.

523. Verse 12. "*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the third part of them was darkened, so that the day shone not for a third part thereof, and the night in like manner.* And the fourth angel sounded, signifies influx out of heaven, and thence a fourth change: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, signifies that all the good of love perished, all the good and truth of faith, and all knowledge of good and truth: and the third part of them was darkened, signifies that they were all converted into falses of evil, and into evils of the false: that the day shone not for the third part of it, and the night in like manner, signifies that the light of spiritual truth, and the light of natural truth, were altogether extinguished.

524. "And the fourth angel sounded"—That hereby is signified influx out of heaven, and thence a fourth change, appears from the explication of similar words above, n. 502.

525. "And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars"—That hereby is signified that all the good of love, all the good and truth of faith, and all knowledge of good and truth, perished, appears from the signification of the third part, as denoting all, concerning which see above, n. 506; and from the signification of the sun, as denoting the good of love from the Lord; and from the signification of the moon, as denoting the good and truth of faith from the Lord, concerning which see above, n. 401; and from the signification of stars, as denoting the knowledges of good and truth, also from the Lord, see above, n. 72, 402; and from the signification of being smitten, when predicated of the goods of love and faith, and of the knowledges of good and truth, as denoting to perish: hence it is evident, that by the third part of the sun being smitten, the third

part of the moon, and the third part of the stars, is signified that all the good of love, all the good and truth of faith, and all the knowledge of good and truth, perished. By the sun, moon, and stars, here mentioned, are not understood the sun, moon, and stars, which appear before the eyes of men in our solar world, but the sun, moon and stars which appear before the eyes of angels in the spiritual world; for in that world, the Lord appeareth as a sun before the eyes of those who, from Him, are in the good of love to Him, and as a moon before those who are in the good and truth of faith; hence it is, that by the sun is signified the good of love, and by the moon, the good and truth of faith; that that sun, that moon, and those stars, appeared to John, may be manifest from the circumstance of his being in the spirit when he saw them: that the Lord appeareth as a sun and as a moon in the angelic heavens, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125. The reason why it is said that those things were smitten, is grounded in appearance, for when the good of love and the good and truth of faith are no longer with man, they appear to him to have no existence and as if they perished; and the Word in the literal sense is written according to appearances.

526. "And the third part of them was darkened"—That hereby is signified that all those things were converted into falses of evil and into evils of the false, appears from the signification of darkness, as denoting falses, and hence of being darkened as denoting to be converted into falses; the reason why it denotes into the falses of evil, and into evils of the false, is, because it is said that the third part of the sun was darkened, the third part of the moon, and the third part of the stars, and by the sun is signified the good of love, by the moon, the good and truth of faith, and by the stars, the knowledges of good and truth; hence by the third part of the sun being darkened, is signified that the good of love was converted into evil and the false thence derived, which is the false of evil; for good is converted into evil and the false thence derived, but the truth of faith, which is signified by the moon, is converted into the false and the evil thence derived, which is the evil of the false: the evil of the false, is the false of doctrine, from whence is derived evil of life, and the false of evil, is evil of life, from whence is derived the false of doctrine. The reason why darkness signifies the false, is, because light signifies truth, and the false is opposite to truth, as darkness is to light: moreover, when the light of life which is the divine truth is not with

man, he is then in the shade of death, which is the false: for man, from his proprium, is in every evil and in the false therein originating, and can only be removed from them by the truths of the church; wherefore where truths are not, there are the falses of evil: that truths are the only mediums by which man can be removed from evils, be purified, and reformed, may be seen in the *Doctrine of the New Jerusalem*, n. 24. That darkness, in the Word, signifies falses of various kinds, may appear from the following passages; as in Joel; “*The sun shall be turned into darkness and the moon into blood, before the great and terrible day of Jehovah cometh,*” iii. 4; by the sun being turned into darkness and the moon into blood, is signified the same as by the third part of the sun and the third part of the moon being darkened, namely, that at the end of the church the false of evil shall be in the place of the good of love, and the evil of the false in the place of the truth of faith. Similar things are also signified elsewhere in the Word, where mention is made of the darkening of the sun and moon; as in Isaiah; “*The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened, in its rising, and the moon shall not cause her light to shine,*” xxiv. 21, 23: and in Ezekiel; “*When I shall extinguish thee, I will cover the heavens, and I will blacken the stars thereof, I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light in the heavens will I blacken over thee, and I will give darkness upon thy land,*” xxxii. 7, 8: and in Joel; “*The day of Jehovah is near in the valley of decision, the sun and the moon are blackened, and the stars have withdrawn their splendour,*” iv. 15: again; “*The day of Jehovah cometh, a day of darkness and of thick darkness, a day of cloud and of obscurity, before Him the earth is in commotion, the sun and the moon are blackened, and the stars have contracted their splendour,*” ii. 10: and in the Evangelists; “*Immediately after the affliction of those days, the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven,*” Matt. xxiv. 29; Mark xiii. 24, 25; these words relate to the last time of the church; when there is no longer any spiritual good and truth, or good and truth of heaven and the church, but only evil and the false; that the good and truths of the church, which are called the goods of love and the truths of faith are converted into evils and falses, is signified by the sun and moon being obscured and blackened, and the stars not giving their light; the last

judgment, which then follows, is signified by the day of Jehovah great and terrible; and inasmuch as this takes place when the church is in darkness and thick darkness, therefore it is also called a day of darkness, and thick darkness, and also a day of cloud and obscurity: as likewise in the following passages; in Amos; "*Wo unto you that desire the day of Jehovah; what is the day of Jehovah to you, it is a [day] of darkness, and not of light; is not the day of Jehovah darkness, and not light, and thick darkness, and no brightness in it,*" v. 18, 20: in Zephaniah; "*The day of Jehovah, a day of wasting, and devastation, a day of darkness and thick darkness, a day of cloud and of thick cloudiness,*" i. 15: in Isaiah; "*In that day He shall look down upon the earth, which, behold, is darkness and anxiety; and the light shall be darkened in the ruins thereof,*" v. 30: so again; "*He shall look to the earth, and behold straitness and thick darkness, He shall be obscured by straitness, and impelled by thick darkness,*" viii. 22: and again; "*Behold darkness shall cover the earth, and thick darkness the people,*" lx. 2: so in Jeremiah; "*Give glory to Jehovah our God, before He bring in darkness, and before your feet stumble upon the mountains of twilight, then will ye look for light, but He will make it the shade of death, He will make it thick darkness,*" xiii. 16: these passages also relate to the last time of the church, when the Lord shall come into the world, and judgment be accomplished; inasmuch as at that time there is no longer any good of love or truth of faith, but evil of the false, and the false of evil, it is called a day of darkness and thick darkness. The like is signified by "*The darkness over all the earth from the sixth hour to the ninth, when the Lord was crucified,*" Matt. xxvii. 45; Mark xv. 33; Luke xxii. 44 to 49; by the darkness over all the earth was represented that in the universal church there was nothing but evil and the false thence derived, and the false and evil thence derived; the three hours also signify what is full and absolute; for all and singular the things which are related concerning the passion of the Lord, in the Evangelists, contain in them arcana of heaven, and signify divine celestial things, which can only be made to appear by the internal spiritual sense. That the false is signified by darkness, appears still further from the following passages: as in Isaiah; "*Wo to them, that call evil good, and good evil, that put darkness for light, and light for darkness,*" v. 20; to put darkness for light, and light for darkness, signifies to call the false truth, and

truth the false; that darkness denotes the false and light the truth, is evident, for good and evil are first mentioned, therefore afterwards, mention is made of truth and the false. So in John; "*This is the judgment, that light is come into the world, but men loved darkness rather than light, because their deeds were evil*, iii. 19; the Lord calleth Himself the light, because He was the divine truth itself, when in the world, whence by light is signified the Lord as to divine truth, likewise divine truth from the Lord; and inasmuch as darkness is opposed to light, therefore by the darkness which men loved rather than the light, is signified the infernal false, which is the false of evil; that it is the false of evil which is there understood by darkness, is evident from its being said, because their works were evil, for from evil works, or evils of the life, exists the false of evil; for as good conjoineth to itself truth, so evil conjoineth to itself the false, the one being of the other. Like things are signified by light and by darkness in the following passages in John; "*In Him was life, and the life was the light of men, and the light appeareth in darkness, but the darkness comprehended it not*," i. 4, 5: again; "*Jesus said, I am the light of the world, he who followeth Me, shall not walk in darkness, but shall have the light of life*," viii. 12: and again; "*Jesus said, walk whilst ye have the light, lest darkness overtake you, for he who walketh in darkness, knoweth not whither he goeth. I am come a light into the world, that every one who believeth in Me may not abide in darkness*," xii. 35, 46: in these passages by darkness is signified the infernal false, for by the light to which darkness is opposed, is signified divine truth; the reason why light signifies divine truth is, because light in the heavens, is, in its essence, the divine truth proceeding from the Lord, as may be seen in the work concerning *Heaven and Hell*, n. 126 to 140. Forasmuch now as the divine truth is the light in the heavens, it follows that the false of evil, which is the false prevailing in the hells, is darkness; it doth not indeed appear as darkness to those who are in the hells, for they see each other mutually, but the lumen from which they see is as the lumen from a coal fire, and this lumen, when the light of heaven flows-in into it, becomes mere thick darkness; hence also it is, that the caverns and dens in which the infernals are, appear, to those who are in the heavens, as caves of a dismal darkness. From these considerations it may appear whence it is, that darkness signifies the falses of evil, and why it is said by the Lord, that they who are cast into hell "*Should*

be cast into outer darkness," Matt. viii. 12; chap. xxii. 13; chap. xxv. 30. So in David; "*The enemy persecuteth my soul, he hath bruised my life to the earth, he hath made me to sit in darkness, as the dead of the world,*" Psalm cxliii. 3; where by the enemy who persecuteth his soul, in the spiritual sense, is signified evil, whence by making me to sit in darkness, is signified, in falses. So in Isaiah; "*Judgment, is afar from us, and justice doth not overtake us, we wait for light, but behold darkness, and for brightness, but we walk in thick darkness,*" lix. 9; judgment is afar from us, signifies that there is no understanding of truth; justice doth not overtake us, signifies that there is no good of life; we wait for light but behold darkness, signifies expectation of truth but behold the false; and for brightness, but we walk in thick darkness, signifies the expectation of goods by truths, but behold the life of the false from evils, for brightness or splendours signify the goods of truth, because light signifies truth, and truth is resplendent from good; thick darkness signifies the falses of evil, and to walk signifies to live. So in Luke; "*But this is your hour and the power of darkness,*" xxii. 53; this the Lord said to the chief priests, the rulers and elders of the temple, who took Him by means of Judas; the power of doing this wickedness the Lord calleth the power of darkness, because they were in the falses of evil, in falses concerning the Lord, and in evils against Him; by darkness is there understood also hell, because such falses of evil are there. So again; "*The candle of the body is the eye, if therefore thine eye is pure, thy whole body also shall be lucid; but if thine eye is evil, thy whole body also shall be dark; see therefore lest the light which is in thee be darkness: if thy whole body therefore be lucid, having no part dark, the whole shall be lucid, as when the bright shining of a candle doth give thee light,*" xi. 34, 35, 36; Matt. vi. 22, 23; by the eye is here signified the understanding, and by the pure or simple eye, the understanding of truth from good; but by the evil eye is signified the understanding of the false from evil; by the body which is either lucid or dark, is signified the whole man; hence it may be concluded what is signified by these words in their series, namely that the whole man is such as is the quality of his understanding from the will: for every man is his own good and his own truth, inasmuch as he is his own love or affection, wherefore he is altogether such throughout as is the quality of his understanding derived from the will; for all truth is of the understanding, and all good is of the will, the body

being nothing more than obedience, inasmuch as it is only the effect of an efficient cause, and the efficient cause is the understanding from the will, hence the quality of the one is according to the quality of the other, every effect deriving all that it hath from the efficient cause: that it is well to take heed, lest truth once perceived in the understanding and received into the will be turned into the false, which is done from evil, is understood by, see therefore lest the light which is in thee be darkness, for hence falses become worse, wherefore it is added in the passage already quoted, "*If therefore the light which is in thee be darkness, how great is that darkness.*" By darkness are also signified the falses of evil in the prophet Isaiah; "*Sit in silence and enter into darkness, O daughter of the Chaldeans; for they shall no more call thee the lady of kingdoms,*" xlvii. 5; by the daughter of the Chaldeans is signified the falsification of truth, and hence by darkness are signified the falses of evil, inasmuch as evil falsifies truth. By "*the thick darkness of darkness which was in all the land of Egypt three days, whilst there was light in the habitations of the sons of Israel,*" was also signified the false of evil, see Exod. x. 21, 22, 23; likewise by the darkness mentioned in Genesis xv. 17, and elsewhere. Hitherto it has been shewn, that by darkness, in the Word, is signified the false of evil, but darkness also signifies the false not of evil, such as the false of religion with the upright gentiles, originating in ignorance of the truth, as appears in the following passages: in Isaiah; "*The people that walked in darkness have seen a great light, upon them that dwell in the land of the shadow of death, hath the light shone forth,*" ix. 1; and in Matthew; "*The people that sat in darkness have seen a great light; to them that sit in the region and shadow of death light hath arisen,*" iv. 16: and in Luke; "*The day spring from on high hath appeared to those who sit in darkness and the shadow of death,*" i. 79: again in Isaiah; "*If thou press out thy soul to the hungry, and satisfy the afflicted soul, thy light shall arise in darkness, and thy thick darkness be as the noon-day,*" lviii. 10: again; "*He shall say to them that are bound, go forth; to them that are in darkness, be discovered,*" xlix. 9: again; "*In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of thick darkness, and in darkness,*" xxix. 18: and again; "*I will lead the blind in a way that they knew not, I will make the darkness light before them, and crooked things straight,*" xlii. 16: and in Micah; "*When I shall sit in darkness, Jehovah shall be a light to me,*" vii. 8: in these passages, darkness signifies the falses of ignorance,

such as formerly existed, and at this day exist, with the upright gentiles; these falses are altogether distinct from the falses of evil, for the latter contain in themselves evil, because they are from evil, whereas the former contain in themselves good, for they have good for an end, wherefore they who are principled in these falses, can be instructed in truths, and also when they are instructed they receive truth in the heart, by reason that the good, which is in their falses, loveth the truth, and also conjoineth itself with the truth, when it is heard: the case is otherwise with the falses of evil: these are averse from, and spit out, all truth, and this for no other reason, than because it is truth, and thus doth not agree with evil. Darkness also signifies in the Word mere ignorance arising from the deprivation of truth; as in David, Psalm xviii. 29; Psalm cxxxix. 11, 12. Darkness also signifies natural lumen, for this, in respect to spiritual light, is as darkness; wherefore also the angels, when they look down into the natural lumen of man, such as is in the natural thought of men, regard it as darkness, and the things which are in it, as in darkness; this lumen is signified by the darkness in Genesis i. 2 to 5. And inasmuch as the literal sense of the Word is natural, therefore this also in the Word is called a cloud, and also darkness, in respect to the internal sense, which is the light of heaven, and is called glory.

527. "That the day shone not for a third part thereof, and the night in like manner"—That these words signify that the spiritual light of truth and the natural light of truth were altogether extinguished, appears from the signification of day, as denoting spiritual light, and from the signification of night, as denoting natural light; these things are signified, because it was said above that the third part of the sun, the third part of the moon, and the third part of the stars, were darkened, and by day is understood the light of the sun, and by night the light of the moon and stars, inasmuch as the sun giveth light during the day, and the moon and stars give light in the night. Something shall first be said, concerning light from the sun, which is called the light of the day, and concerning light from the moon and the stars, which is called the light of the night. By light from the sun, which is called the light of the day, and also day, is understood spiritual light, such as the angels enjoy who see the Lord as a sun; and by light from the moon and stars, which is called the light of the night, and also night, is understood natural light, such as the angels enjoy who behold

the Lord as a moon; that the Lord appeareth to the angels as a sun, and also as a moon, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125: those heavens behold the Lord as a sun, which are in the spiritual affection of truth, that is, who love truth because it is truth, and this being spiritual, therefore the light which is from the Lord as a sun is spiritual; but those heavens behold the Lord as a moon, who are in the natural affection of truth, that is, who love truth in order that they may be learned and instruct others, this being to love it for the sake of what is useful for themselves, and not for the sake of the truth itself, wherefore they are in the light which proceedeth from the Lord as a moon; this light differs from the light which proceedeth from the Lord as a sun, as the light of day from the sun differs from the light of the night from the moon and stars in our world; in like manner as the lights differ with them, so do the truths, by reason that the divine truth proceeding from the Lord occasions all light in the heavens, as may be seen in the work concerning *Heaven and Hell*, n. 126 to 140. They therefore who are in spiritual light, are in genuine truths, and also when they hear truths, which they knew not before, immediately acknowledge them, and see that they are truths; the case is otherwise with those who are in natural light; these, when they hear truths, receive them, although they do not see or perceive them to be so, but because they are told them by men of fame in whom they have confidence; wherefore most of these are in faith from others, but still in a life according to faith: into these heavens come all those who have lived well, although they were in falses of doctrine; nevertheless falses are there continually purified, until at length they appear as truths. From these considerations it may appear, what is signified, by the day shining not for a third part thereof, and the night in like manner: that the third part signifies all, what is full, and altogether, may be seen above, n. 506. The same is here signified by day and night, as by day and night in the first chapter of Genesis; where it is said, “God said, let there be light, and there was light, and God saw the light, that it was good, and God distinguished between the light, and the darkness, and God called the light day and the darkness He called night: and the evening was, and the morning was, the first day,” v. 3, 4, 5, 6; and afterwards, “And God said, let there be luminaries in the expanse of the heavens to distinguish between the day and the night, and let them be for signs, and for seasons, and for days and for years; and God made two great luminaries, the great luminary to rule by day

and the lesser luminary to rule in the night; and the stars; and God placed them in the expanse of the heavens, to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness; and the evening was, and the morning was, the fourth day," i. 14 to 19; by the light which was made in the first day, is signified divine light, which in itself and in its essence is divine truth; thus spiritual light, which illustrates the understanding: the subject treated of in that chapter, in the internal sense, is concerning the establishment of a church by the Lord with the most ancient people; and inasmuch as the first step to such establishment is the illustration of the understanding, for without the illustration of the understanding from the Lord there can be no reformation, consequently nothing of the church in man, therefore light is first of all treated of, or it is said that light was made in the first day; and its being said that God saw the light, that it was good, signifies that the illustration and reception with them was good: but by darkness is signified the lumen which is in the natural man, which is also called natural lumen, because, in respect to spiritual light, this lumen is as darkness, therefore it is understood by darkness; for every man hath an inferior or exterior mind, and a mind superior or interior; the inferior or exterior mind is the natural mind, which is called the natural man, but the superior or interior mind is the spiritual mind, and is called the spiritual man; the reason why the mind is called the man, is, because man is man from his mind; these two minds, the superior and inferior, are altogether distinct; by the inferior mind, man is in the natural world, together with men there, but by the superior mind he is in the spiritual world with the angels there; these two minds are so distinct, that man, so long as he liveth in the world, doth not know what is performing with himself in his superior mind, and when he becometh a spirit, which is immediately after death, he doth not know what is performing in his inferior mind; hence it is said that God distinguished between the light and the darkness, and called the light day and the darkness night: hence it may appear that by day is signified spiritual light, and by darkness, natural light. Inasmuch as all the heavens are thus distinguished, that they who are in spiritual light may be in light from the Lord as a sun, and they who are in spiritual natural light may be in light from the Lord as a moon, as was said in the article above, it is therefore said, let there be two luminaries in the expanse of the heavens, to distinguish between

the day and the night, and to rule in the day and in the night, and to distinguish between the light and the darkness: from these considerations, therefore, it may appear, that by day is there meant spiritual light, and by night, natural light, which in heaven is called spiritual natural light. Similar things are signified by day and night in the following passages: as in David, "*Jehovah who made the heavens by intelligence, who expandeth the earth upon the waters, who made great luminaries, the sun for rule in the day, the moon and the stars for rule in the night,*" Psalm cxxvi. 5, 6, 7, 8, 9: so in Jeremiah; "*Jehovah, giving the sun for a light of the day, the statutes of the moon and the stars for a light of the night,*" xxxi. 35: again in David; "*Jehovah, the day is Thine, and the night is Thine, Thou hast prepared the light and the sun,*" Psalm lxxiv. 16: thus also in Jeremiah; "*If ye render vain My covenant of the day and My covenant of the night, so that there be not day and night in their season, My covenant also shall become vain with David My servant, so that he shall have no son reigning upon his throne, and with the Levites the priests My ministers: if I have not appointed My covenant of the day and of the night, the statutes of the heaven, and of the earth, I must also reprobate the seed of Jacob, and of David,*" xxxiii. 20, 21, 25, 26; by the covenant of the day and of the night, are understood all the statutes of the church, prescribed to the sons of Israel in the Word, by which they had conjunction with heaven, and by heaven, with the Lord; the reason why they are called the covenant of the day and of the night, is, because they are for heaven, and also for the church, the spiritual things which were represented and signified being for heaven, and the natural things which were representative and significative being for the church; wherefore the covenants of the day and of the night are there called the statutes of the heaven and of the earth, and the covenant of the night is called the statutes of the moon and the stars; to render it vain, signifies not to keep it; that in no other case there would be conjunction with the Lord by the divine truth, nor by the divine good, is signified by, My covenant shall become vain with David, so that there shall not be to him a son reigning upon his throne, and with the Levites the priests My ministers; the covenant with David denoting conjunction with the Lord by the divine truth, no son upon his throne denoting no reception of the divine truth by any one, and the covenant with the Levites the priests My ministers, denoting conjunction with the Lord by the divine good.

So again in David; "*If I say, surely the darkness shall oppress me, even the night shall be light for me; even the darkness maketh no darkness before Thee, but the night shall be lucid as the day, as is the darkness so is the light,*" Psalm cxxxix. 12; by these words is signified, that the natural man is illustrated by the Lord equally as the spiritual; natural light is signified by darkness and night, and spiritual light by light and day; that the night shall be lucid as the day, and as the darkness so is the light, signifies the same as where it is said in Isaiah, "*The light of the moon shall be as the light of the sun,*" xxx. 26. These things are adduced in order that it may be known, that by the day which shone not for the third part of it, is signified spiritual light, and by the night which shone not in like manner, is signified natural light, thus that they signify the same as light from the sun, and light from the moon.

528. Verse 13. "*And I saw and heard one angel flying in the midst of heaven, saying with a great voice, wo, wo, wo, to them that dwell upon the earth, from the other voices of the trumpet of the three angels who are yet to sound.*" And I saw and heard one angel flying in the midst of heaven, signifies the Lord illustrating all in the heavens, concerning the state of the church at its end: saying with a great voice, signifies manifestation: wo, wo, wo, to them that dwell upon the earth, from the other voices of the trumpet of the three angels, who are yet to sound, signifies grievous lamentation over the changes of the state of the church on account of the aversion from good and truth and thence damnation.

529. "*And I saw and heard one angel flying in the midst of heaven*"—That hereby is signified the Lord illustrating all in the heavens concerning the state of the church at its end, appears from the signification of seeing and hearing, as denoting to open the understanding to perceive, concerning which we shall speak presently; and from the signification of angel, as denoting the Lord; that by angels, in the Word, is understood the divine truth proceeding from the Lord, thus the Lord Himself, as to divine truth, may be seen above, n. 130, 200, 302; in this case, the Lord, as to manifestation of the future quality of the church in the last times as to the reception of the divine truth; and from the signification of flying, as denoting to illustrate and give understanding, concerning which also we shall speak presently; and from the signification of in the midst of heaven, as denoting in the universal heaven, or all who are in the heavens; that in the midst signifies in the universal, and

thus all, may be seen above, n. 213: hence it may appear, that by I saw and heard one angel flying in the midst of heaven, is signified the illustration of all who are in the heavens concerning the state of the church, in its end: the reason why it signifies illustration concerning the state of the church at its end, is, because this is the subject treated of in what follows. The reason why by seeing and hearing is signified to open the understanding to perceive, is, because to see signifies to understand, and to hear signifies to perceive; that to see signifies to understand, may be seen above, n. 260; and that to hear signifies to perceive, may also be seen above, n. 14, 108. The reason why to fly, when predicated of the Lord, signifies to illustrate, is, because to fly is predicated of the understanding, and of the extension of the sight thereof round about, wherefore when it is predicated of the Lord, to fly signifies the illustration of the understanding; that to fly, when predicated of the Lord, signifies omnipresence, may be seen above, n. 280, consequently also it signifies illustration, for where the Lord is present, there is illustration: this is also signified by flying in David; "*God rode upon a cherub, He flew and was carried upon the wings of the wind,*" Psalm xviii. 11; 2 Sam. xxii. 11; by cherub is signified the inmost heaven; by riding is signified, to give understanding, and to illustrate, in like manner by flying and being carried upon the wings of the wind; but by riding is signified to give understanding and to illustrate in this case the inmost heaven, which is signified by cherub; by flying is also signified to give understanding and to illustrate, but the middle heaven; but by being carried upon the wings of the wind, is signified to give understanding and to illustrate the ultimate heaven; that to ride signifies to give understanding, may be seen above, n. 355, 364; and that cherub signifies the inmost heaven, may be seen above, n. 313, 322, 362, 462: the reason why to fly signifies to illustrate the middle heaven, is, because this heaven is the spiritual heaven, and spiritual things in the Word are signified by various birds, and by their wings and flights: the reason why to be carried upon the wings of the wind signifies to illustrate the ultimate heaven is, because wings appertain to flying, and this signifies illustration, and wind signifies the spiritual [principle] of this heaven; thus by these words is described the omnipresence of the Lord in all the heavens, and hence also the illustration of the understanding; for as was said above, where the Lord is present, there is illustration.

530. "Saying with a great voice"—That hereby is signified manifestation, appears from the signification of saying with a great voice, as denoting manifestation, in the present case, concerning the future state of the church about its end, which is predicted in what follows: it is said a great voice, because it is predicated of the Lord, and addressed to the universal heaven, as was said just above.

531. "Wo, wo, wo, to them that dwell upon the earth, from the other voices of the trumpet of the three angels who are yet to sound"—That hereby is signified grievous lamentation over the changes of the state of the church in its end, on account of the aversion from good and truth, and thence damnation, appears from the signification of wo, as denoting lamentation over aversion from good and truth and consequent damnation; and from its being said three times, as denoting grievous lamentation, concerning which we shall speak presently; and from the signification of them that dwell upon the earth, as denoting those who are of the church, the earth denoting the church, as may be seen above, n. 29, 304, 417; and from the signification of the voices of the trumpet of the three angels who are yet to sound, as denoting the changes of the state of the church, for by the angels sounding the trumpets, are signified changes from influx out of heaven, as may be seen above, n. 502; that by three is signified what is complete even to the end, will be seen in the following article: hence it may appear, that by these words, wo, wo, wo, to them that dwell upon the earth, from the voices of the trumpet of the three angels who are yet to sound, is signified grievous lamentation over the changes of the state of the church at its end, on account of aversion from good and truth and consequent damnation. That wo signifies lamentation over calamity, danger, misery, destruction, and so forth, may appear from the passages in the Word where it occurs; but in the present case it signifies lamentation over aversion from good and truth and consequent damnation, because this is the subject treated of in what follows; and inasmuch as aversion from good and truth grow successively more grievous in the church, even unto its end, therefore it is thrice mentioned, to denote every successive increase of the grievousness of the evil; as may appear from what follows in the Apocalypse, where it is said, "*The first wo is passed, behold there shall come yet two woes after this,*" Apoc. ix. 12; and afterwards, "*The second wo is passed, behold, the third wo cometh quickly,*" Apoc. xi. 14. That wo in the Word

signifies lamentation over various accidents, especially over the evils which devastate the church, may appear from various passages therein; as in Matthew; "*Wo to you Scribes, and Pharisees Hypocrites,*" xxiii. 13, 14, 15, 16, 23, 25, 27, 29; and in Luke; "*Wo be to that man, by whom the Son of Man is betrayed,*" xxii. 22: again; "*Wo to him by whom offences come,*" xvii. 1: and in Isaiah; "*Wo to them that join house to house: wo to them that rise early in the morning to pursue strong drink: wo to them that attract iniquity: wo to them that call evil good: wo to them that are wise in their own eyes: wo to them that are mighty to drink wine,*" verse 8, 11, 18, 20, 21, 22; and elsewhere; as in Isaiah, chap. iii. 11; chap. x. 1; chap. xvii. 12; chap. xviii. 1; chap. xxix. i. 15; chap. xxx. 1; chap. xxxi. 1; chap. xxxiii. 1; chap. xlv. 9, 10, &c. Jeremiah, xxiii. 13; Ezek. xvi. 3; Apoc. xvi. 18, 19.

532. Inasmuch as all numbers in the Word signify things and states, and the compound numbers derive their signification from the simple numbers of which they are compounded, and the simple numbers are principally two, three, five, and seven, it is expedient, that their signification be shewn, and at present, that of the number three, because it is said, wo, wo, wo, from the voices of the trumpet of the three angels who are yet to sound. That all numbers, in the Word, signify somewhat of thing and state, may be seen above, n. 203, 429; and that the greater and congregate numbers signify the same as the simple numbers from which they arise by multiplication, and that the simple numbers are 2, 3, 5 and 7, may also be seen above, n. 430. That three in the Word signify what is full and complete, and hence an entire period, greater or less from beginning to end, may appear from the following passages: thus in Isaiah; "*Within three years, as the years of a mercenary, the glory of Moab shall become vile in all the great multitude; but the residue shall be less than little, not strong,*" xvi. 14; by Moab are here understood, those who are in falses from evil; by his glory and by his great multitude, are understood those falses; by the three years within which his glory shall become vile, is signified what is complete and consummated, wherefore it is said, that then the residue shall be less than little, by which is signified, that it shall be no more; three years are mentioned, whereby is understood consummation, thus, from beginning to end: it is to be observed, that the same is signified by three years, as by three months, by three weeks, three days, and three hours, inas-

much as times, in the spiritual sense, signify states, and three times, whether greater or less, a full state. Again in the same prophet, "*As my servant Isaiah went naked and barefoot three years, for a sign and prodigy upon Egypt and upon Ethiopia, so shall the king of Ashur lead the captivity of Egypt and the multitude of Kush that is to be carried away, boys and old men, the naked and barefoot,*" xx. 3, 4; by Egypt and Ethiopia are not understood Egypt and Kush, but by Egypt is understood the external or natural principle as to scientifics, and by Kush, the external or natural principle as to worship, which, when it is destitute of an internal spiritual principle, is also destitute of truth and good, for all the truth and all the good appertaining to the natural or external man, is from influx through the spiritual man from the Lord, and when it is destitute of truth and good, then the natural or external man, as to those things which are there, is as a man naked and barefoot; that there will be only reasonings from falses, and that these things will destroy, is signified by the king of Ashur leading the captivity of Egypt, and the multitude of Kush that is to be carried away, the naked and barefoot; that all innocence should perish, and all wisdom, is signified by the boys and old men, whom the king of Ashur shall lead away; their total and plenary destruction was represented by the prophet going three years naked and barefoot, three years signifying an entire period from beginning to end, consequently, total destruction. So in Hosea; "*Jehovah shall vivify us after two days, in the third day he shall raise us up;*" vi. 2; by vivifying after two days and raising up the third day, is signified to reform and restore the church, the third day denoting full reformation and restoration, wherefore it is said, that Jehovah shall then raise up; that neither two days nor three days is understood, is evident. Inasmuch as the number three signified what is complete even to the end, therefore that number was received in the representative church, and used as often as something complete was represented, as may appear from the following particulars recorded or commanded in the Word: as "*That the sons of Israel should go a journey of three days, and should sacrifice,*" Exod. iii. 18; chap. v. 3; "*That in the third month after their departure from Egypt, they came to the mount Sinai,*" Exod. xix. 1; "*That it was commanded them to prepare themselves unto the third day, because in the third day Jehovah would descend upon mount Sinai,*" Exod. xix. 11, 15, 16, 18; "*That for three days*

there was darkness in the land of Egypt," *Exod. x. 22, 23*; "That three years the fruits of the tree planted in the land of Canaan should be uncircumcised," *Levit. xix. 23, 24, 25*; "That no part of the flesh of the sacrifice should be left to the third day," *Levit. vii. 16, 17, 18*; *chap. xix. 6, 7*; "That the water of separation should be sprinkled upon the unclean on the third day, and on the seventh day," *Numb. xix. 11 to end*; "That they who touched what was slain, should be cleansed the third day, and the seventh day," *Numb. xxxi. 19 to 25*; "That Joshua commanded the people, that within three days they should pass over Jordan," *Joshua i. 11*; *chap. iii. 2*; "That Jehovah called Samuel three times, and three times Samuel ran to Eli, and the third time Eli understood that Jehovah called Samuel," *1 Sam. iii. 1 to 8*; "That Jonathan said to David, that he should hide himself in a field unto the third evening, and that afterwards Jonathan threw three arrows to the side of the stone, and David bowed himself three times to the earth before Jonathan," *1 Sam. xx. 5, 12, 19, 20, 35, 36, 41*; "That three things were proposed to David, of which he should choose one, as that a famine of seven years should come upon the land, or that he should flee three months before his enemies, or that a pestilence should be in the land three days," *2 Sam. xxiv. 11, 12, 13*; "That Elias measured himself upon the son of the widow three times," *1 Kings, xvii. 21*; "That Elias said that they should pour water upon the burnt-offering and upon the wood three times, and they poured it three times," *1 Kings, xviii. 34*; "That Jonah was in the belly of the whale three days and three nights," *Jonah ii. 1*; *Matth. xii. 4*; "That Daniel was mourning three weeks," *Dan. x. 2, 3, 4*; "That the third year was the year of tenths," *Deut. xxvi. 12*; "That the Lord said of the man who planted a vineyard, that he sent his servants three times and afterwards his son," *Mark xii. 2, 3, 4, 5, 6*; *Luke xx. 12, 13*; "That the Lord said to Peter, that before the cock crew twice, he should deny Him three times," *Matthew xxvi. 34, 69 to the end*; *Luke xxii. 34, 57 to 61*; *John xiii. 38*; "That the Lord said three times to Peter, lovest thou Me, and feed my lambs and my sheep; and that the third time Peter was grieved," *John xxi. 15, 16, 17*; "That the Lord said that the kingdom of heaven was like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened," *Matth. xiii. 33*; *Luke xiii. 21*; "That the Lord said, I perform cures to day and to-morrow, and the third day I am consummated," *Luke xiii. 32, 33*; "That the Lord said that He should be

in the heart of the earth three days and three nights," Matthew xii. 40; "That *He said that He should rise again the third day,*" Matthew xvi. 21: chap. xvii. 22, 23: chap. xx. 18, 19; Luke xviii. 32: chap. xxiv. 46; "That *He said He would dissolve the temple of God, and that in three days He would build it,*" Matth. xxvi. 31: chap. xxvii. 40: John ii. 19, 20; "That *He prayed three times in the garden of Gethsemane,*" Matthew xxvi. 39, 42, 44. "That *He was crucified at the third hour,*" Mark xv. 25: "That *then there was darkness over the whole land three hours, from the sixth hour to the ninth, when He said, it is consummated, and expired,*" Matthew xxvii. 45; Mark xv. 37: John xix. 30: "That *the Lord rose again the third day,*" Matthew xxviii. 1: Mark xvi. 2: Luke xxiv. 1: John xx. 1: from these passages it may appear, that the number three signified what was consummated or complete to the end, consequently an entire period greater or lesser from beginning to end. From this simple number many compound numbers derive their significations, as 6, 9, 12, 60, 72, which hence signify all truths and goods in the complex; in like manner the numbers 30, 300, 3000; for as hath been shewn above, the compound numbers derive their significations from the simple numbers of which they are compounded. Moreover it is to be observed, that the number three, in the Word, is predicated of truths, and two and four, of goods; the reason is, because two and four signify conjunction, whereas three signifies fullness, and spiritual conjunction is love, and all good is of love, and spiritual plenitude or fullness is formed by truths. They who do not know, that all numbers in the Word are significative, think and believe that nothing more is meant when the numbers two and three, also three and four, are mentioned, than the numbers themselves, or a few in number, whereas they denote all who are in good and truth; as in the following passages: thus in Isaiah; "*Gleanings shall be left in it, as in the shaking of the olive, two three berries in the top of the bough; four five in the branches of the fruit-bearing [olive]*" xvii. 6; the subject there treated of is concerning the vastation of the church, and these words are said of the remaining few who are in good and truth: comparison is made with the shaking of an olive, because by the olive is signified the church as to the good of love, and by the branches, the truths thence derived; two three, signify the few who are in good and thence in truths, two denoting good and three denoting truths; and four five, signify the few who are in

good, four denoting those who are in good, and five denoting few; and whereas four five signify the few who are in good, therefore it is said, four five in the branches of the fruit-bearing [olive], fruit bearing olive signifying those in the church who are in good as to life: by reason of this signification of those numbers, it is said two three, and four five, and not two and three, or four and five. So in Amos; "*Two three cities wandered to one city to drink waters, but yet they were not satisfied,*" iv. 8: treating of the defect of truth at the end of the church, that then they who desired truth from a spiritual affection will not find any truth in doctrines wherever they may enquire; hence it is said, two three cities wandered to one city to drink waters, but yet were not satisfied; by two three cities are signified those who are in the affection of truth from good; by city is signified the truth of doctrine; by drawing waters is signified to learn truths; by wandering is signified to inquire; and by not being satisfied is signified not to find truth which in itself is truth; two three cities are mentioned, because by two three are signified those who are in good and thence in truths. So in Zechariah; "*It shall come to pass in the universal earth, two parts in it shall be cut off, they shall expire, and the third part shall be left in it, yet I will lead the third part through the fire, and will prove them,*" xiii. 8, 9; treating in like manner concerning the vastation of the church as to good; that all good is about to perish is understood by two parts in the universal earth shall be cut off and shall expire; in the universal earth denotes in the universal church, and two parts denotes all good; that somewhat of truth would remain, but scarce any genuine truth, is signified by the third part shall be left in it, yet I will lead the third part through the fire and will prove them; the third part signifies the remaining truths, the proving of which whether they be genuine is signified by leading them through the fire; to prove by fire is to prove by the affection which is of love, with which if the truth doth not agree, it is not genuine truth, for by fire, in the Word, is signified love; when the good of love perisheth in the church, the truth also becometh not truth, because all truth deriveth its essence from good. Hence it may appear what is signified by these words of the Lord in Matthew; "*Where two and three are gathered together, in my name, there I am in the midst of them,*" xviii. 20; where two and three are not meant, but they who are in good and thence in truths; neither by the name of the Lord is

meant His name, but all the good of love and the truth of faith by which He is worshipped, as may be seen above, n. 102, 135. Hence also it is evident what is signified by the words of the Lord in Luke; "*Henceforth there shall be five divided in one house, three against two, and two against three,*" xii. 52; by which is understood, that after the advent of the Lord, when He Himself was made known, and the interior things of the Word were revealed by Him and together with Him, then in the church, as well in general as with the man of the church in particular, there would be dissension between good and truth, and between truth and good; this is understood by their being divided in one house three against two, and two against three, house denoting the church in general and with the man of the church in particular, and three denoting truths, and two denoting goods; its being said that five shall be divided, signifies that such dissension shall exist with those who are reformed; wherefore it also follows, that "*The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother,*" ver. 53; for by father is signified the good of the church, by son, the truth of the church, by mother, the truth of the church, and by daughter, the good of the church: who cannot see that the numbers five, two, and three, would not have been here mentioned unless they had been significative; five, in the Word, when two and three follow, signifies all those, but when preceded or followed by the numbers ten or twenty, five then signify some and few. Similar things are understood in the precept of the decalogue by "*The third and fourth generations, or by the third and fourth sons, upon whom Jehovah shall visit the iniquity of the parents,*" Exod. xx. 5: Numb. xiv. 18: Deut. v. 9, 10: by the third and fourth generation are signified all who are in falses from evil, by the third generation, those who are in the falses of evil, and by the fourth generation, those who are in evils of the false; for, in the opposite sense three signifies falses, and four, evils: who does not see that it would be contrary to the divine justice to visit the iniquity of the parents upon the sons, even to the third and fourth generation; for the Lord teacheth, "*That the soul which sinneth, it shall die; the son shall not bear the iniquity of the parent, nor shall the father bear the iniquity of the son; the justice of the just shall be upon him, and the impiety of the impious shall be upon him,*" Ezek.

xviii. 20 : Deut. xxiv. 16 : 2 Kings xiv. 6 ; hence it is evident, that the third and fourth generation are not to be literally understood, but what is signified by those numbers. Like things are signified by "*Three and four prevarications*," in Amos ; chap. i. 3, 6, 9, 11, 13 : chap. ii. 1, 4, 6. From these considerations it may appear, how great arcana are contained in the Word, in the numbers only, which no one can know without the spiritual or internal sense.

END OF THE EIGHTH CHAPTER.

APOCALYPSE.

CHAPTER IX.

1. **A**ND the fifth angel sounded, and I saw a star fall down out of heaven into the earth; and to it was given the key of the well of the abyss.

2. And it opened the well of the abyss, and a smoke ascended out of the well, as the smoke of a great furnace: and the sun was obscured, and the air, from the smoke of the well.

3. And out of the smoke went forth locusts into the earth; and power was given to them, as the scorpions of the earth have power.

4. And it was said to them that they should not hurt the grass of the earth, neither any green thing, nor any tree, but only those men, who had not the seal of God in their foreheads.

5. And it was given them not to kill them, but to torment them five months; and their torment was as the torment of a scorpion when he smiteth a man.

6. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7. And the similitudes of the locusts were like to horses prepared for war; and upon their heads as it were crowns like gold; and their faces were as the faces of men.

8. And they had hair as the hair of women; and their teeth were as [the teeth] of lions.

9. And they had breast plates, as it were breast plates of iron; and the voice of their wings was as the voice of chariots, of many horses running to war.

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had over them a king, the angel of the

abyss, whose name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon.

12. One woe is past, behold there come as yet two woes after these.

13. And the sixth angel sounded, and I heard one voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel, who had the trumpet, Loose the four angels, that are bound at the great river Euphrates.

15. And the four angels were loosed, who were prepared for an hour and a day, and a month, and a year, that they might slay a third part of men.

16. And the number of the armies of horsemen was two myriads of myriads; and I heard the number of them.

17. And thus I saw the horses in vision, and them that sat upon them, having breast plates of fire, and of blue [*hyacinthinus*], and of sulphur: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke, and sulphur.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the sulphur, which issued out of their mouths.

19. For their power was in their mouth, for their tails were like serpents, having heads, and in these they hurt.

20. And the rest of men who were not killed in these plagues, neither repented of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk.

21. And they repented not of their murders, nor of their incantations, nor of their whoredoms, nor of their thefts.

EXPLICATION.

533. **V**ERSES 1, 2. "*And the fifth angel sounded, and I saw a star fall down out of heaven into the earth; and to it was given the key of the well of the abyss. And it opened the well of the abyss, and a smoke ascended out of the well, as the smoke of a great furnace: and the sun was obscured, and the air, by the smoke of the well.*" And the fifth angel sounded, signifies influx out of heaven manifesting the state of the church, that it was absolutely changed: and I saw a star fall out of heaven into

the earth, signifies the knowledges of truth falsified, and thus turned into falses: and to it was given the key of the well of the abyss, signifies communication and conjunction with the hells: and it opened the well of the abyss, signifies communication and conjunction with the hells, where and whence such falses are: and a smoke ascended out of the well as the smoke of a great furnace, signifies dense falses thence, originating in the evils of earthly and corporeal loves: and the sun was obscured, and the air, by the smoke of the well, signifies that the light of truth from the Lord was made thick darkness by infernal falses.

534. "And the fifth angel sounded"—That these words signify influx out of heaven manifesting the state of the church, that it was absolutely changed, appears from the signification of sounding with a trumpet, as denoting influx out of heaven, and a change of the state of the church, concerning which see above, n. 502; in this case, that the state of the church was absolutely changed, because it was said just above, concerning the three last times of the angel sounding, wo, wo, wo to them that dwell upon the earth, from the other voices of the trumpet of the three angels that are yet to sound; the change which is described in what now follows, is, that all truth was destroyed, and that the false, which was in the place of it, opened the hells, whence falses issued out.

535. "And I saw a star fall down out of heaven into the earth"—That hereby are signified the knowledges of truth falsified, and thus turned into falses, appears from the signification of stars, as denoting the knowledges of good and truth, concerning which see above, n. 72, 402; and from the signification of falling down out of heaven, as denoting to perish, which is the case with the knowledges of truth when they are denied, and when they are falsified; in this case, when they are falsified; for this book does not treat of those who deny truths, but of those who falsify them; for they who deny truths are not amongst those who are in the former heaven, and are cast down thence into hell at the day of the last judgment, for these are cast thither immediately after death; but it is they who falsify truths from various causes who are treated of in this book, inasmuch as they made to themselves a heaven which was afterwards destroyed. The knowledges of good and truth from the Word, are falsified by those, who acknowledge the Word, but apply it to favour their own loves, and the principles

which are from self derived intelligence, for thus they turn the truths of the Word into falses, and thus the knowledges of good and truth with them perish: from these considerations it may appear, that by the star falling down out of heaven to the earth, is signified that the knowledges of truth were falsified, and thus turned into falses, in like manner as above, n. 517. That to fall down, or to fall, out of heaven to the earth, signifies to perish, that is, not to have any more a place in heaven, but to be cast down thence and conjoined with hell, is evident from what follows, where it is said, that to it was given the key of the well of the abyss, which it opened, the well of the abyss denoting the hell where and whence are the falses of evil. The like is signified by falling out of heaven to the earth, where it is said above in the Apocalypse, “*And the stars of heaven fell to the earth,*” vi. 13; and elsewhere, “*The dragon with his tail drew the third part of the stars of heaven, and cast them to the earth,*” xii. 4: and in Daniel; “*The horn of the he-goat of the she-goats grew even to the host of the heavens, and cast down of the host to the earth, and of the stars, and trampled upon them,*” viii. 10: and in Matthew; “*Immediately after the affliction of those days, the sun shall be obscured, and the stars shall fall from heaven,*” xxiv. 29. The like is signified by the words of the Lord in Luke; “*Jesus said, I saw Satan like lightning fall from heaven,*” x. 18; by Satan is understood all the false which destroyeth truth, for the hells where such falses are, and whence they arise, are called Satan, and the hells where and whence the evils are which destroy goods, are called the Devil, wherefore by Satan like lightning falling from heaven, is understood, that all the false which destroyed the truth of the Word, was cast down out of heaven. The same is also signified by “*The great dragon being cast down to the earth, and his angels with him, and no place being found for them any more in heaven,*” xii. 8, 9. From these considerations it may appear that by falling, and being cast down, out of heaven to the earth, is signified, to have no more place in heaven, but in hell, consequently to perish: by the earth here is also signified what is cursed, as was shewn above, n. 304 at the end. The reason why they who falsify the truths of the Word by interpretations to confirm evils of the life, avert themselves from heaven, and convert themselves to hell, is, because the conjunction of heaven with man is by the Word, for heaven is in the spiritual sense of the Word, and man is in its natural sense, wherefore the conjunction of heaven with the

world is by the Word; on this account also, the Word is called a covenant, and covenant denotes conjunction: it is from this ground, that they who apply the Word to evils of the life, and to false principles which are from self derived intelligence, cannot be conjoined with heaven; and they who are not conjoined with heaven are conjoined with hell; for man must of necessity be either in heaven or in hell, as it is not allowed him to hang between both. Howbeit, they who apply the Word to falses which do not disagree with good of life, such as are with the upright gentiles who have not the Word, and with the simple in the church, who believe in the Lord, and lead a good life, inasmuch as from their falses they have respect to good, the Lord also applieth them to good, and turneth them to heaven; for the essential principle in heaven is good of life, which is the same thing with the good of love to the Lord, and with the good of love towards the neighbour or charity; for according to this good, every one there hath perception of truth, intelligence and wisdom. Hence then it may appear what is understood by the falsification of truth from the Word, which is here signified by the star falling down out of heaven to the earth.

536. And to it was given the key of the well of the abyss" —That hereby is signified communication and conjunction with the hells, appears from the signification of a key, as denoting opening, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hells where and whence are the falses of evils, of which we shall speak in the following articles; the reason why it is said, that the key of the well of the abyss was given to the star falling down out of heaven to the earth, is, because by the star, in this case, are signified the knowledges of truth from the Word, falsified by applications to evils and the falses thence derived; and evils of the false, and falses of evils, with man, open the hells where similar evils and falses exist; but what is understood by opening the hells, will also be explained in the following article, where it is said, "*and it opened the well of the abyss.*" That a key signifies opening, is from appearance in the spiritual world; for in that world there are houses and chambers, also doors by which they enter, and locks and keys by which they are opened, and they all signify such things as are in man; the house itself corresponds to the interiors which are of the mind [*animus*] and of the mind [*mens*]; in like manner the chambers; and the doors cor-

respond to the communications which are between the interiors of the mind [*mens*] and of the mind [*animus*]; and the key corresponds to admission and opening from one part into the other; in a word, singular the things appertaining to the house in which spirits and angels dwell, correspond to singular the things in them: few of the spirits know this, because few think any thing of correspondences, for being in them, they do not reflect upon them: the case herein is as with man in the world, in that few know the qualities of their affections and thoughts, because they are in them, and hence do not reflect upon them, when notwithstanding they are innumerable, as may appear from analytical particulars which have been discovered by many of the learned, all which are operations of the mind. From what has been said above it may be known, whence it is that a key is here mentioned, and that it signifies admission and opening. It has the like signification in other passages in the Word; as in Matthew; "*Jesus said to Peter, I will give thee the keys of the kingdom of the heavens,*" xvi. 19; which may be seen explained above, n. 206: also in Isaiah, chap. xxii. 21, 22, where the same is said concerning Eliakim, as may also be seen explained above, n. 206: and again in the Apocalypse; "*I have the keys of hell and death,*" i. 18; concerning which see above, n. 86: so again; "*These things saith the Holy, the True, having the key of David, opening and no one shutteth, and shutting, and no one openeth,*" Apoc. iii. 7; which is explained above, n. 205, 206: and again; "*I saw an angel descending from heaven who had the key of the abyss, and a great chain upon his hand, and he took hold of the dragon, and bound him a thousand years,*" xx. 1, 2; which will be explained in what follows. So in Luke; "*Wo to you lawyers, who carry the keys of heaven, ye enter not yourselves, and ye prohibit others entering,*" xi. 52; they were called lawyers, who searched the Scriptures and taught how they were to be understood; and inasmuch as the sacred Scripture, or the Word, is the ground of communication and thence of conjunction with heaven, as was said in the article above, and truths are what open the communication, and goods of truths are what constitute conjunction, whereas truths falsified, which in themselves are falses of evil, are what cause disjunction, therefore it is said that they carried the keys of heaven, that is, that by means of truths they could open communication with heaven to those whom they taught; but whereas they perverted the Word by applications to their own loves, and thence to false principles, it is there-

fore said that they entered not themselves, and that they prohibited others entering. From these considerations also it may appear, that the key which opened the pit, signifies communication and conjunction with the hells by the falses into which the truths of the Word are turned by those who falsify them in applying them to evils of the life, and to the false principles thence conceived.

537. "And it opened the well of the abyss"—That hereby is signified communication and conjunction with the hells, where and whence such falses are, appears from the signification of opening, as here denoting to communicate and conjoin, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hell where and whence such falses are: the reason why they are called wells of the abyss is, because a well signifies the Word in the sense of the letter, and the truth of doctrine thence derived, but, in the opposite sense, the Word falsified, and the false of doctrine thence derived, and the abyss and deep of the sea signifies hell; the reason why it signifies the hell where they are, who falsified the Word by applying the truths thereof to evils of the life, is, because those hells appear to them who are above, as seas, and those who are there as in the bottom of them: it hath been also granted me to see those seas or hells, and those who are in the bottom of them, whence they have also spoken with me, and said that they were not in waters, but on dry ground; hence it was also evident, that the waters of those seas are appearances corresponding to the falses in which the inhabitants are principled; moreover, the waters of those seas are grosser and denser according to the falsifications, and the depths are also various according to the evils from which they falsified; but concerning the signification of abyss in the Word more will be seen below. The reason why to open the well of the abyss signifies communication and conjunction with such hells, is because the hells are not opened except when evil spirits enter, which takes place when they have passed their time in the world of spirits; for it is not allowed to any evil spirit to go out from hell, after he hath been once cast thither, and if he goeth out, he presently falls back thither again. But every man is conjoined with spirits who are in the world of spirits, and with spirits of a quality agreeing with his own quality; wherefore the man who falsifieth the Word, in applying it to evils of life and to falses confirming those evils, is conjoined with similar spirits, and by them with the hells, which

are in similar falses. Every man after death becometh a spirit, and is then immediately tied or bound either to infernal societies or to heavenly societies, according to his life in the world; and all spirits, before they are cast down into hell, or elevated into heaven, are first in the world of spirits, and at that time with men who live in the world, the evil spirits with the evil, and the good with the good, and by these man hath communication and conjunction either with the hells or with the heavens: hence it is evident, that by opening the well is not signified to open hell, but communication, and by communication to have conjunction with hell. From all the hells, also, there exhale falses of evil in much abundance, in which the spirits are who are in the world of spirits, and together with them, the men who are in similar falses in our world: neither spirit nor man can be any where else, than where the love of his life is, for what a man loves, this he wills, this he thinks, and this he breathes; concerning the nature of the world of spirits, see the work concerning *Heaven and Hell*, n. 421 to 431. The reason why a well signifies the Word and the truth of doctrine, and, in the opposite sense, the Word falsified, and thence the false of doctrine, is, because wells contain waters, and waters signify truths, and in the opposite sense, falses, as hath been shewn above, n. 71, 483, 518. That a well signifies both the latter and the former, appears from the following passages in the Word: as in Moses; "*They journeyed on to Beer; this is the well concerning which Jehovah said to Moses, gather the people, and I will give them waters. Then Israel sang this song; Ascend O well, answer ye from it; the well, the princes digged it, the spontaneous people digged by the lawgiver with their staffs,*" Numb. xxi. 16, 17, 18; that well here signifies the truth of doctrine from the Word, may appear from the song which Israel sang concerning it; by ascend O well, answer ye from it, is signified, that doctrine from the Word should teach truth, and that they should receive it, the calling forth of truth is signified by ascend O well, and reception and instruction by answer ye from it; the well, the princes digged it, the spontaneous people digged by the lawgiver with their staffs, signifies that they who are in truths and in the goods of truth are illustrated by the Lord, and search out and collect doctrine by the Word from Him; princes denote those who are in truths, spontaneous people those who are in the goods of truth, and to dig denotes to search out and collect; lawgiver signifies the Lord as to the

Word and as to doctrine from the Word, and staffs signify power and strength of mind, in this case, by the Lord, from the Word, because it is said, by the lawgiver; hence it is evident, what the well here signifies: the reason why Israel sung a song concerning it, was, because Beer, in the original tongue, signifies a well, and a well, in the spiritual sense, signifies the Word and doctrine from the Word; in like manner as Beersheba, which is frequently mentioned in the historical parts of the Word. The like is signified by "*The well of Jacob, at which the Lord sat, and spake with the woman of Samaria, and said, if thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest ask of Him water, and He would give thee living water, which should become a fountain of water springing up into eternal life,*" John iv. 6 to 15; the reason why the Lord here spake with the woman of Samaria at that well, was, because by the woman of Samaria was understood the church to be established with the gentiles, and by the Samaritans, who are also mentioned in other passages, were understood the gentiles or nations which would receive doctrine from Him and concerning Him; by that well was signified doctrine from the Word; by the water, the truth of doctrine; and by the Lord sitting at the well, the Word or divine truth; that salvation is from the Lord by means of divine truth from the Word, is signified by the water which He would give becoming a fountain of water springing up into eternal life. The like that is signified by the well of Jacob, is also signified by "*The wells which the servants of Abraham dug, and the servants of Isaac, concerning which they strove with the servants of Abimelech,*" Gen. xxi. 25: chap. xxvi. 15, 18, 19, 20, 21, 22, 25, 32: by the wells which the servants of Abraham dug and the servants of Isaac, are signified truths of doctrine, because by Abraham, Isaac, and Jacob, in the Word, is understood the Lord; but by Abimelech king of Gerar, or of the Philistines, are understood those who place salvation in truths alone without the good of life, in like manner as they who are in faith alone do at this day; and inasmuch as all truth is from good, or the all of faith from charity, and they who separate and exclude good from truth, or charity from faith, cannot possess any genuine truth of doctrine, but all the truth of the Word is with them as a mere sense of the words without any perception of the thing, thus as a shell without a kernel, therefore they strive or quarrel concerning the truths of

faith: this was represented and signified by the strife of the servants of Abimelech with the servants of Abraham and of Isaac concerning the wells. There is an internal spiritual sense in the historical parts of the Word, as well as in the prophetical parts of it, as may appear from the *Arcana Cœlestia*, where the historical circumstances which are contained in Genesis and Exodus are explained as to their internal spiritual sense, as also the circumstances related concerning the wells of Abraham and Isaac; any one may see that such things concerning wells would not have found a place in the Word of the Lord, unless they contained some spiritual meaning. So in Luke; “*Which of you shall have an ass or an ox fall into a well, and will not straightway draw him out on the sabbath day,*” xiv. 5; the reason why there was a statute to this purpose with the Israelitish and Jewish nation, was, on account of the spiritual sense contained in it; for all the statutes, judgments, and precepts, given to the sons of Israel, signified spiritual things appertaining to heaven and to the church; this statute therefore signified, that if any one falleth into what is false and evil, he is to be brought out of it by the truth which is taught from the Lord on the sabbath day: by well is there signified the false, and the evil of the false; by an ass and ox is signified the truth and good of the natural man; by falling into the well is signified into the false and the evil of the false; by being drawn out on the sabbath-day, is signified to be instructed and thereby led out of them; for the day of sabbath signifies the Lord as to instruction and doctrine, wherefore He calleth Himself Lord of the sabbath: that ass signifies the truth of the natural man may be seen in the *Arcana Cœlestia*, n. 2781, 5741; and that ox signifies the good of the natural man, n. 2180, 2566, 9135, in the same. Nearly similar is the spiritual sense contained in these words in Moses; “*When a man hath opened a pit, or when a man hath digged a pit, and doth not cover it, and an ox or an ass fall in it, the lord of the pit shall make it good, he shall render silver to his lord, and the dead shall be his,*” Exod. xxi. 33, 34; when a man hath opened a pit, signifies if any one propagate a false which appertains to him; or when a man hath digged a pit, signifies, if he hath either framed or hatched what is false; and an ox or an ass fall in it, signifies which perverts good and truth in the natural principle appertaining to another; the lord of the pit shall repay, signifies, that he from whom the false is, shall amend it;

he shall pay silver to the owner thereof, signifies by truth appertaining to him, whose good and truth in the natural principle was perverted; and the dead shall be his, signifies, that evil or the false remains with him; but these things may be seen more fully explained in the *Arcana Cœlestia*, n. 9084 to 9089; pit here signifies the same as well. Thus also in Matthew; "*Ye blind leaders of the blind; when the blind leadeth the blind, both fall into a pit,*" xv. 14; Luke vi. 39; this the Lord said unto the scribes and pharisees, who, although they had the Word, in which are all divine truths, yet understood nothing of truth; and inasmuch as they taught falses, and their falses were also believed by the people, they are therefore called blind leaders of the blind, the blind in the Word denoting those who do not understand truth; and because pit signifies the false it is said that they fall both into it. So in David; "*Deliver me out of the mire, lest I sink; let me be delivered from my haters, and from the depth of the waters, let not the water-flood overwhelm me, neither let the deep swallow me up, let not the well shut its mouth upon me,*" Psalm lxix. 15, 16; that well here signifies the hell where and whence are falses, is manifest, for it is said, let not the well shut its mouth upon me, that is, let not the hell whence are falses, or the falses from hell, wholly possess me, so that I may not escape; the mire, of which it is said, deliver me from it lest I sink, denotes the evil of the false, and to sink denotes to perish thereby; let me be delivered from my haters and from the depths of the waters, signifies to be liberated from the evils and falses which are from the hells, haters denoting evils thence derived, and depths of waters denoting falses thence derived; let not the deep swallow me up, signifies, the hell where are the falses of evil, or the falses of evil from hell. So again; "*They make their mouth soft as butter, and when the heart of any one draws near, their words are softer than oil; yet are they drawn swords; and thou, O God, shalt cast them down into the well of the pit,*" Psalm lv. 21, 23; these things are said of those, who make a pretence of good affections whilst they speak falses, by which they seduce; to make their mouth soft as butter, signifies good pretended by the affections, butter denoting the good of external affection; their words softer than oil, signifies things similar, oil denoting the good of internal affection; yet are they drawn swords, signifies when notwithstanding they are falses destroying good and truth, drawn swords denoting falses destroying; Thou, O

God, shalt cast them down into the well of the pit, signifies into the hell where the destructive falses of that kind prevail. Inasmuch as pits in the Word signify nearly the same as wells, it may be expedient to adduce also some passages concerning pits: as in Jeremiah; "*The great ones sent their little ones to the waters, they came to the pits, they found no waters, they returned with their vessels empty,*" xiv. 3; by great ones are understood those who lead and teach others; by little ones, those who are led and taught; and by waters, truths; hence it is evident what is signified by their great ones sending the little ones to the waters; by the pits in which there was no water are signified doctrinals in which there were no truths, whence it may also appear what is signified by their coming to the pits and finding no waters; that they had no science or understanding of truth, is signified by their returning with their vessels empty, vessels in the Word denoting things recipient of truth, consequently scientific and intellectual things. So in Zechariah; "*By the blood of the covenant I will send forth the bound out of the pit, in which there is no water,*" ix. 11; speaking of the liberation of the faithful by the Lord, who were detained in the inferior or lower earth until His advent; and also concerning the illustration of the gentiles, who were in falses from ignorance; by the blood of thy covenant is signified the divine truth proceeding from the Lord, consequently the Word, which is called a covenant, because thereby conjunction is effected, a covenant denoting conjunction: by the bound in the pit in which there is no water, are understood those who are in falses from ignorance; pit here denoting a doctrine not of truth, and also the inferior earth where they who were in falses from ignorance were detained until the coming of the Lord; where there is no water, denotes where there is no truth; they are called bound, because they could not be liberated from falses but by the Lord. Again in Jeremiah; "*My people have done two evils; they have forsaken Me, the fountain of living waters, to hew for themselves pits, broken pits, which cannot contain waters,*" ii. 13; by hewing out pits, broken pits, which cannot contain waters, is signified to hatch doctrinals from self-derived intelligence, which, inasmuch as they are from man's proprium, are falses, for the proprium of man is nothing but evil, and being evil it also produceth the false, for evil cannot produce any thing else but the false; but his passage may be seen explained above, n. 483. Again in the same pro-

phet; "*Jehovah who made us to ascend out of the land of Egypt, who led us in the wilderness, in the land of solitude and of the pit, in a land of drought, and thick shade, through which no man [vir] passed, and where no man [homo] dwelt,*" ii. 6; that by the wilderness in which the sons of Israel were led, was represented and signified the first state of the church to be established with those who are, in mere ignorance of good and truth, has been shewn in the *Arcana Cœlestia*, in which the book of Exodus is explained; and inasmuch as that state was represented and signified by their wandering in the wilderness, therefore it is said that Jehovah led them in a land of solitude and of the pit, in a land of drought and thick shade; by the land of solitude and of drought is understood here, as elsewhere in the Word, a state of non-perception of good, and by the land of the pit, and of dense shade, is understood a state of ignorance of truth, and thence a state of falsity; by no man passing through and no man dwelling therein, is signified no understanding of truth, nor perception of good, man [vir] in the Word denoting the understanding of truth, and man [homo] the perception of good, and by there being neither one nor the other, is signified no church either as to truth or as to good. Again in Isaiah; "*He that leadeth out shall hasten to be opened that he may not die in a pit, nor his bread fail,*" li. 14; treating concerning the Lord; His advent is understood by he that leadeth out shall hasten; liberation from the falses of ignorance, is signified by not dying in the pit, wherefore the same is here signified by pit, as by the pit mentioned above in which were the bound; supply of spiritual instruction and nourishment, is signified by his bread not failing, for by bread is understood all spiritual food, and by spiritual food is understood instruction in truths and goods, whence come intelligence and wisdom. So in Ezekiel; "*Behold I bring upon thee strangers, the violent of the nations, who shall draw out their swords upon the beauty of thy wisdom, and shall prophane thy splendour, they shall let thee down into the pit, and thou shalt die the deaths of the slain in the heart of the seas,*" xxviii. 7, 8: speaking of the prince of Tyre, by whom are understood those who from self derived intelligence hatch falses, by which the knowledges of truth and good are destroyed; their ruin by their own falses, is signified by, behold I bring upon thee strangers, the violent of the nations, strangers denoting falses which destroy truths, and the violent of the nations, evils which destroy

goods; that they shall be destroyed by their own falses originating in self derived intelligence, is signified by they shall draw out the swords upon the beauty of thy wisdom, and shall prophane thy splendour, swords denoting falses destroying truths; the pit into which they shall be let down, signifies the infernal false; and by the slain in the heart of the seas are signified those who perish by falses, the heart of the seas, denoting the hell where and whence falses are, in like manner as the abyss. By "*the pit into which they cast Jeremiah the prophet and out of which Ebed-melech and the men who were with him, drew him out by rags of things drawn out and rags of things worn out,*" Jeremiah xxxviii. 6 to 13, is signified the truth of doctrine falsified, the prophet signifying the truth of doctrine, and his being cast into the pit, signifying the falsification thereof; by the rags of things drawn out and rags of things worn out with which they drew him out, is signified the vindication of the truth of doctrine, and restitution, by such goods and truths of the literal sense of the Word, as were not perceived and understood, and therefore were neglected and rejected; these things are signified by those rags; to what purpose else would it be to mention in the divine Word, that the prophet was drawn out by such things. From these few passages it may appear, what is signified by a well and by a pit in the Word, namely, the Word and the truth of doctrine, and, in the opposite sense, the Word falsified, and thence the false of doctrine. In some passages also by a well and a pit, is signified the same as by a fountain, concerning the signification of which in both senses see above, n. 483.

538. It was said above that the abyss signifies the hells where and whence falses are: the reason of this signification is, because those hells, where the falses of evil have rule, appear as seas, in the depths of which are the infernal crew, who are principled in the falses of evil; the reason of their appearing as seas is, because falses continually flow out from them, and falses appear as waters, wherefore waters in the Word also signify falses; from the waters themselves also the quality of the false is known, for falses are of various kinds, namely, as many as there are evils; the falses which are from grievous evils appear over those hells as gross and black waters, and falses from the evil of the love of self as red waters, the quality of the genus of the false being distinguishable from the grossness and colour. It is to be remembered that in the spiritual world,

truths also appear as waters, but as waters of a thin and pure quality; the reason is, because there are three degrees of the life of man, as there are three heavens; they in whom the third degree is opened are in an atmosphere as pure as ether, such is the atmosphere in which they dwell who are in the third or inmost heaven; but they, in whom only the second degree is opened, are in an atmosphere as it were aerial, such as is that of the second and middle heaven, but they in whom the first degree only is opened, are in an atmosphere, as it were watery, but thin and pure, as is that of the first and ultimate heaven: the ground and reason hereof is, because interior perceptions and thoughts, as being more perfect, correspond to a like purity of the atmosphere, in which they are, for they diffuse themselves from every angel, and still more from every angelic society, and present a corresponding sphere, which sphere appears in a like purity to that of the perceptions and thoughts of the angels, or of their intelligence and wisdom; this sphere appears as an atmosphere, as an etherial atmosphere in the inmost heaven, as an aerial atmosphere in the middle heaven, and as a thin watery atmosphere in the ultimate heaven, as was said: hence it is evident, that an atmosphere which is as it were watery corresponds to natural thought and perception, but that an atmosphere which is as it were thinly watery, corresponds to spiritual natural thought and perception, in which are the angels of the ultimate heaven; but the atmosphere, which is of a gross watery nature verging either to black or to red, corresponds to natural thought in which there is nothing spiritual; and natural thought in which there is nothing spiritual, appertains to those who are in the hells where falses have rule; for all who are there are merely natural and sensual. That man hath three degrees of life as the three heavens, and that they differ in purity, may be seen in the work concerning *Heaven and Hell*, n. 33, 34, 208, 209, 211. From these considerations it may appear, whence it is that the hells of falses are in the Word called seas and abysses, seas, because they appear as seas, and abysses from their depth. The same may further appear from the following passages in the Word: as in Moses; “*The chariots of Pharaoh and his host he hath cast into the sea; the abysses covered them; they descended into the depths as a stone; from the wind of thy nostrils the waters were heaped together; the floods stood up as an heap, the abysses were congealed in the heart of the sea,*” *Exod. xv.*

5, 8: this is in the song of Moses concerning Pharaoh and his host, after they were drowned in the sea Suph; by Pharaoh and his host are signified those who are in the falses of evil, and by the sea Suph is signified the hell where those falses are; hence it is evident that by the abysses which covered them, the hells are signified: but the whole passage may be seen explained in the *Arcana Cælestia*, n. 8272 to 8279, and 8286 to 8289. So in David; He rebuked the sea Suph and it was dried up, and he led them through the abysses, as in the wilderness; the waters covered his enemies: Psalm cvi. 9, 11: so in Isaiah; “*Art thou not He who dried up the sea, the waters of the great abyss, who made the depths of the sea into a way, that the redeemed might pass through,*” li. 10, 15: again; “*Who clave the waters before them, who led them through the abysses, as a horse in the wilderness; they stumbled not,*” lxiii. 13; by the sons of Israel before whom the sea Suph was dried up, so that they passed through safe, are understood all who are in truths from good, whom the Lord defendeth, lest the falses of evil which ascend continually from the hells should injure them; this is what is understood by drying up the sea, the waters of the great abyss, and by making the depths thereof into a way for the ransomed to pass through; likewise by leading them through the abysses; for the falses exhaled from the hells continually cling to man, consequently the hells, for whether we speak of falses from the hells, or of the hells themselves, it is the same thing; but the Lord continually dissipateth them with those who are in truths originating in good from Himself: this then is what is signified by drying up the sea, and leading them through the abysses; they who are in truths grounded in good from the Lord, are understood by the redeemed. The like is signified by drying up the abyss and making dry the rivers, in Isaiah; “*Jehovah saith to Jerusalem thou shalt be inhabited, and to the cities of Judah ye shall be built, and I will raise up her wastes, saying to the abyss, be thou dried up, and I will make dry the rivers,*” xlvi. 26, 27; by Jerusalem is signified the church of the Lord, and by the cities of Judah are signified the goods and truths of doctrine; the restoration of the church and of doctrine is signified by being inhabited and built; the dissipation of the evils and falses which are from the hells, and protection from them, is signified by drying up the abyss and making dry the rivers. The like is signified in Zechariah; “*Israel shall pass through by the sea of straitness, but he shall smite the*

waves in the sea, and all the depths of the river shall be dried up, and the pride of Ashur shall be cast down, and the staff of Egypt shall recede," x. 11; that they who live in truths from good are defended by the Lord, although falses from the hells encompass them, is signified by Israel shall pass through the sea, and shall smite the waves in the sea, and all the depths of the river shall be dried up; for by Israel are understood those who are in truths from good; by the sea is understood hell and all the false thence derived; by the waves of the sea are signified ratiocinations from falses against truths; by drying up all the depths of the river is signified to dissipate all the falses of evil, even those which are more deep or profound, the river Nile denoting the false scientific principle; wherefore it follows that the pride of Ashur shall be cast down, and the staff of Egypt shall recede; by Ashur is signified ratiocination from falses against truths, and by Egypt, the scientific [principle] applied to confirm falses; the pride of Ashur which shall be cast down, signifies, self-derived intelligence from which ratiocination proceeds, and the staff of Egypt, which shall recede signifies the power which accedes to ratiocination by scientific principles which are applied for confirmation. So in Ezekiel; "*In the day when he shall descend into hell, I will make him to mourn, I will cover upon him the abyss,*" xxx. 15: speaking of Pharaoh and Ashur; and by Pharaoh is signified the same as by Egypt, namely, the scientific [principle] destroying the truth of the church by application to falses; and by Ashur is signified ratiocination from falses; that they who are such are cast down into hell, where such falses and reasonings from falses are, is signified by his descending into hell, and being covered with the abyss; hence also it is evident that abyss denotes the hell where and whence are the falses of evil. So in Micah; "*God shall return, He shall have compassion upon us He shall suppress our iniquities, and shall cast all our sins into the depths of the sea,*" vii. 19; inasmuch as the depths of the sea, alike with abysses, denote the hells where and whence are evils and falses, therefore it is said that He shall cast all our sins into the depths of the sea. Again in Ezekiel; "*When I shall make thee a desolated city, as cities which are not inhabited, when I shall make the abyss come up against thee, and many waters shall cover thee, and I shall make thee to descend with them that descend into the pit, unto the people of the age, and I shall make thee to dwell in the land of the lower [parts] in the desolations from the age, with them that descend into the pit,*"

so that thou shalt have no habitation," xxvi. 19, 20; speaking of Tyre, by which is signified the church as to the knowledges of truth and good, or as to the truths of the natural man, for the truths of the natural man are the knowledges of truth and good; the vastation of the church as to these things is here treated of; to make Tyre a desolated city, as cities which are not inhabited, signifies the doctrine of the church without truths, and as doctrines which are without good, for the truths of doctrine without good are not truths, inasmuch as all truths are of good; to make the abyss ascend against Tyre, and many waters to cover her, signifies immersion into falses from hell in much abundance, the abyss denoting hell, and many waters denoting falses in much abundance; with them that descend into the pit, unto the people of the age, signifies unto those in hell who were there from the most ancient church just before the deluge, who are called the people of the age, as being from ancient time, and were above all others in falses of a direful nature; hence it is evident, what is signified by making Tyre to dwell in the land of the lower parts, in the desolations from the age, with them that descend into the pit, so that she shall have no habitation; not to have habitation denotes here not to be in any truths because not in good, for such do not dwell in houses but in pits. Similar things are signified in Zechariah; "*Behold Jehovah shall impoverish Tyre, and shall shake out her riches into the sea, and herself shall be devoured with fire,*" ix. 4; to shake out her wealth into the sea, signifies to cast the falses into hell, the sea denoting the hell where are the falses of evil, and her wealth or riches denoting the falses themselves. So again in Ezekiel; "*They that contemned thee have brought thee into many waters, the eastern wind hath broken thee in the heart of the seas, thy wealth, thy tradings, thy market, thy mariners, and thy pilots, who are thy caulkers, and they that trade thy tradings, and all thy men of war, who are in thee, and in all thy congregation, which is in the midst of thee, they shall fall into the heart of the seas in the day of thy fall,*" xxvii. 26, 27; these things also are said concerning Tyre and her ships, by which are signified the knowledges of good and truth, or the truths of the natural man, which they procure for themselves, and which they sell, but in the present case they denote falsities; by the heart of the seas, in which it is said the eastern wind hath broken her, and into which they shall fall in the day of her fall, is signified the same as by the abyss, namely, the hell whence

are falses of doctrine; the eastern wind denotes influx out of heaven, and the day of her fall, the last judgment; by her wealth are signified falsities; by her trading and market are signified the acquisitions and communications thereof; by her mariners, the ministers, and by the pilots, the prelates who lead and teach; by the men of war, those who defend, and by the congregation, false doctrinals. So in Jonah; *"I cried out from the belly of hell; thou heardest my voice; thou hast cast me into the depth, even into the heart of the seas, and the stream compassed me about; all thy waves and thy billows have passed over me; the waters compassed me about, even unto the soul; the abyss closed round about me, the weeds wrapped about my head; I descended to the cuttings off of the mountains, the bars of the earth upon me for ever: nevertheless thou hast made my life to ascend out of the pit,"* ii. 4, 6, 7; that by Jonah being in the whale three days and three nights, was represented that the Lord would so be in the heart of the earth, the Lord Himself teacheth in Matthew, chap. xii. 39, 40; chap. xvi. 4; Luke xi. 29, 30; and by these words of Jonah are described the dire temptations of the Lord; and inasmuch as temptations exist by inundations of evils and falses, which ascend from hell, and as it were overwhelm, it is said that he cried out from the belly of hell, and that he was cast into the depth even into the heart of the seas, by which also is signified hell; by the stream, and by the waters, which encompassed him, and by the waves and billows which passed over him, are signified evils and falses thence derived; by the abyss which closed round about him are signified the hells where and whence falses are; by the cuttings off of the mountains unto which he descended, are signified the hells where and whence are evils; that he was as it were bound by them, is signified by the weeds wrapping his head, and by the bars of the earth upon him, weed denoting falses, and the bars of the earth, evils; victory over them from his own proper power, is signified by, nevertheless thou hast made my life to ascend out of the pit; it is said thou hast made to ascend, but by this, when predicated of the Lord, is understood that He made Himself to ascend by virtue of His own Divine [principle] thus from His own proper power. Similar things are signified by the following passages in David; *"Abyss crieth to abyss, at the voice of thy water spouts, all thy breakings and thy billows passed over me,"* Psalm xlii. 8: so again; *"The waters came even unto the soul; I sunk in the mire of the depth where there*

was no standing, *I came into the depths of the waters, and the wave overwhelmed me: deliver me from the mire and let me not sink, deliver me from my haters, and from the depths of the waters, let not the wave of waters overwhelm me, neither let the pit shut its mouth upon me, Psalm lxxix. 2, 3, 15: again; "Return, vivify me, and make me to return, to ascend from the abysses of the earth," Psalm lxxi. 20: and again; "I am reputed with them that go down in the pit, neglected amongst the dead, as the slain that lie in the sepulchre, whom thou rememberest no more, and who are cut off by thy hand; thou hast laid me in the pit of the lower [parts], in the dark-nesses, in the depths," Psalm lxxxviii. 5, 6: in these passages also are described the temptations of the Lord, when He was in the world, by which He subjugated the hells, and glorified His Humanity: by waves and billows are signified evils and falses, and by abysses and depths of the sea, likewise by the pit, are signified the hells where and whence they are; for as was said above, temptations are as it were immersions into the hells, and obsessions by evils and falses: these things are signified by the lamentations in David in many places, and also in the prophets; for in the spiritual sense of the Word the temptations of the Lord are much treated of, by which He subjugated the hells, and disposed all things to order in the heavens and in the hells, and by which He glorified His Human [principle]; they are especially understood by the things predicted in the prophets and in the Psalms concerning the Lord, and by the things fulfilled by Him, as mentioned in Luke, chap. xxiv. 44. By the abyss, and by the sea and the depths thereof, are also signified the hells in the following passages: as in Jeremiah; "*Flee ye, they have turned themselves away, they have cast themselves down into the deep, the inhabitants of Dedan and Habor,*" xlix. 8, 30: again; "*The sea hath come up over Babel, she is covered with the multitude of its waves,*" li. 42: and in Amos; "*The Lord Jehovih hath made me to see, and behold he calleth to devour by fire, He hath devoured the great abyss,*" vii. 4: and in David; "*The waters saw Thee, O God, the waters saw Thee, they feared greatly, the abysses also were put in commotion,*" Psalm lxxvii. 17: again; "*We will not fear when the earth shall be changed, and when the mountains shall be moved in the heart of the seas, the waters thereof shall be in tumult and disturbance,*" Psalm xlii. 3, 4: and in Moses, "*In this very day all the fountains of the great abyss were broken up, and the cataracts of heaven were opened,*" Gen. vii. 11; and afterwards, "*And the fountains**

of the abyss and the cataracts of heaven were stopped," Gen. viii. 2: and in Job; "*Whence is wisdom found, and what is the place of intelligence, man knoweth not the price thereof; the abyss saith, it is not in me, and the sea saith, not with me,"* xxviii. 12, 14: again; "*Hast thou come to the weeping of the sea, and hast thou walked in the investigation of the abyss? are the gates of death revealed to thee, and hast thou seen the gates of the shade of death?"* xxxviii. 16, 17: so in the Evangelists; "*Whoso offendeth one of these little ones that believe in Me, it were better for him that a mill-stone were suspended to his neck, and that he were sunk into the deep of the sea,"* Matt. xviii. 6; Mark ix. 42; Luke xvii. 2: and again; "*The demons who obsessed the man intreated Jesus that He would not command them to go away into the abyss, therefore He permitted them to enter the swine,"* Luke viii. 31, 33; Matt. viii. 32: and in the following passages in the Apocalypse; "*The beast which ascended out of the abyss and made war,"* xi. 7: "*The beast which thou sawest, was and is not, and shall ascend out of the abyss,"* xvii. 8: "*I saw an angel descending out of heaven, who had the key of the abyss, and a great chain upon his hand, and he bound the dragon for a thousand years, and cast him into the abyss,"* xx. 1, 3: in these passages also by the depth of the sea and by the abyss is signified the hell where are the falses of evil, and whence such falses arise; the reason of which is, because the evil spirits who are there, and who, whilst they lived men in the world, were in the falses of evil, appear to dwell as in the bottom of the seas, and this the more deeply according to the grievousness of the evil from which the false was derived. As abysses signify the hells, where and whence are falses, so they likewise signify the ultimates of heaven, where and whence are the knowledges of truth, which are the truths of the natural man; the reason is, because the ultimates of heaven also appear as in waters, but such as are thin and clear; for, as was said above, the atmosphere of the supreme heaven is as an ethereal atmosphere, the atmosphere of the middle heaven as aerial, and the atmosphere of the ultimate heaven as it were watery; the reason why this latter atmosphere so appears, is, because the truths appertaining to those who are in it, are truths of the natural man, and the atmosphere of the natural man is as it were watery; hence also are the appearances of rivers, lakes, and seas, in the spiritual world; wherefore by seas are also signified knowledges and scientifics in common or in every complex, concerning which see

above, n. 275, 342. Similar things are also signified by abysses in the following passages: as in Moses; "*Jehovah thy God leading thee to a good land, a land of rivers of water, of fountains and of abysses, issuing out of the valley, and out of the mountain,*" Deut. viii. 7; which may be seen explained above, n. 578: so again; "*God shall bless Joseph with the benedictions of heaven from above, with the benedictions of the abyss lying beneath,*" Gen. xlix. 25; Deut. xxxiii. 13: which are also explained above, n. 448: so in David; "*By the word of Jehovah were the heavens made, and all the host of them by the spirit of His mouth, collecting as a heap the waters of the sea, giving the abysses in treasures,*" Psalm xxxiii. 6, 7; see also above, n. 275, where these words are explained: so again; "*Thou coverest the earth with the abyss as with a garment,*" Psalm civ. 6; see also above, n. 275: and again; "*Praise Jehovah from the earth, whales and all abysses,*" Psalm cxlviii. 7: by abysses in these passages are signified the ultimates of heaven, in which are the spiritual-natural angels; in like manner it is said in Ezekiel; "*The waters made thee to grow, the abyss made it high,*" xxxi. 4; concerning which see above, n. 518. Moreover, by abysses are also signified divine truths in abundance, and the arcana of divine wisdom; as in David; "*He clave the rock in the wilderness, and made them drink great abysses,*" Psalm lxxviii. 15: and again; "*Jehovah, Thy justice is a great abyss,*" Psalm xxxvi. 7; and elsewhere.

539. "And the smoke ascended out of the well, as the smoke of a great furnace"—That hereby are signified dense falses from the evils of earthly and corporeal loves, appears from the signification of smoke, as denoting the false of evil, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hell where they are who have falsified the Word, concerning which see above, n. 537; and from the signification of a great furnace, as denoting the evils of earthly and corporeal loves, from which such falses break forth, of which we shall speak in the following article. The reason why smoke signifies the false of evil, is, because it proceeds from fire, and fire signifies the loves of self and the world, and thence all evils; wherefore also the hells which are in falses from the evils of those loves, and more so where they are who have falsified the Word by applying it in favour of those loves, appear in a fire as of a great furnace, from which a dense smoke mixed with fire ascendeth: it hath been also granted me to see

those hells, and it was evident that the loves of those who were therein caused the appearance of such a fire, and that the falses thence issuing presented the appearance of a fiery smoke; such things, however, do not appear to those who are therein, their life being in those loves, and in the falses thence derived; by these they are tormented in various manners, and not from fire and smoke, such as are in the natural world; as may better appear from the article in the work concerning *Heaven and Hell*, n. 566 to 575, where is explained what is meant by infernal fire, and by gnashing of teeth. That smoke signifies the dense false issuing from evil, may appear from the following passages; as in Moses; "*Abraham looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and he saw and behold the smoke of the earth ascended as the smoke of a furnace,*" Gen. xix. 28; by Sodom and Gomorrah, in the spiritual sense, are understood those who are altogether in the loves of self, wherefore by the smoke, which was seen by Abraham to arise after the burning of those cities, is signified the dense false appertaining to those who are altogether in that love; for they who love themselves above all things, are in the greatest darkness as to things spiritual and celestial, for they are merely natural and sensual, and altogether separated from heaven; and in such case they not only deny things divine, but also contrive falses, by which they destroy them; these falses are what are signified by the smoke seen from Sodom and Gomorrah. Again it is written; "*And the sun went down and there arose a great darkness; and behold a furnace of smoke and a torch of fire which passed between the pieces,*" Gen. xv. 17; these things are said concerning the posterity of Abraham from Jacob, as may appear from what precedes in that chapter; the sun going down signifies the last time when consummation takes place: and thick darkness arising signifies evil in the place of good and the false in the place of truth; behold a furnace of smoke, signifies the most dense false originating in evils; the torch of fire signifies the burning of cupidities; its passing between the pieces, signifies, which separated them from the Lord; but these things also may be seen more fully explained in the *Arcana Cælestia*, n. 1858 to 1862. Again in Moses; "*Moses made the people go out from the camps to meet God; and they stood in the lower part of the mountain; and the whole mountain Sinai smoked, because Jehovah descended upon it in fire; and the smoke went up as the smoke of a furnace; and the whole mountain trembled ex-*

ceedingly," *Exod. xix. 17, 18*: and afterwards it is said, "*And all the people saw the voices and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw, and were put in commotion, and they stood afar off, and said unto Moses, speak thou with us and we will hear, and let not God speak with us, lest peradventure we die,*" *Exod. xx. 15, 16*; the nature and quality of that people was hereby represented, for Jehovah, that is the Lord, appeareth to every one according to his quality, thus to those who are in truths from good as a serene light, but to those who are in falses from evil as smoke from a fire; and inasmuch as that people were in earthly and corporeal loves, and thence in the falses of evil, therefore the Lord from mount Sinai appeared to them as a devouring fire and as the smoke of a furnace; that the sons of Jacob were of such a nature and quality is shewn in many places in the *Arcana Cœlestia*, from which see what is collected in the *Doctrine of the New Jerusalem*, n. 248; and that the Lord appeareth to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, may be seen in the *Arcana Cœlestia*, n. 934, 1861, 6832, 8814, 8819, 9434, 10551; what the other particulars signify in the passages above adduced, may also be seen in the same work, where the book of Exodus is explained. The like is signified by smoke and fire mentioned in David; "*When His wrath is kindled, a smoke ascendeth from His nose, and fire from His mouth devoureth, coals were kindled from Him; and He bowed the heavens and came down, and thick darkness was under His feet,*" *Psalm xviii. 9, 10*; *2 Sam. xxii. 8, 9*; where it is not meant, that a smoke and a devouring fire ascended from Jehovah, for there is no wrath in Him; but it is thus said, because the Lord appears thus to those who are in falses and evils, for they view Him from their own falses and evils. So again; "*Who looketh upon the earth and it trembleth, He toucheth the mountains and they smoke,*" *Psalm civ. 32*: again; "*Jehovah, bow Thy heavens, and come down, touch the mountains and they shall smoke,*" *Psalm cxliv. 5*; and in Isaiah; "*Howl, O gate, cry, O city, thou whole Philistia art dissolved, for a smoke cometh from the north,*" *xiv. 31*: by gate is signified the introductory truth of the church; by city, doctrine; by Philistia, faith; hence by howl O gate, cry O city, thou whole Philistia art dissolved, is signified the vastation of the church as to the truth of doctrine, and thence as to faith; by the north is signified the hell where and whence are the falses of doctrine and the falses of faith, and by the smoke, those falses;

hence by the smoke coming out of the north is signified the false vastating from the hells. So in Nahum; "*Behold I set her chariot on fire with smoke, and the sword shall devour thy young lions,*" ii. 14; treating also of the vastation of the church; by setting the chariot on fire with smoke is signified to pervert all the truths of doctrine into falses, smoke denoting the false and the chariot denoting doctrine; and by the sword devouring the young lions, is signified that falses will destroy the principal truths of the church, young lions denoting the principal and defensive truths of the church, and sword denoting the false destroying truth. So in Joel; "*I will give prodigies in the heavens, and in the earth, blood, and fire, and columns of smoke,*" iii. 3; the last judgment is here treated of, and by blood, fire, and columns of smoke, are signified the truth of the Word falsified, the good thereof adulterated, and the mere falses which arise in the church; blood denotes the truth of the Word falsified; fire, the good thereof adulterated; and columns of smoke, the mere and dense falses thence arising. Again in David; "*The impious shall perish, and the enemies of Jehovah shall be consumed as the glory of lambs, in smoke shall they be consumed,*" Psalm xxxvii. 20; where by the impious and the enemies of Jehovah being consumed with smoke, is signified that they shall perish by the falses of evil; they are called impious who are in falses, and enemies who are in evils, and smoke denotes the false of evil. Again; "*As smoke is driven away, so drive them away; as wax is melted before the fire, the impious shall perish before God,*" Psalm lxxviii. 3; the destruction of the impious is compared to smoke, which is driven by the air, and to wax which melteth before the fire, because smoke signifies falses, and fire, evils. So in Isaiah; "*The heavens shall vanish away as smoke, and the earth shall wax old as a garment,*" li. 6; where also by smoke is signified the false, in which they should perish who were in the former heaven; and by the garment waxing old is signified truth destroyed by the falses of evil; comparison is made with smoke vanishing away, and with a garment waxing old, because comparisons in the Word are also correspondences, and are alike significative. So in Hosea; "*They add to sin, and they make themselves a molten image of their silver; idols in their intelligence, all the work of artificers; wherefore they shall be as the morning clouds, and as the early dew that passeth away, as corn driven from the floor by the whirlwind, and as smoke from the chimney,*" xiii. 2, 3; by these words are described the doctrinals which

are from self derived intelligence, in which are evils of the false, and falses of evil; such doctrinals are signified by the molten images of silver and by idols: their silver and the work of the artificers signify what is from self derived intelligence; hence it is also said, in their intelligence they made to themselves idols, all the work of the artificers; that those doctrinals, being falses, would pass away, is signified by their being as smoke from the chimney; the reason why it is also said, as the morning clouds, as the dew falling in the morning, and as corn in the floor, is, because the church in its beginning is as morning clouds, as dew falling in the morning and as corn in the floor, by which are signified truths of good and goods of truths, which nevertheless successively pass away and are changed into falses of evil and into evils of the false. By smoke is also signified the false in other passages in the Apocalypse; as in the following; “*From the mouth of the horses went forth fire, and smoke, and sulphur, and by these were the third part of men slain, by the fire, and by the smoke, and by the sulphur,*” ix. 17, 18: again; “*The smoke of their torment rose up, into ages of ages,*” xiv. 11: and again; “*The smoke of Babylon rose up into ages of ages,*” xix. 3. Inasmuch as fire signifies love in both senses, as well celestial love as infernal love, and hence smoke signifies what floweth from love, both the false which is from infernal love, and the truth which is from celestial love, therefore smoke also, in a good sense, signifies the holy [principle] of truth, as may be seen above, n. 494, treating of the smoke from the fire of the incense: and also in the following passages; as in Isaiah; “*Jehovah shall create upon every dwelling of mount Zion, and upon all the convocations thereof a cloud by day, and smoke and splendour of a flame of fire by night, for upon all the glory shall be a covering,*” iv. 5; which may be seen explained above, n. 294, 475, 504: again in the same prophet; “*The posts of the threshold were moved by the voice of the Seraphim, which cried, and the house was filled with smoke,*” vi. 4: so in the Apocalypse; “*The temple was filled with smoke from the glory of God, and the virtue of it,*” xv. 8: and again; “*The smoke of the incense ascended with the prayers of the saints from the hand of the angel before God,*” viii. 4.

540. Forasmuch as it is said, that smoke ascended out of the well as the smoke of a great furnace, and hitherto it has been shewn that smoke signifies the dense false, it is of importance also to shew that a furnace signifies the evils of earthly and corporeal loves, and thus that smoke as the

smoke of a great furnace signifies dense falses originating in those loves. This signification of a furnace is also grounded in appearances in the spiritual world; for the hells in which those loves reign, when they are looked into, appear as furnaces glowing with fire, and over them appears smoke, such as ascends from furnaces, and from places on fire; hence it is that, in the Word, furnaces signify either the hells, or a company of men, or man himself, in whom such loves and cupidities reign, or what amounts to the same, where the evils are which flow from them: these things are signified by furnaces, chimneys, and ovens, in the following passages: thus in Matthew; "*The Son of Man shall send His angels, who shall gather out of His kingdom all things that offend, and them who do iniquity, and they shall cast them into a chimney of fire. In the consummation of the age the angels shall go forth, and shall separate the evil from the midst of the just, and shall cast them into a chimney of fire; there shall be wailing and gnashing of teeth,*" xiii. 41, 42, 49, 50; that here by a chimney of fire, or a furnace, are understood the hells, is evident; the consummation of the age is the last time of the church, when judgment takes place; that the evil are then to be separated from the good and to be cast into hell, is signified by the angels shall gather all things that offend, and them who do iniquity, and that they shall separate the evil from the midst of the just, and shall cast them into a chimney of fire; hell is called a chimney of fire because it appears fiery from the love of self and of the world: that the torment arising from these loves is understood by infernal fire, may be seen in the work concerning *Heaven and Hell*, n. 566 to 575. So in Malachi; "*Behold the day cometh that burneth as an oven, in which all that sin insolently, and every worker of wickedness, shall be stubble, and the day that cometh shall burn them up,*" iii. 19; speaking also of the last time of the church and of the last judgment then to take place, both which are signified by the day that cometh; by an oven is also understood the hell where they are, who by doctrine confirm themselves in falses, and by life in evils originating in earthly and corporeal loves; that they will perish from their own loves, is understood by all that sin insolently, and every worker of wickedness, shall be stubble, and the day that cometh shall burn them up; they that sin insolently are those who by doctrine confirm themselves in falses; and the worker of wickedness denotes those who by life confirm themselves in evil. So in Hosea; "*By their wickedness they make glad the king, and the princes by their*"

lies; all adulterating as the oven heated by the baker, he that kneadeth ceaseth from kneading the dough until it be fermented. When they turn as an oven their mind in their insidiousness, the whole night their baker sleepeth, in the morning it burneth as the fire of flame: they all wax hot as an oven, and devour their judges, all their kings fall, none amongst them crieth unto Me; Ephraim is become a cake not turned," vii. 3 to 8; by these words in the spiritual sense are described the sons of Jacob, that from the loves of self and of the world they converted all good into evil, and thence all truth into the false; by the king whom they make glad by their wickedness, is signified all the false from evil, for a king signifies truth from good, and in the opposite sense the false from evil; and by the princes whom they make glad by lies, are signified the principal falses: that from their loves they perverted goods and truths, is signified by all adulterating as an oven heated by the baker, to adulterate denoting to pervert good and thence truth, which is compared to an oven heated by the baker, because they compact falses as into a mass or dough favouring their loves; and inasmuch as evils and falses are not separated from the goods and truths, which are from the literal sense of the Word, but cohere, therefore it is said, he that kneadeth ceaseth to knead the dough until it be fermented, fermentation denoting separation, but here non-separation is denoted, because it is said, he ceaseth to knead the dough unto fermentation; the like is signified by Ephraim becoming a cake not turned, Ephraim denoting the understanding of truth; that hence there are nothing but the evils appertaining to those loves which falses favour, is signified by the baker sleepeth the whole night, in the morning it burneth as a fire of flame, they all wax hot as an oven; they are compared to a baker and an oven, because they compact doctrine from falses, as a baker maketh bread and cakes in an oven; that thus they destroy all the goods and truths which they derive from the Word, is signified by, they devour their judges, all their kings fall, judges denoting the goods of truth, and kings, the truths themselves; that this is the consequence of their desiring to be wise of themselves, and not from the Lord, is signified by none amongst them crieth unto me: that these words are to be understood spiritually, may be seen only from common intuition, but that the particulars signify and describe such things as are here mentioned, thus what is understood by kings, princes, judges, adulterers, likewise by the oven and baker, can only be seen by the

internal sense: moreover, they who compact truths or falses so as to cohere, appear in the spiritual world as bakers kneading a mass or dough, near whom also there is an oven. So in Lamentations; "*Our skins are blackened as in an oven, on account of the storms of famine,*" v. 10; this is a lamentation over the deprivation of truth and inundation of the false; famine signifies the deprivation and want of truth, as may be seen above, n. 386; and storms of famine denote extreme want, and also the inundation of falses, for where there are no truths there will be falses, and storms in the Word signify the same as inundation; our skins are blackened as in an oven, signifies the natural man without the light of truth, and thence in the darkness of the false; here also oven signifies the fabrication of doctrine from falses and not from truths; but concerning this see above, n. 386, where it is more fully explained. So in Ezekiel; "*The house of Israel are become to Me as dross, they are all brass and tin, and iron and lead, in the midst of the furnace; they are become the dross of silver: behold I gather you together into the midst of Jerusalem; a gathering together of silver, and brass, and iron, and lead, and tin; I will gather you together into the midst of a furnace, to blow upon it fire to melt, so will I gather you together in Mine anger, and in My wrath, and I will relinquish and melt you; as the melting of silver in the midst of a furnace, so shall ye be melted in the midst thereof,*" xxii. 18 to 22; by these words are described the false doctrinals which the Jews and Israelites compacted from the literal sense of the Word, which they applied to themselves, and to their own loves only: such doctrinals are called the dross of silver, because silver signifies the truth of the Word, and dross, nothing of truth, or what is abstracted from truth which is rejected; the things which are of the literal sense of the Word, are signified by brass, iron, tin, and lead, because these things signify the goods and truths of the natural man, for whom the literal sense of the Word is given; and whereas from this sense they compacted their false doctrinals, which were traditions, it is said that they shall be melted together; and whereas they were applied to their loves, which were the loves of self and of the world, it is said that he would gather them together in the midst of the furnace to blow upon them fire to melt them, fire signifying those loves; and whereas also their doctrinals are understood, it is said that they should be gathered together into the midst of Jerusalem, Jerusalem signifying the church as to doctrine, thus also the doctrine

of the church. So again in Moses; "*The sun went down, and there was thick darkness, and behold a furnace of smoke, and a torch of fire, which passed between the pieces,*" Gen. xv. 17; that the falses of evil, and evils of the false, bursting from the filthy loves with the Jewish and Israelitish nation, are here meant by the furnace of smoke, and by the torch of fire which passed between the pieces, may be seen in the article above; for Abraham desired that his posterity might rule over the whole land of Canaan, and because the Lord foresaw that the church would be instituted with that nation, therefore he made a covenant with Abraham; nevertheless what their quality would be, is predicted in that vision. So in Nahum; "*Draw to thee the waters of a siege, fortify thy strong holds; enter into the mire and tread the pitch, repair the brick furnace; there the fire shall devour thee, the sword shall cut thee off,*" iii. 14, 15; by these words is described the destruction of truth by the falses of evil; the waters of the siege denote the falses by which they endeavour to destroy truths; by fortifying the strong holds, is signified to fortify them by such things as appear as truths; by entering into the mire and treading the pitch, is signified to make them to appear to cohere, pitch denoting the false from evil conjoining; by repairing the brick furnace is signified to repair the doctrine compacted of falsified truths and fictions, for bricks signify the falses which are invented and do not cohere with truths; by the fire shall devour thee, is signified that they shall perish by the evils of their own loves, and by the sword shall cut thee off, is signified that they shall perish by falses. Again in Jeremiah; "*Take in thy hand great stones, and hide them in the brick furnace, which is at the door of the house of Pharaoh; I will take the king of Babel, I will set his throne upon these stones, which thou hast hid; he shall come and smite the land of Egypt, and I will kindle a fire in the houses of Egypt; at length he shall put on himself the land of Egypt, as a shepherd putteth on his garment,*" xliii. 9, 10, 11, 12: hereby was represented the prophanation of truth by reasonings from scientifics falsely applied; by the great stones hidden in the brick furnace are signified the truths of the Word falsified by fictions originating in self-derived intelligence, stones denoting the truths of the Word, and the brick furnace, doctrine compacted from things fictitious; by the house of Pharaoh is signified the natural man as to the scientifics therein; the door denotes the scientific sensual [principle], by which is entrance into the natural man, and by which falsifications

are made; by the king of Babel is signified the prophana-
tion of truth; by his throne being set upon those stones,
and by his smiting Egypt, and kindling a fire in the houses
thereof, is signified, that by the scientifics of the natural man
he would pervert all the truths of doctrine, and prophane
them; that he would subject to himself the natural man
as to all things therein, which is done by confirmations of
falses from scientifics, is signified by his putting on himself
the land of Egypt, as a shepherd putteth on his garment;
that thus all things of the natural man would perish by
the evils of earthly and corporeal loves, is signified by, I
will kindle a fire in the houses of Egypt. Inasmuch as by
Egypt is signified the natural man as to the scientific prin-
ciple there, and likewise by a furnace of iron, therefore, in
the Word, Egypt is called a furnace of iron; as in Jeremiah,
*"In the day when I brought you out of Egypt, out of the
furnace of iron,"* xi. 4: so in Moses; *"He brought them
out of the furnace of iron, out of Egypt,"* Deut. iv. 20:
again in the 1st Book of Kings; *"He brought them out of
Egypt, out of the midst of the furnace of iron,"* viii. 51:
and in David, *"I removed the shoulder of Israel from the
burden of Egypt, his hands from the furnace they passed
through,"* Psalm lxxxi. 7; the natural man as to what is
scientific is signified by the furnace of iron, the furnace
denoting the natural man, and iron, what is scientific, in
this case, the scientific false, because it is said, that they
were brought out of it; for the natural man, unless he be
led by the spiritual man, is in falses and in evils, by reason
that he hath not any light from heaven, for light from hea-
ven floweth in through the spiritual man into the natural,
and illustrateth, teacheth, and leadeth; the case is altogether
otherwise, when the natural man doth not think and act
under the auspices of the spiritual man; man in such case
is also in a state of servitude, for he thinks and acts from
falses and evils which are from hell, and therefore in treat-
ing of the deliverance of the Israelites out of Egypt, it is
also said that they were brought out of the house of bond-
age; for all freedom of thinking and acting is from the
spiritual man, inasmuch as this man thinks and wills from
the Lord out of heaven, and to be led of the Lord is free-
dom: from these considerations it may appear whence it is,
that Egypt is called a furnace of iron, and also a house of
bondage, which bondage is likewise signified by the burden
of Egypt, from which the shoulder of Israel is said to be
removed: that iron signifies what is scientific appertaining

to the natural man, may be seen above, n. 176. As most things in the Word have also an opposite sense, so also hath an oven; thus in Isaiah; "*The saying of Jehovah, whose fire-hearth is in Zion, and his oven in Jerusalem,*" xxxi. 9; where by fire-hearth is signified the good of love, and by oven, truth from that good, thus the truth of doctrine; similar things are also signified by Zion and Jerusalem, by Zion the church as to the good of love, and by Jerusalem the church as to the truth of doctrine. So in Moses, when the subject treated of is concerning the "*Meat offering prepared either in an oven, in a pan, or in a frying pan,*" Lev. ii. 4, 5, 7; which may be seen explained in the *Arcana Cœlestia*. Thus also in the Apocalypse; "*The feet of the Son of Man were like to fine brass, as it were burning in a chimney,*" i. 15; concerning which see above, n. 69.

541. "And the sun was obscured, and the air, by the smoke of the well"—That hereby is signified that the light of truth from the Lord was made thick darkness by infernal falses, appears from the signification of the sun and the air being obscured, as denoting the light of truth from the Lord becoming thick darkness, concerning which we shall speak presently; and from the signification of by the smoke of the well, as denoting by dense falses which are from hell, thus by infernal falses; that smoke signifies dense falses, and that the well of the abyss signifies the hells where and whence they are, may be seen above, n. 536, 537, 538, 539. The reason why the sun and the air being obscured, signifies the light of truth from the Lord becoming thick darkness, is, because the Lord in the angelic heaven is a sun, and the divine truth proceeding from the Lord as a sun, presents all the light there, and illuminates both the sight and understanding of the angels, wherefore when that sun is there obscured, the light of truth which is from the Lord becomes thick darkness; falses from hell are what cause the obscuration. From the light of heaven made thick darkness by the falses of evil, cometh all denial of the Divine [principle] and of divine things by those who are merely natural; for they view divine things in thick darkness and thence see them as thick darkness, wherefore they deny them: the light of heaven also, when it floweth in with those who are in the falses of evil, actually becometh thick darkness in the spiritual world: hence therefore it is that the evil not only do not see and understand spiritual things, that is, the things which are of heaven and the church, but also in heart deny them. That the Lord in

the angelic heaven, appeareth as a sun, and that the divine truth, proceeding from the Lord as a sun, presents all the light of heaven, thus all the intelligence and wisdom which the angels have, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125 and 126 to 140. The reason why it is said that the air also was obscured, is, because the light of truth is thereby understood, for the air giveth light from the sun. The like is signified by æthers in David; "*Jehovah thy mercy is in the heavens, thy verity even to the æthers,*" Psalm xxxvi. 6: lvii. 11; cviii. 5; mercy signifies the divine good of the divine love, and verity, the divine truth, and inasmuch as divine truth is the light of heaven, as was just said, therefore it is said, thy verity is even to the æthers; by æthers, therefore, in the plural, is signified the divine light even to the supreme heaven, where it is in the highest degree. The like is signified by æthers in Psalm lxxvii. 18; Psalm lxxviii. 23, 24.

542. "Verses 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. "*And out of the smoke, went forth locusts into the earth; and power was given to them as the scorpions of the earth have power. And it was said to them, that they should not hurt the grass of the earth, neither any green thing, nor any tree, but only those men, who had not the seal of God in their foreheads. And it was given them not to kill them, but to torment them five months; and their torment was as the torment of a scorpion, when he smiteth a man. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them. And the similitudes of the locusts were like to horses prepared for war; and upon their heads as it were crowns like gold; and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as [the teeth] of lions. And they had breast plates, as it were breast plates of iron, and the voice of their wings was as the voice of chariots, of many horses running to war. And they had tails like unto scorpions; and there were stings in their tails; and their power was to hurt men five months. And they had over them a king, the angel of the abyss, whose name in Hebrew is Abaddon; and in the Greek he hath the name Apollyon. One woe is passed, behold there come as yet two woes after these. And out of the smoke went forth locusts into the earth, signifies that from infernal falses they became corporeal sensual in the church; and power was given to them as the scorpions of the earth have power, signifies their persuasive faculty and the effect and power thereof; and it was said to them not to hurt the grass of*

the earth, neither any green thing, nor any tree, signifies, that they should not hurt any scientific that is true and alive from the literal sense of the Word, nor any knowledges of truth and good therein; but only the men who had not the seal of God in their foreheads, signifies but only the understanding of truth and perception of good with those who are not in truths from good from the Lord: and it was given them not to kill them, signifies that they should not be deprived of the faculty of understanding truth and of perceiving good: but to torment them five months, signifies that by the falses of evil the understanding should be darkened and drawn away from seeing the truth so long as they are in that state: and their torment was as the torment of a scorpion, when he smiteth a man, signifies that the darkening and hindrance from seeing the truth is from the persuasion with which the mind is infatuated: and in those days men shall seek death, and shall not find it, signifies, that in such case they are willing to destroy the faculty of understanding truth, but that nevertheless they cannot: and they shall desire to die, but death shall flee from them, signifies that they are willing to destroy the faculty of perceiving good, which is of spiritual life, but in vain: and the similitudes of the locusts were like to horses prepared for war, signifies that the sensual man became a man of ratiocination as from the understanding of truth: and upon their heads as it were crowns like gold, signifies that they appear to themselves when they reason as wise and victorious: and their faces as the faces of men, signifies that they appear to themselves as spiritual affections of truth: and they had hair as the hair of women, signifies that they also appear to themselves as affections of natural truth: and their teeth were as [the teeth] of lions, signifies that sensual things, which are the ultimates of the intellectual life, are to them apparently as in power over all things: and they had breast plates as breast plates of iron, signifies the persuasions with which they gird themselves for combats, against which the truths of the spiritual rational man do not prevail: and the voice of their wings was as the voice of chariots of many horses running to war, signifies ratiocinations as from truths of doctrine understood from the Word, for which they must fight ardently: and they had tails like to scorpions, signifies sensual scientifics which are persuasive: and there were stings in their tails, signifies the craftiness of deceiving by them: and their power was to hurt men five months, signifies that they would induce a stupor as to the

understanding of truth, and the perception of good, so long as they are in that state; and they had over them a king, the angel of the abyss, signifies that they received influx from the hell where they are who are in the falses of evil and merely sensual: whose name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon, signifies the quality thereof as being destructive of all truth and good: one woe is passed, behold there come as yet two woes after these, signifies one lamentation over the devastation of the church, and that lamentation over the further devastation thereof follows.

543. "And out of the smoke there went forth locusts into the earth"—That hereby is signified that from infernal falses they became corporeal sensual in the church, appears from the signification of smoke, as denoting the infernal false, concerning which see above, n. 539, where it is shewn, that by the well of the abyss, out of which the smoke ascended, is signified the hell where and whence are the falses of evil which falsify the truths of the Word, and that, consequently, smoke signifies the infernal false; and from the signification of locusts, as denoting the ultimate sensual principle of man which is in the false of evil, concerning which we shall speak presently; and from the signification of going forth into the earth, as denoting into the church, for the earth signifies the church: the things also, which are contained in the Apocalypse are predicted concerning the church and its state. That locust signifies the ultimate sensual [principle] of man, which is in the false of evil, may appear from all and singular things related in this chapter to verse 12, from the explication of which it may be manifest that nothing else is understood by locusts: but it may be expedient first to explain what is meant by the ultimate sensual [principle] of man: it is not the sensual principle of sight, hearing, smell, taste, and touch, which is here meant, for these things are proper to the body, but it is the ultimate or lowest principle of thought and affection, which is first opened with infants, and which is of such a nature, that they do not think any thing else, nor are affected with any other objects, than what make one with the senses above mentioned; for infants learn to think by means of the senses, and to be affected with objects according to the things which have pleased the senses; wherefore the first internal principle, which is opened in them, is the sensual, which is called the ultimate sensual principle of man, and also corporeal sensual: but afterwards, as the infant advances in age, and

becomes a boy, the sensual principle is opened more interiorly, from which he thinks naturally, and is also affected naturally: at length, when he becomes a youth and young man, his sensual principle is opened still more interiorly, from which he thinks rationally, and if he is in the good of charity and faith, spiritually, and also is affected rationally and spiritually: this thought and affection is what is called the rational and spiritual man, whereas the former is called the natural man, and the first, the sensual man. With every man, the interiors, which are of his thought and affection, are opened successively, and this by continual influx out of heaven from the Lord: by this influx is first opened and formed the sensual principle proximately adhering to the body, whence man becometh sensual; afterwards the natural, whence he becometh natural; and after this the rational and therewith the spiritual, whence he becometh a rational and spiritual man; but this is formed and perfected only in proportion as man thinketh concerning God, and concerning the divine things which are from God, and in proportion as he is affected with them, that is, in proportion as he wills and lives according to them; for if he doth not do this, then the spiritual man is opened in a common or general manner, but is not formed, much less perfected: by the common or general opening of the spiritual man, man hath the faculty of thinking, and of speaking rationally from his thought, for this is the common effect of the influx of heaven with every man. Hence it may appear, that there are given with man thoughts and affections both spiritual, natural, and also sensual, and that spiritual thoughts and affections are given with those who think from God concerning God and concerning things divine, but that only natural thoughts and affections are given with those who do not think from God concerning God and concerning things divine, but only from themselves or from the world concerning themselves or concerning the world: but it is to be noted, that to think from self or from the world is in reality to think from hell, for whosoever doth not think from God thinketh from hell, it being impossible for any one to think from both at one and the same time. But they who deny God, and thence the divine things which are of heaven and the church, and confirm themselves against them, become all sensual men more or less, according to confirmations: when their minds are engaged upon spiritual things they think only falses, and are affected with evils; and if they think any truths, whether they be spiritual,

moral, or civil, it is only from the science of such things as are in the memory, and they see nothing beyond proximate causes, which they are also able to confirm; and if they are affected with goods, it is only from a delight which is for the sake of themselves or of the world, thus from some cupidity originating in the love of self or in the love of the world. The thought of the sensual man is what is called material thought, and his affection is what is called corporeal affection, which is cupidity. Moreover it is to be noted, that all the evils which man deriveth from his parents, which are called hereditary evils, reside in his natural and sensual man, but not in the spiritual; hence it is that the natural man, and most especially the sensual, is opposed to the spiritual man: for the spiritual man from infancy, is closed, and is only opened and formed by divine truths received in the understanding and will; and in proportion as this is opened and formed, and according to the quality of such opening and formation, in the same proportion are the evils of the natural and sensual man removed, and goods implanted in their place. Inasmuch as all evils reside in the natural and sensual man, it follows of consequence, that falses reside there also, by reason that all falses are of evil; for whilst man lusteth, and willeth from evil, he thinketh and speaketh from the false; for the evil of the will, when it formeth itself in the thought, so as to be manifested to others or to itself as to its quality, is called the false; wherefore the false is the form of evil, as truth is the form of good. From these considerations it may appear what is the nature and quality of the man who is called a sensual man, and that a man becometh sensual, when the evils into which he is born are pursued in act, and more superadded to them from himself: so far as this is the case, and man confirmeth himself therein, so far the spiritual man is kept closed, in which case the natural and sensual man denieth things divine which appertain to heaven and the church, and only acknowledgeth such things as appertain to the world and nature; yea, the sensual man, in this case, is so blind, as to believe nothing but what he seeth with his eyes, and toucheth with his hands: such are many of the learned, however they are supposed to be intelligent and wise, from the ability which they possess of speaking from the sciences which are in the memory, and this apparently as the rational man, because the spiritual mind with them is opened, as with every man, in a common or general manner, according to what was shewn above. Inasmuch as in what follows in this chapter

much is said concerning the locust, and thereby is signified the sensual principle, which is the ultimate or extreme part of the natural man, it is of importance that it be fully known what is the nature and quality of this sensual part or principle, and hence what is the nature and quality of the sensual man; wherefore we shall here adduce what is said and shewn upon this subject, from the *Arcana Cælestia*, under the following heads: that the sensual is the ultimate principle of the life of man, adhering and inhering to his corporeal principle, n. 5077, 5767, 9121, 9216, 9331, 9730: that he is called a sensual man, who judgeth all things from the senses of the body, and who believeth nothing but what he can see with his eyes and touch with his hands, saying that this is something, and rejecting every thing else as nothing, n. 5094, 7693: that such a man thinketh in extreme things or principles, and not interiorly from any spiritual light, n. 5089, 5094, 6564, 7693: that the interiors of his mind, which seeth from the light of heaven, are closed, so that he can see therein nothing of the truth appertaining to heaven and the church, n. 6564, 6844, 6845: in a word, that he is in a gross natural lumen, and thus perceiveth nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624: that hence he is inwardly against those things which are of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949: that the learned, who have confirmed themselves against the truths of the church, are sensual, n. 6316: that sensual men ratiocinate with acuteness and readiness, because their thought is near their speech, so as to be almost in it, and because they place all intelligence in discoursing from the memory alone, n. 195, 196, 5700, 10236; but that they ratiocinate from the fallacies of the senses, with which the vulgar are captivated, n. 5084, 6948, 6949, 7693: that sensual men are crafty and malicious above all others, n. 7693, 10236: that the covetous, adulterers, the voluptuous, and the deceitful, are especially sensual, n. 6310: that their interiors are unclean and filthy, n. 6201: that thereby they communicate with the hells, n. 6311: that they who are in the hells are sensual, and the more so the more deep their hells, n. 4623, 6311: that the sphere of infernal spirits conjoineth itself with the sensual principle of man from behind, n. 6312: that they who ratiocinated from the sensual principle, and thence against the genuine truths of faith, were called by the ancients serpents of the tree of science, n. 195, 196, 197, 6398, 6949, 10313: the sensual principle of man, and the sensual

man, are further described, n. 10236; and the extension of the sensual principle in man, n. 9731: that sensual things ought to be in the last place and not in the first, and that with a wise and intelligent man they are in the last place, and subject to things interior, but that with an unwise man they are in the first place, and have rule, and that these are they who are properly called sensual, n. 5077, 5125, 5128, 7645: that if sensual things are in the last place a way is opened by them to the understanding, and truths are polished by a mode of extraction, n. 5580: that the sensual things of man are proximately extant to the world, and admit the things which flow thereto from the world, and as it were sift them, n. 9726: that the external or natural man communicates by those things with the world, but by rational things with heaven, n. 4009: that sensuels thus subminister such things as are serviceable to the interiors, which are of the mind, n. 5077, 5081: that there are sensual things which subminister to the intellectual part, and others which subminister to the will part, n. 5077: that unless the thought be elevated from sensual things, man can attain but little wisdom, n. 5089: that a wise man thinks above the sensual principle, n. 5089, 5094: that man, when his thought is elevated above sensual things, cometh into a clearer lumen, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922: that elevation above things sensual and abstraction from them, was known to the ancients, n. 6313: that man in his spirit may see things which are in the spiritual world, if he could be withdrawn from the sensual things which are from the body, and be elevated into the light of heaven by the Lord, n. 4622: the reason is, because it is not the body which thinketh, but the spirit of man in the body, and in proportion as he thinketh in the body, in the same proportion he thinketh grossly and obscurely, thus in darkness, but in proportion as he thinketh not in the body, he thinketh clearly and in the light, n. 4622, 6614, 6622: that the ultimate of the understanding is the sensual scientific principle, and that the ultimate of the will is sensual delight, n. 9996: what is the difference between the sensual things which are common with the beasts, and those which are not common with them, n. 10236: that there are sensual persons not evil, because their interiors are not shut in the manner above described, concerning whose state in the other life, see n. 6311. That no other thing is signified by the locust than the sensual principle of man which has been now described, may appear also from other passages

in the Word, where locust is mentioned: as in Moses; *“Moses stretched out his rod over the land of Egypt, and Jehovah brought, an east wind the whole day and the whole night: as soon as the morning came, the east wind produced the locust, and the locust ascended upon all the land of Egypt, and rested in all the border of Egypt exceedingly grievous; before it was not any such locust, nor shall there be such after it: and it covered the surface of all the land, that the land was darkened, and it devoured all the herb of the land, and all the fruit of the tree which the hail had left, so that there was not any green thing remaining in the tree, and in the herb of the field, in all Egypt. And the locust filled the house of Pharaoh, and the house of all his servants, and the house of all the Egyptians,”* Exod. x. 6, 13, 14, 15; all the miracles in Egypt, as well as all the other miracles recorded in the Word, involve and signify spiritual things appertaining to heaven and the church, consequently the plagues of Egypt signify spiritual plagues; this plague of the locusts denotes the destruction of the whole natural man by the irruption of evil and the false from the sensual principle; by Egypt is signified the natural man as to what is scientific and pleasurable therein, and by locust the false and evil of the sensual man vastating the natural man, that is, expelling thence and destroying all the truth and good of the church, wherefore it is said that the locust ascended upon all the land of Egypt, and rested in the border thereof; by the land of Egypt is signified the natural principle with the men of the church, and by the border thereof is signified the sensual principle with them, for the sensual principle is the ultimate or extreme of the natural, wherefore it is its border, and the locust is the false and evil therein: inasmuch as the false and the evil of the sensual man is the most grievous of all, for it is corporeal and earthly, therefore it is said that the locust was exceedingly grievous, and that before it was not any such, nor shall such come after it; the reason of which is, because the Egyptians were in the science of correspondences, and thence were acquainted with the spiritual things of heaven, which they turned into magic: inasmuch as the false and the evil of the sensual man, when it breaks into the natural man, depopulates it entirely, by destroying every truth and every good therein, therefore it is said, that the locust covered all the surface of the land, so that the land was darkened, and that it devoured all the herb of the field, and all the fruit of the tree, the land of Egypt, as was said, denoting the natural [principle]

of the men of the church, the herb of the field denoting the truth in that principle, and the fruit of the tree the good thereof: the like is also understood by the locust filling the house of Pharaoh, of his servants, and of all the Egyptians, for by the house of Pharaoh, of his servants, and of all the Egyptians, is signified the natural mind in its whole extension, for house in the Word signifies the interior things of man, which are of his mind [*mens*,] and of his mind [*animus*], and in this case, those things which are of his natural mind. It is said that by the locust here mentioned, ascending upon all the land of Egypt, is signified the irruption of the false and evil out of the sensual man into the natural, when notwithstanding the natural man is interior and the sensual exterior, and irruption or influx is not given from the exterior into the interior, but from the interior into the exterior; it is therefore necessary to be observed, that by the irruption or influx of the sensual man into the natural, is meant the closing up of the natural man until it becomes like to the sensual, whence the extension of the evil and the false is greater, and both in like manner become corporeal and earthly: in other cases man learneth from infancy to separate the sensual man from the natural, by speaking truth and doing good, although from the sensual man he thinks what is false, and wills evil, and this until they are altogether separated, which is done when man is reformed and regenerated by the Lord; but if they are not separated, man cannot do otherwise than think and will insanely, and thence speak and act insanely. Inasmuch as by locust is signified the sensual principle as to the false and evil, or what is the same thing, the false and evil of the sensual man, therefore the same is signified by the locust and the caterpillar in David; "*He sent amongst them a swarm, which consumed them, and the frog which destroyed them; and He gave their produce to the caterpillar, and their labour to the locust,*" Psalm lxxviii. 45, 46: and again; "*He said, that the locust and caterpillar should come, and that without number, which devoured all the herb in the land, and devoured the fruit of their land,*" Psalm cv. 34, 35; but in this case by locust is signified the false of the sensual man, and by caterpillar, the evil thereof, or the false and evil which are in the sensual man and from it; the reason why the latter is signified by the caterpillar and the former by the locust, is, because the caterpillar is also a species of locust, which is evident from this circumstance, that what is here said by David is concerning the locusts in Egypt,

and yet in Moses the locust only is mentioned and not the caterpillar. The like is signified by the locust and caterpillar in Joel; "*That which the palmer worm hath left hath the locust devoured, and that which the locust hath left hath the canker worm devoured, and that which the canker worm left hath the caterpillar devoured: awake ye drunkards and weep, and howl all ye that drink wine, for the must which is cut off from your mouth,*" i. 4, 5: so again; "*Their floors shall be full of pure corn, and their presses shall overflow with must and oil, and I will compensate you for the years which the locust consumed, the cankerworm, and the caterpillar, and the palmer worm, my great army which I sent amongst you,*" ii. 24, 25: that by the noxious animalcula here mentioned are signified the falses and evils vastating and consuming the truths and goods with the man of the church, is evident, inasmuch as it is said, that all who drink wine should howl for the must which is cut off from their mouth, and by wine and must is signified the truth of the church; likewise from its being said that their floors shall be full of corn, and that their presses shall pour out the must and oil, for by the corn floor is signified the doctrine of the church, by corn and oil, the goods thereof, and by the must or new wine, the truths thereof. So in Nahum; "*The fire shall devour thee, the sword shall cut thee off, it shall devour thee as the caterpillar; multiply thyself as the caterpillar, multiply thyself as the locust: thou hast multiplied thy merchants above the stars of the heavens: the caterpillar spread itself abroad and fled away: thy crowned are as the locust, and thy commanders as the locust of locusts, which sit in the mounds, in the day of cold; the sun ariseth, it flieth away, so that its place is not known where it was,*" iii. 15, 16, 17; these things are said concerning the city of bloods, by which is signified doctrine composed of falsified truths, thus doctrine from falses; the destruction of those who are in a faith and life according to that doctrine, is signified by the fire shall devour thee, the sword shall cut thee off; by the fire which shall devour, is signified evil destroying good, and by the sword, the false destroying the truth; and inasmuch as the evil and false from the sensual man is understood, it is therefore said, it shall devour thee as the caterpillar, multiply thyself as the caterpillar, multiply thyself as the locust, thou hast multiplied thy merchants above the stars of the heavens; the reason why the multiplication is mentioned as of the caterpillar and as of the locust is, because falsifications of the Word are made in the greatest

abundance by those who are sensual, thus by the sensual man, for the sensual man is signified by the caterpillar and locust as was shewn above; the reason why the sensual man falsifies the Word above others, is, because the ultimate sense of the Word, which is the literal sense, is for the natural and sensual man, but the interior sense for the spiritual man; hence it is, that man, when he is not a spiritual man, but only natural and sensual, who is in evil and thence in falses, doth not see the goods and truths which are in the Word, but applieth the ultimate sense thereof to confirm his falses and evils; merchants signify those who falsify, and communicate, and vend; thy crowned are as the locust, and thy commanders as the locust of locusts, signifies that the primary and principal things of doctrine, which is the city of bloods, are falses of evil, and that from them also falses of evil proceed; they who sit in the mounds in the day of cold, signifies in the truths of the Word, which do not appear as truths, because they are falsified, and because they are from evil, mounds denoting truths not appearing, because falsified, and the day of cold denoting the state of the love of evil; the sun ariseth, it flieth away, so that the place thereof is not known where it was, signifies that they consume all truth and good, so that there are no remains. The same as is here signified by multiplying as the locust, is signified in Jeremiah, chap. xlvi. 20, 22, 23: likewise in the book of Judges, chap. vi. 5; chap. vii. 12. The false in the extremes, or the most dense false, is also signified by locust in Moses; "*Thou shalt carry out much seed into the field, but thou shalt gather but little, for the locust shall consume it,*" Deut. xxviii. 38; this was amongst the cursings pronounced upon the not keeping and doing the precepts of Jehovah; by the seed of the field is understood the truth of the Word, and by the locust, the dense false from the sensual man, which consumeth, and destroyeth. The like is signified by locust in Amos, chap. v. 1, 2: in Isaiah, chap. xxxiii. 3, 4: and in David, Psalm cix. 22, 23. Inasmuch as the sensual is the ultimate and lowest principle of the life of man's thought and affection, as was said above, and as the lowest principle, when viewed from the others, which are in a superior and more eminent place, is little, therefore it is compared to locusts: as in Isaiah; "*Jehovah, who dwelleth upon the circle of the earth, and the inhabitants thereof are as locusts,*" xl. 22; by which also is signified, that men as to intelligence are in lowest principles, and the Lord in the supreme. In like manner, men,

viewed by those who are in persuasion of their own eminence above others, are compared to locusts in Moses; "*They who explored the land of Canaan said, we saw the Nephilim the sons of the Anakim of the Nephilim, and we were in our own eyes as locusts, and so we were in their eyes,*" Numb. xiii. 33; that by the Nephilim and the Anakim, in the Word, are signified those who are in the greatest persuasion of their own eminence and wisdom above others, and, in the abstract sense, the most dire persuasions, may be seen in the *Arcana Cœlestia*, n. 311, 581, 567, 1268, 1270, 1271, 1673, 3686, 7686; their being seen, and also appearing to themselves, as locusts, is agreeable to appearances in the spiritual world; for there, when they who are in a persuasion of their own eminence look at others, they see them as little and vile, and these also then appear such to themselves. Forasmuch as by locust is signified the sensual principle, which is the ultimate principle of the life of man's thought, or the ultimate principle in which the understanding closes, and upon which it subsists, hence this ultimate principle is as the basis and foundation upon which the interior or superior things stand, which appertain to the understanding and will of man; as likewise the interior and superior things, which are called in the Word, spiritual and celestial; and as all things must have a foundation in order to their consistence and subsistence, therefore the literal sense of the Word, which is the ultimate sense and the basis, is natural and sensual, and is also understood in a good sense by the locust, consequently also the truth and good thereof; hence it is, that John the Baptist ate locusts, and that it was allowed the sons of Israel to eat them: concerning John the Baptist it is said, "*That he had raiment of camel's hair, and a leathern girdle about his loins, and that he ate locusts and wild honey,*" Matt. iii. 4; Mark i. 6: the reason why John the Baptist was thus cloathed, was, because he represented the Word, in like manner as Elias; and by cloathing of camel's hair, and by a leathern girdle, and by eating of the locust and wild honey, he represented its ultimate sense, which, as was said, is natural sensual, because for the natural sensual man; by raiment is signified truth cloathing good; by camel's hair is signified the ultimate principle of the natural man, which is sensual; by locust and wild honey is also signified the same as to appropriation, by locust, the sensual principle as to truth, by wild honey, the sensual principle as to good, and by eating, the appropriation thereof: it is to be observed, that in ancient times, when churches were repre-

sentative churches, all who were in ministeries were cloathed according to their representations, and also all ate according thereto. That it was allowed to the sons of Israel to eat the locust, appears from these words in Moses; "*Every creeping thing of the bird, which goeth upon four feet, shall be abomination; but what goeth upon four which hath legs upon its feet to leap with them upon the earth, ye shall eat: amongst which also is named the locust,*" Levit. xi. 20, 21, 22; the reason why it was allowed to eat locusts, from the circumstance of their having legs upon their feet to leap, is, because legs signify natural good conjoined to spiritual good, and feet, natural truth derived from that good; and all truth which is from good ought to be appropriated and conjoined to man, but not the truth which is not from good, for this latter truth is conjoined with some evil, wherefore it is said that the creeping thing of the bird, which goeth upon four, but hath no legs upon its feet, shall be abomination; it is said also to leap upon the earth, because by leaping, when predicated of birds, is signified to live, the same as by walking when predicated of the animals of the earth; and spiritual life is from truths which are from good, which are signified by leaping with the feet upon which are legs; but spiritual death is from truths conjoined to evil, which is signified by going upon four feet upon which are no legs, wherefore it is said to be abomination to eat such things. Inasmuch as by horse is signified the intellectual principle, and by locust the sensual, which is the ultimate of the intellectual, and the intellect liveth whilst it is in its ultimate, therefore the ancients spake of horses leaping and jumping as the locust; as in Job; "*Dost thou give strength to the horse, dost thou clothe his neck with emotion, dost thou make him to leap as the locust, the glory of his nostril is terror,*" xxxix. 19, 20: the quality of the intellect is here described by a horse, as being robust, moving out and curving in the neck, and walking by leaps; and inasmuch as the ultimate of the intellect is the sensual principle, and this is signified by locust, and the life of the intellect in this ultimate by jumping and walking by leaps, therefore it is said that the horse leaps as the locust. The most ancient books, amongst which is the book of Job, were written by mere correspondences; for the science of correspondences was then the science of sciences, and they were esteemed above all others, who could compose books most abounding in the most significant correspondences; the book of Job is of this nature; but the spiritual sense therein collected from

correspondences, does not treat concerning the holy things of heaven and the church, like the spiritual sense in the prophets, wherefore it is not amongst the books of the Word, nevertheless passages are adduced from it on account of the correspondences of which it is full.

544. "And power was given to them, as the scorpions of the earth have power"—That hereby is signified their persuasive faculty, and the effect and potency thereof, appears from the signification of a scorpion, as denoting the persuasive principle, which is of an infatuating and suffocating nature, concerning which we shall speak presently; and from the signification of power, as denoting potency and effect, in this case, the potency of the sensual man from the faculty of persuasion, and the effect, which is infatuating and suffocating. What is the nature and quality of the persuasive principle, which is signified by the scorpion, is as yet scarce known to any one in the world, by reason that it is the persuasive principle of the spirit of the sensual man, in which he is when he becomes a spirit, but not whilst he liveth a man in the world; the reason is, because a man in the world rarely speaks out what his spirit thinketh and intimately loveth, for he is taught from infancy to converse about such things as appertain to civil and moral life, and even such as appertain to spiritual life, although his spirit, which thinks and wills inwardly, is differently inclined: the spirit of man, whilst it abideth in the body, makes a shew of such things before the world, because otherwise he cannot secure favour, so as to obtain the ends which his spirit intendeth, which are principally honours and gains, and a name and fame on account of them. This is the reason why the nature and quality of the infatuating and suffocating persuasive principle, which is signified by the scorpion, is not known in the world; such however is its nature with the spirits in whom it is operative, that it infuseth itself into the mind [*animus*] and into the mind [*mens*] of another, and lays asleep, and almost extinguisheth, his rational and intellectual faculties, whence he cannot possibly know otherwise, than that which is spoken is the truth, although it should be most false. They who are in such a persuasive principle, do not speak from any reason, but from a blind faith without reason, because from the ultimate sensual principle, in which no reason existeth, but only a persuasive faith grounded in such things as ascend from the body, and flow in from the world, blown up by the fire of self love, which is what blows up, draweth out, and infuseth into another;

wherefore they are more especially in this persuasive principle, who have imbued falses from the love of self, and believe themselves to be wiser than others. This persuasive principle is said to be infatuating, because it induceth a stupor upon the understanding: and it is called suffocating, because it taketh away the free respiration of another; for every one respireth conformably to the thought of his mind. But whereas such a persuasive principle is most noxious and pernicious, because it induceth as it were a swooning in the mind of another, so that he cannot see any thing rationally, therefore spirits are severely prohibited to use it, and they who do use it are separated from others, and are either chastised or sent down into hell; for in the spiritual world every one is allowed to confirm the sentiments of his mind, whether they be true or false, by things rational and intellectual, but not by any persuasive fascination. But more concerning this persuasive principle, may be seen in the *Arcana Cœlestia*: as, that they who are affected up by it are inwardly bound, n. 5096: that they who make use of it shut up the rational principle of others, and as it were suffocate them, n. 3825, 5128: that the Nephilim, Anakim, and Rephaim, mentioned in the Word, were above all others in direful persuasions of the false, n. 581, 1268, 1270, 1271, 1673, 7686: that before the advent of the Lord, they infested all in the other life by their direful persuasions, and almost extinguished their spiritual life, n. 7686: that they were cast into hell by the Lord, when he was in the world, and that that hell still appears as under a misty rock, and they who approach near it fall into a swoon, n. 311, 581, 1268, 1270, 7686: what has been experienced from some of the devils from that hell, to whom it was permitted to assault me with their influences, n. 1268, 1269, 1270, 1271: concerning the mischief arising from the persuasion of the false, n. 794, 806: that there are many kinds of persuasions of the false, n. 1673, 1675. The reason why such a deadly persuasive principle is signified by the scorpion, is, because the scorpion, when it stingeth a man, induceth a similar swooning upon his mind, and thence death, if it is not healed. Murderous persuasions are also signified by scorpions in the following passages: thus in Luke; "*Jesus said unto the seventy whom He sent forth; I saw Satan as lightning fall from heaven; behold I give unto you the power of treading upon serpents and scorpions, and upon all the power of the enemy, so that nothing whatever shall hurt you,*" x. 18, 19; that by serpents and scorpions here mentioned are not un-

derstood serpents and scorpions, is evident, for the Lord saith that He saw Satan as lightning fall from heaven, and that He gives them power over all the potency of the enemy, wherefore by serpents and scorpions, in the internal sense, are signified the crew of Satan, who had been in subtle and direful persuasions of the false, by which men are spiritually murdered after death, unless they are defended by the Lord: the antediluvians, who were called the Nephilim, were in such persuasions above all others, and unless the Lord, when He was in the world, had subjugated and cast them into hell, and shut their hell, no mortal could have been saved; for they infested, and almost murdered, whomsoever they met in the spiritual world; that the Lord liberated the spiritual world from these and such like spirits, is understood by His seeing Satan falling from heaven, and by His giving to those who are in truths from good from Him, the power of treading upon serpents and scorpions. The direful persuasive principle is also signified by scorpions in Ezekiel; "*Son of man, be not afraid of them, and of their words, for they are refractory, and thorny with thee, and thou dwellest amongst scorpions; be not afraid of their words, and at their faces be not dismayed, for they are hard in their faces and obdurate in heart,*" ii. 4, 6: by dwelling amongst scorpions is understood, amongst those who had persuaded themselves, and resolutely persuade others, to admit falses, and who admit not any truth, wherefore they are called refractory and thorny, likewise hard in faces and obdurate in heart; the interiors also which are of the rational mind, with those who are in a strong persuasion of the false, are shut, and therefore they think and speak only from the ultimate sensual principle, which, when it is enkindled from the fire of the love of self, is hard and obdurate; and also hardens and obdurates the interiors of others to whom it addresseth itself: for in the spiritual world there is a communication of minds, that is, of thoughts and affections, and from those who are in such persuasive principles, infusion; hence are the effects above mentioned. So in Moses; "*Jehovah God leadeth thee through a wilderness great and formidable, of the serpent, of the prester, and of the scorpion,*" Deut. viii. 15; by the journeyings and wanderings of the sons of Israel forty years in the wilderness, were represented and signified the temptations of the faithful, and as these are effected by the injections and persuasions of falses from evil spirits, it is said that they were led through a wilderness great and formidable, of the ser-

pent, of the prester, and of the scorpion. Moreover, by serpents in general is signified the ultimate sensual principle of man, and by the various species of serpents are signified the various states of that principle as to evils and falses: for sensual men are above all others crafty and malicious, and believe themselves, and induce others to believe, that they excel in ingenuity, intellect, and judgment; but I can assert, that they have nothing of understanding and judgment, but that they are in the same proportion stupid with respect to such things as are essential to faith and life, as they are ingenious in machinating evils and persuading falses; and wickedness, as is well known, is not wisdom, for wisdom is of truth from good, whereas wickedness is of the false from evil, and the false from evil destroyeth the truth which is from good, because they are opposites, and what is opposite destroyeth.

545. "And it was said to them, that they should not hurt the grass of the earth, neither any green thing, neither any tree—That hereby is signified that they should do no injury to any scientific that is true and alive from the literal sense of the Word, nor to any knowledges of truth and good therein, appears from the signification of not hurting, as denoting not to do injury; and from the signification of grass, as denoting the scientific which is true; and from the signification of green thing, as denoting the scientific, which is alive, concerning which see above, n. 507; and inasmuch as every scientific is true and alive from the Word, hence by not hurting the grass of the earth nor any green thing, is signified, not to do injury to any scientific that is true and alive from the Word; and from the signification of trees, as denoting the knowledges of truth and good, also from the Word, concerning which see above, n. 109, 420. By scientifics from the Word are understood all things of the literal sense thereof, in which there does not appear any thing doctrinal; but by the knowledges of truth and good are understood all things of the literal sense of the Word, in which and from which are doctrinals: by this, therefore, namely, that they should not hurt any scientific that is true and alive, nor the knowledges of truth and good from the Word, is understood, that the sensual man, by his persuasive principle, shall not pervert any sense of the letter of the Word, by denying it to be true, for if he does this, all is over with him, inasmuch as there is then no hope of his reformation, nor any faculty of understanding the truth of the church; for he who denieth the Word to be divine in

all the sense of the letter, breaketh off his connection with heaven, inasmuch as the conjunction of man with heaven is by the Word, as may be seen in the work concerning *Heaven and Hell*, n. 303 to 310. The state here described is that of the man of the church about its end, namely that from internal or spiritual he becometh external and sensual; but still, lest he should altogether perish, it is provided, and care is taken, by the Lord, that he may not do injury to any thing in the literal sense of the Word by denying it to be true and alive, that is, divine, although by the sense of the letter he confirms his falses and evils; for so long as he doth not deny the divine [principle] in the Word, he still heareth or readeth it, and thereby is in some conjunction with heaven: hence it is evident, that by these words is signified, that this principle of the church should still remain; but by what follows, viz. that they should hurt those men alone, who have not the seal of God in their forehead, is signified that the ultimate sensual principle here treated of, should only do injury to the understanding of truth with those who are not in truths originating in good from the Lord.

546. "But the men alone, who have not the seal of God in their forehead"—That hereby is signified that they should hurt only the understanding of truth and perception of good with those who are not in truths originating in good from the Lord, appears from the signification of man, as denoting the affection of truth and thence intelligence and wisdom, concerning which see above, n. 280; but in the present case, the understanding of truth and perception of good, of which we shall speak presently; and from the signification of having the seal of God in their forehead, as denoting to be in truths originating in good from the Lord, concerning which see above, n. 427. The reason why by man is signified the understanding of truth and perception of good, is, because it is by virtue of these that man is man, wherefore when man is mentioned in the Word, in the spiritual sense is understood that, by virtue of which man is man, for this is his spiritual principle: man hath two faculties in which all his life consisteth, viz. understanding and will, according to the quality therefore of the understanding and will, such is the man; if he hath the understanding of truth and the will of good, he is truly man, for truth and good are from the Lord, and it is from the Lord alone that man is man, as may appear from what is said, and shewn in the work concerning *Heaven and Hell*, n. 59 to 102; but if

he hath not the understanding of truth and the will of good, but in the place of truth, the false, and in the place of good, evil, then indeed he is called man, but still he is not man, except from this circumstance only, that he hath the faculty of understanding truth, and of perceiving good, concerning which faculty we shall speak in the following article. From these considerations it may appear, that by men, in the Word, are understood such things as constitute men, and, in the present case, the understanding of truth and perception of good. That these things are here understood by men, may also appear from this consideration, that it is said concerning the locusts, that they should hurt man, but not the grass of the earth, the green things, and the trees, and by the locust is signified the ultimate principle of the life of man, which is called sensual; and this principle, when it is in the persuasion of the false, and readeth or heareth the Word, still doth not hurt or injure any thing of the Word in the sense of the letter, this sense being for the natural sensual man, which he therefore believeth, although he applieth it to confirm his falses; but it hurteth and injureth the understanding of truth and perception of good; for the sensual man cannot elevate his thought above the sense of the letter of the Word, and if he attempt to elevate it, he either falleth into what is false, or his persuasive faith concerning the Word perisheth. From what hath been adduced, it may now be known, what is understood by the locusts being commanded not to hurt the grass of the earth, nor any green thing, neither any tree, but those men alone who have not the seal of God in their forehead.

547. "And it was given to them, that they should not kill them"—That hereby is signified, that they should not be deprived of the faculty of understanding truth and of perceiving good, appears from the signification of men, as denoting the understanding of truth and perception of good, see above n. 546; and from the signification of killing them, as denoting to destroy as to spiritual life, concerning which see above, n. 315; but, in the present case, to deprive of the faculty of understanding truth and perceiving good: the reason why this is here signified by killing men, is, because every man is born into the faculty of understanding truth and perceiving good, for this faculty is the very spiritual principle by which every man is distinguished from beasts: this faculty man never destroyeth, for if he should destroy it, he would be no longer a man but a beast: it appeareth indeed as if the sensual man, who is in the falses of evil, had

destroyed it, because he doth not understand truth or perceive good when he readeth the Word or heareth it from others, but still he had not destroyed the faculty itself of understanding and perceiving, but only the understanding of truth and perception of good, so long as he is in the falses in which he had confirmed himself from evil, for whilst this is the case, he is averse from hearing truth, appears as a want of ability to understand; but if the persuasion of the false which hindereth be removed, he then understandeth and perceiveth that truth is truth, and that good is good, as a spiritual rational man. That this is the case it hath been given me to know by much experience; for there were many of the infernal crew, who had confirmed themselves in falses against truths, and in evils against goods, who thence became such, that they desired not to hear any thing of truth, much less to understand it, concerning whom therefore others conceived an opinion that they could not understand truth; but the same spirits, when the persuasion of the false was removed from them, came into the power and faculty of understanding what was true, altogether as those who were in the understanding of truth and in the perception of good; but presently, when they relapsed into their former state, they appeared again as if they could not understand truth, yea, were exceedingly indignant at having understood, saying then, that nevertheless it was not truth: for the affection which is of the will causeth all the understanding which appertains to man, the very life of the understanding being thence derived; let it be considered, whether any one can think without affection, and whether the affection be not the very life of the thought, consequently of the understanding; by affection is meant the affection which is of love, or love in its continuity. From these considerations it is evident that man can indeed destroy the understanding of truth and the perception of good, which is effected by the falses of evil, but that still he doth not on that account destroy the faculty of understanding truth and of perceiving good, since, if he destroyed this, he would no longer be a man, the human principle itself consisting in this faculty; it is by virtue of this faculty, that man liveth after death, and then appeareth like a man, for the Divine [principle] is therewith conjoined; hence it is, that although man, as to his two lives, which are the life of his understanding and the life of his will, be averse from the Divine [principle], yet by virtue of his ability to under-

stand truth and to perceive good, he hath conjunction with the Divine [principle], and thence liveth to eternity. From what has been observed, then, it may appear, that by its being given to the locusts not to kill men, is signified, that still they should not be deprived of the faculty of understanding truth and of perceiving good.

548. "But that they should torment them five months"—That hereby is signified that the understanding should be darkened by the falses of evil, and be drawn away from seeing truth, so long as they remain in that state, appears from the signification of tormenting, as denoting to darken as to understanding and to be withdrawn from seeing truth, of which we shall treat presently; and from the signification of five months, as denoting so long as they remain in that state. The reason why to torment here signifies to darken as to the understanding, and to be drawn away from seeing truth, is, because it is said concerning the locusts, and their power of hurting as scorpions, and by the locust is understood the ultimate principle of the life of man, which is called the sensual, and by the power of hurting as scorpions is signified the persuasive faculty, which is of such a nature, as to take away from the understanding the light of truth, and induce infernal darkness; wherefore it now follows, that their torment was as the torment of a scorpion when it smiteth a man, for by the scorpion is signified such a persuasive principle, as may be seen above, n. 544. This is said to torment, because it is said above, that the locusts should hurt men, but should not kill them, and to hurt, and not to kill is to torment; the persuasive principle also, which appertains to the sensual man, who is in the falses of evil, hurteth the understanding by darkening and drawing it away from seeing truth, although it doth not deprive it of the faculty of understanding and perceiving; and because it is compared with the pain, which is from a scorpion when it smiteth a man, it is said to torment. The reason why five months signify so long as men are in that state, is, because month signifies a state, and the number five signifies some or somewhat, and hence also, so long as: the reason why months signify states, is, because all times, in the Word, as ages, years, weeks, days, and hours, signify states of life, as may be seen in the work concerning *Heaven and Hell*, n. 162 to 169; hence also months have the same signification. That five signify some or somewhat, may appear from the passages in the Word, where that number occurs; for the num-

bers 10, 100, 1000, signify much and all, hence five signify some and somewhat; for those numbers which signify much, arise from the number five, which signifies some, and the numbers which are compounded and derived, draw their signification from the simple numbers, from which, by multiplication, they are compounded and derived, as may be seen above, n. 429, 430: the reason why the number five also signifies so long as, is, because it is said, five months, and by months is there signified a state of duration. This signification of five months appeareth remote, by reason that man, so long as he liveth in the world, is in natural thought, and natural thought deriveth its ideas from spaces and times, and also from numbers and measures; for these things are proper to nature, because all things in nature are determined by them; but spiritual thought is without any determinate idea of space, time, number, and measure; hence it is, that it appeareth as remote and strange to man in the world, that five months should signify so long as a state continues, in the present case, the state of persuasion of the false for so long the understanding is darkened, and drawn away from seeing the truth; but when the persuasion of the false, is removed, man cometh into the faculty of seeing truth, if he desires to see it, which faculty is given to every man. That five, in the Word, signify somewhat and some, likewise all of such quality, and things similar, may appear from the following passages: as in Matthew; "*Jesus, said, the kingdom of the heavens is like to ten virgins, of whom five were prudent, five foolish,*" xxv. 1, 2; the reason why the Lord compared the kingdom of the heavens to ten virgins, is, because the kingdom of the heavens signifies the church, as also does a virgin; and ten virgins signify all who are of the church; the reason of its being said, that five were prudent and five foolish, was, because five signify some of them, or all who are of such a quality on one part: that a virgin signifies the church, may appear from many passages in the Word, where mention is made of the virgin Zion, the virgin Jerusalem, the virgin Israel, by whom the church is signified. The like is signified by ten and five in the parable which the Lord spake "*Concerning the nobleman who gave pounds to his servants to trade with, and one from a pound acquired ten pounds, and another five pounds, wherefore they were to have power over as many cities,*" Luke xix. 13 to 20; where the numbers ten and five are mentioned by the Lord, because ten signify much, and five, some; but by their trading is signified the acquisition and procuring of heavenly

intelligence; and by power over cities, is signified intelligence and wisdom, for a city, in the Word, signifies doctrine, but to have power over it, signifies to be intelligent and wise; and over ten cities, signifies much, and over five, some. Some also, and all who are of such a quality, are signified by five in the parable of the Lord concerning "*Dives and Lazarus, by Dives saying to Abraham that he had five brethren, and asking him to send Lazarus unto them,*" Luke xvi. 27, 28; Dives said that he had five brethren, because by five are signified all who are of such a quality. Likewise in the parable concerning those who were invited to a great supper, "*That one excused himself, because he had bought five yoke of oxen, which he must go to prove,*" Luke xiv. 19; by oxen in the Word are signified the natural affections, and by five yoke of oxen are signified all those affections or cupidities which lead away from heaven; heaven and the church, as to spiritual nourishment or instruction, is signified by the great supper to which they were invited: who cannot see that the number five in these four parables involveth some arcanum, because it is mentioned by the Lord. So again in Isaiah; "*In that day there shall be five cities in the land of Egypt speaking with the lips of Canaan, and swearing to Jehovah Zebaoth; in that day there shall be an altar to Jehovah in the midst of the land of Egypt,*" xix. 18, 19; in that day, signifies the advent of the Lord; five cities in the land of Egypt speaking with the lips of Canaan, signifies, that then some who are natural shall become spiritual, and shall acknowledge the truths of genuine doctrine, and shall worship the Lord from the good of charity; but these things may be seen particularly explained above, n. 223; here therefore, mention is made of five cities, that some at that time may be understood, and likewise some truths of doctrine. So again, "*There shall be left in it gleanings as in the shaking of an olive, two three berries in the top of the bough, four five in the fertile branches thereof,*" xvii. 6; and in Luke; "*Jesus said henceforth there shall be five in one house divided, three against two, and two against three,*" xii. 52; that in these passages also five signify some, and all of such a quality, may be seen above, n. 532, where they are explained. A law was given to the sons of Israel, "*that he who should steal an ox, whether he slew, or sold it, should repay five oxen,*" Exod. xxi. 31; where by an ox, in the spiritual sense is understood the good of the natural man; by repaying five oxen for an ox, is signified that he shall

amend as much as is sufficient what he had perverted and extinguished; to steal is to take away, to kill is to extinguish, and to sell is to pervert. By the fifth part is also signified as much as is sufficient in Lev. v. 16, 24; chap. xxii. 14; chap. xxvii. 13, 15, 19, 27, 31; Numb. v. 6, 7, 8; in like manner *by the fifths which Pharaoh took from the land of Egypt in the seven years of plenty,* Gen. xli. 34; chap. xlvii. 36: in like manner by *“to the fifth, unto which Abner smote Asahel with the hinder part of the spear,”* 2 Sam. ii. 23; unto the fifth signifying as much as was sufficient for death; for the same number which signifies somewhat and all which is on one part, also signifies as much as is sufficient, when it is predicated of quantity, and so long as is sufficient when it is predicated of time. Forasmuch as this number signifies somewhat and the all of one part, hence it also signifies little and few, when a great quantity, which is also marked by numbers, follows or precedes; for in this case the all of one part is respectively few: as in Isaiah; *“One thousand before the rebuke of one, before the rebuke of five shall ye flee,”* xxx. 17; and in Moses; *“Five shall pursue a hundred, and a hundred a myriad,”* Levit. xxvi. 8: and in the Evangelists; *“That the Lord fed five thousand men from five loaves and two fishes,”* Matthew xiv. 15 to 22; Mark vi. 38 to 43; Luke ix. 13 to 16; John vi. 9 to 13; that on that occasion they took up twelve baskets of the fragments, signifies fulness, thus full instruction and full benediction. By five are also signified few in Luke; *“Are not five sparrows sold for two farthings, yet one of them is not forgotten before God; therefore fear not, ye are of more value than many sparrows,”* xii. 6, 7; the reason of five sparrows being mentioned, is, to denote what are few and of little price respectively to man, for it follows, that they are of more value than many sparrows. It may be evident to every one, that this number would not have been so often mentioned by the Lord, unless it had been significative. By reason of five signifying the all of one part, therefore also it was commanded, *“That upon the tabernacle they should make ten curtains, and five curtains should be joined each one to the other, and five curtains should be joined each one to the other,”* Exod. xxvi. 1, 3; that ten signify all in the whole complex, and five the all of one and of the other part, may be seen in the *Arcana Cælestia*, n. 9595, 9604.

549. “And their torment was as the torment of a scorpion when he smiteth a man”—That hereby is signified that the

darkening and drawing away from seeing truth is from the persuasion with which the mind is infatuated, appears from the signification of torment, as denoting the darkening of the mind and drawing away from seeing truth, spoken of above, n. 548; and from the signification of a scorpion, as denoting the persuasive principle infatuating and suffocating, concerning which see also above, n. 544; wherefore by their torment being as the torment of a scorpion when he smiteth a man, is signified that the darkening and drawing away from seeing truth is from the persuasion with which the mind is infatuated. Concerning the quality and origin of the persuasive principle, which infatuates, and as it were suffocates, see above, n. 543. The reason why that persuasive principle is said to be infatuating, is, because it takes away the use of reason, insomuch that reason, or the rational mind, seeth nothing but what he who is in such a persuasive principle speaketh; for it exciteth in a moment every thing which consents, and covereth every thing which dissents, whence the mind becomes infatuated, in consequence of being darkened and drawn away from seeing the truth: the reason why it is also said to be suffocating, is, because it depriveth the understanding of the faculty of thinking freely, and of extending the sight in every direction, as is done by every rational man, and when this is the case the respiration laboureth; for the voluntary respiration deriveth its all from the understanding, wherefore it also accommodates itself to the thought thereof, as the motion of the heart deriveth its all from the will, and accommodates itself to the affection thereof: that the respiration of the lungs corresponds to the understanding and its thought, and the motion of the heart to the will and its affection, may be seen in the *Arcana Cælestia*, n. 1119, 3883 to 3896, 9281. That a strong persuasive principle hath not only the power of infatuating, but also of suffocating, hath been given me to know by real experience.

550. "And in those days men shall seek death, and shall not find it"—That hereby is signified, that they will then desire to destroy the faculty of understanding truth, but that still this cannot be done, appears from the signification of in those days, as denoting then, namely, when the man of the church from internal becomes external, or from rational becomes sensual; and from the signification of seeking death, as denoting to desire to destroy the faculty of understanding truth, concerning which we shall speak presently; and from the signification of not finding it, as

denoting not to be able to destroy. That by seeking death is here signified to desire to destroy the faculty of understanding truth, is evident from what precedes, because it is consequent upon it; for it was said, that the locusts should hurt only the men who had not the seal of God in their foreheads, and afterwards, that it was given to them that they should not kill them, but that they should torment them, by which is signified, that they should only injure the understanding of truth and perception of good with those who are not in truths from good from the Lord, but that still they should not deprive them of the faculty of understanding truth and of perceiving good, as may be seen above, n. 546, 547; hence then it follows, that by the death which they seek and which they covet, is signified the privation of the faculty of understanding truth and perceiving good, to destroy these being to destroy the life which is properly human, for in this case man, would be no longer man, but a beast, as was said above; hence it is evident, that the privation of this life is what is signified by death. The reason why it is said that they desire to destroy the two faculties of the life truly human, is, because sensual men, from the persuasion concerning the falses of evil in which they are, do not desire to understand truth and to perceive good, for they are delighted with their own falses of evil, and hence with thinking from the delight of the false, and with willing from the delight of evil, wherefore they avert themselves from good and truth, because they are opposite; some are sad at them, some nauseate them, and some reject them with anger, every one according to the quantity and quality of the false in which he persuadeth himself: in a word, such a sensual man doth not admit reasons from the understanding against the falses of evil in which he is, thus he doth not will to understand and become rational, although he hath the power of becoming so, because he is a man. This, therefore, is what is signified by they shall seek death, and shall not find it.

551. "And they shall desire to die, and death shall flee from them"—That hereby is signified, that they are willing to destroy the faculty of perceiving good, which is of the spiritual life, but in vain, appears from the signification of dying, as here denoting to destroy the faculty of perceiving good, concerning which we shall speak presently, and from the signification of death shall flee from them, as denoting that they cannot destroy, thus that they desire in vain. The reason why by dying is here signified to destroy the

faculty of perceiving good, and why by dying mentioned above is signified to destroy the faculty of understanding truth, is, because every man hath two lives, the life of the understanding and the life of the will; the life of the understanding is the faculty of understanding truth, and the life of the will is the faculty of perceiving good; hence death is the deprivation of both one and of the other. The reason why death in the first place signifies the deprivation of the faculty of understanding truth, and in the second place, the deprivation of the faculty of perceiving good, is, because in what precedes both these lives are treated of, and because, in the Word, where truth is treated of, good is also treated of, on account of the marriage of good and truth in every part of the Word, concerning which see above, n. 238, 288, 484; hence it may appear that by the death here mentioned, is signified the deprivation of the faculty of perceiving good; from this cause it is, that two expressions nearly similar are mentioned together, and also that to seek death is predicated of what appertains to the understanding, and to desire death of what appertains to the will. Inasmuch as spiritual life proper to man consisteth in these two faculties, therefore their willingness to destroy spiritual life is also signified. To every man also is given the faculty of perceiving good, as well as the faculty of understanding truth; for truth loves good, and good loves truth, and therefore they continually desire to be conjoined, and they are conjoined, as will and understanding, or as affection and thought; when this conjunction takes place, then the understanding thinks truth from the affection of thinking it, and in this case the understanding also seeth it, and the will perceiveth it; to perceive truth from the affection of the will is to perceive good, for truth is turned into good, whilst man wills or is affected by it, that is, whilst he loveth it, by reason that every thing which is loved is called good.

552. "And the similitudes of the locusts were like to horses prepared for war"—That hereby is signified that the sensual man became a man of ratiocination as from the understanding of truth, appears from the signification of the locusts, as denoting the men of the church become sensual by the falses which are from evil, concerning which see above, n. 543; and from the signification of horses prepared for war, as denoting ratiocinations, in this case, as from the understanding of truth, because it is said, that they were like to them; that by horses is signified the understanding

may be seen above, n. 355, 364; and all understanding is of truth; and inasmuch as by war, in the Word, is signified spiritual combat, which is of the false against truth and of truth against the false, therefore by horses prepared for war are signified ratiocinations, in this case, as from the understanding of truth, for by ratiocinations, spiritual combats are maintained. In what now follows unto verse 12, the subject treated of is concerning the sensual man, who is in falses from evil, as to what his quality is as to understanding and will, and he is described by locusts, and their various appearances; for all the affections and thence the thoughts of man, are represented in the spiritual world by various beasts of the earth, and by birds, and they are also presented to view in such forms as correspond, and the beasts there represented according to the affections of the spirits from which they are, appear like the beasts of our world, but sometimes with successive changing and variety approximating unto forms composed of different beasts, besides that they are also clad and decorated with various insignia as to their heads and as to their bodies; such things have been frequently seen by me, and the qualities of the affections and inclinations of those who were represented were thence made manifest. It is from this representation of affections and thoughts in the spiritual world, that beasts and birds, in the Word, derive their significations. That sensual men, who are in falses from evil, are represented and thence signified by locusts, was shewn above, n. 543; their quality is now described by their various forms, and by various insignia; as that they were like to horses prepared for war; that upon their heads there were crowns like gold; that their faces were as the faces of men; and that they had hair, as the hair of women, and teeth as the teeth of lions; also that they had breast plates, and various other things; all of which are representatives, such as exist in the spiritual world, corresponding to falses from evil, and to the persuasive principle of the sensual man; it would not, however, be possible for any one to know what such things represent and signify, except the knowledge of correspondences was given; neither could the quality of the sensual man be known, and the quality of his persuasive principle. The reason why the sensual man, who is in falses from evil, ratiocinates as from the understanding of truth, is, because he is in the persuasion that the false is the truth, and that evil is good; and so long as he is in this persuasion, he cannot see any thing rationally and intellectually, but what he hath

persuaded himself in, he believeth to be of the highest reason, and of eminent understanding; for the rational and intellectual principle, with him, is shut, and hence he is in a persuasive faith concerning the things which he thinks and speaks. That the sensual man ratiocinates acutely and with readiness, by reason that his thought is so near his speech as to be almost in it, and because he placeth all intelligence in discoursing from the memory alone, may be seen in the *Arcana Cœlestia*, n. 195, 196, 5700, 10236.

553. "And upon their heads as it were crowns like gold"—That hereby is signified, that they appear to themselves, when they ratiocinate, as wise and conquerors, appears from the signification of head, as denoting wisdom and intelligence, concerning which we shall speak presently; and from the signification of a crown of gold, as denoting a reward of victory, concerning which see above, n. 358; the reason of this signification is, because kings, in ancient times, when they were in combats with their enemies, wore crowns of gold upon their heads, besides various other insignia, which then belonged to kings; the reason was, because kings represented the Lord as to divine truth, and divine truth combats from divine good; this therefore was represented by a crown of gold, and wisdom and intelligence itself by the head upon which the crown was: hence crowns were assigned to martyrs for they combated from divine truth against falses from evil, which are from hell, and came off conquerors, because they maintained the combat even unto death, which they feared not. From these considerations it may appear, that by the locusts having upon their heads as it were crowns like gold, is signified, that they who are sensual men, from the persuasion of the false in which they are principled, appear to themselves as wise and conquerors. Inasmuch as the locusts are described as to their heads, as to their faces, as to their breasts, upon which were breast plates, and as to their tails, also as to their hair and teeth, it is of importance that it be here known, what is signified by their heads, and afterwards what by the other parts. By head, in the Word, is signified wisdom and intelligence, because these principles reside in the head; but when they are treated of who are not in any wisdom and intelligence, because in falses from evil, then by head is signified folly and insanity, by reason that falses and evils are there and thence: but in the present case, as the subject treated of is concerning those who are sensual and in the persuasion of the false, by the head is properly

signified folly and insanity, for they see falses as truths and evils as goods, being perpetually in visions from fallacies: hence it is, that it is said of them, that upon their heads were as it were crowns like gold, and their faces as the faces of men, with other things of a like nature, all which were appearances originating in their fantasy, wherefore it is said, as crowns, and like to gold, whence it is evident that those appearances were not real, but fallacious appearances: for all the appearances which exist in the heavens, are real, because they are correspondences; for the interior things appertaining to the affections and thoughts of the angels, when they pass to the sight of their eyes, are clothed in forms such as appear in the heavens, and inasmuch as they are visible, they are called appearances, and are said to be correspondences, and are real because from creation: but the case is otherwise with respect to the appearances in some of the hells, where they are who are in persuasions of the false from evil; from these persuasions exist fantastic visions, in which there is inwardly nothing real, wherefore they also vanish away upon the influx of only a single ray from the light of heaven: of such a nature are the appearances which are here related concerning the locusts: but concerning appearances in the spiritual world, as well real as not real, more may be seen in the work concerning *Heaven and Hell*, n. 170 to 176, 369; as also above in the explication, n. 395.

554. "And their faces as the faces of men"—That hereby is signified that they appear to themselves as spiritual affections of truth, appears from the signification of faces, as denoting the interiors which are of the mind and affection, concerning which see above, n. 412; and from the signification of man, as denoting the spiritual affection of truth, and thence intelligence and wisdom, concerning which also see above, n. 280; and inasmuch as faces are types of the interiors of man, hence they signify the same as men themselves, viz. affections of truth, but in the present case, that they appear to themselves as affections of truth, and thence intelligent and wise, because it is said of the locusts, that their faces were seen as the faces of men. The locusts appearing with such a face, is by reason of the strong persuasive principle in which sensual men are who are in falses from evil, who are signified by the locusts, the persuasive principle itself presenting such appearance, but this only before themselves, and before others who are also in the falses from evil, but not before the angels of heaven;

the reason is, because the angels are in the light of heaven, and whatsoever they see they see from that light, and the light of heaven, inasmuch as it is divine truth, dissipates every thing fantastic, originating in the persuasive principle. The reason why sensual men thus appear to themselves, is, because sensual men persuade themselves that they are in truths from good above all others, although they are in falses from evil; for they cannot view any thing inwardly from heaven, but only outwardly from the world, and they who see from the world alone, see only from an infatuated lumen, from which they suppose themselves to be more intelligent and more wise than others, not knowing wherein intelligence and wisdom consist, or whence they come: from this persuasive faith it is, that they believe themselves to be in the spiritual affection of truth, and this is signified by the faces of the locusts being seen as the faces of men. But it may be expedient to illustrate these things by experience from the spiritual world: all who are in the heavens, are men as to their faces and the other parts of the body, for they are in the spiritual affection of truth, and the spiritual affection of truth is itself in form a man, by reason that this affection is from the Lord, who is the only man, and because from Him the universal heaven conspireth to the human form; hence it is that the angels are the forms of their own affections, which also appear from their faces: but these things are amply expounded in the work concerning *Heaven and Hell*, n. 59 to 102. But in hell, where all are external and sensual, because in falses from evil, they also appear to themselves as men, even as to their faces, but only amongst their own; but when they are beheld in the light of heaven, they appear as monsters, with a direful face, and sometimes in place of the face only what is hairy, or with an horrible grate of teeth, and sometimes lurid, as dead, in which there is not any living human [principle], for they are forms of hatred, revenge, and cruelties, in which is spiritual death, because in opposition to the life which is from the Lord. That they appear amongst themselves in face as men, is from fantasy, and persuasion thence derived. But concerning these appearances see also in the work concerning *Heaven and Hell*, n. 553.

555. "And they had hair as the hair of women"—That hereby is signified that they also appear to themselves natural affections of truth, appears from the signification of hair, as denoting things appertaining to the natural man, and specifically the scientific truths therein, concerning

which see above, n. 66; and from the signification of women, as denoting affections, concerning which we shall speak presently. The reason why hair signifies what appertains to the natural man is, because the head signifies what appertains to the spiritual man, and all things of the natural man invest all things of the spiritual man as the hair invests the head; the head also corresponds to things spiritual, and the hair to things natural, whence they are likewise significative. It is from this correspondence that the angels appear adorned with beautiful hair, and that according to its ordinate arrangement, gracefulness, and neatness, may be known the quality of the correspondence of their natural man with the spiritual. Now inasmuch as women signify affections, it may appear, that by the locusts having hair as the hair of women, is signified that they who are meant by the locusts appear to themselves as natural affections of truth: this is also evident from the series of things treated of; for by the faces as the faces of men is signified the appearance as if they were spiritual affections of truth, whence it now follows, that by the hair as the hair of women, is signified the appearance as if they were natural affections of truth; presently also it is said of their teeth, that they were as the teeth of lions, and by them are signified the ultimates of the natural man as to science and as to potency. In the prophetic Word, mention is frequently made of a woman, and also of daughter and virgin, but heretofore it hath been unknown what is signified by them: that a woman, daughter, and virgin, are not meant, is very evident, for they are mentioned where the church is treated of; but what they spiritually signify may be seen from the series of the things treated of in the internal sense. That by a woman is signified the church as to the affection of truth, and thence the affection of truth appertaining to the church, may appear from the following passages in the Word: thus in Jeremiah; “*Wherefore do ye evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Jerusalem,*” xlv. 7: again; “*I will disperse man and woman, I will disperse the old man and the little one, and I will disperse the youth and the virgin,*” li. 22: so in Ezekiel; “*Slay unto perdition the old man, the youth, the virgin, the infant, and the women,*” ix. 6: and in Lamentations; “*Judah, the princes are hanged up by their hand, the faces of the elders are not honoured,*” v. 11, 12: in these passages, by man and woman, old man and infant, youth and virgin, are not understood man, woman, old man, infant,

youth and virgin, but all things appertaining to the church, by man and woman, truth and the affection thereof, by old man and infant, wisdom and innocence, by youth and virgin, the understanding of truth and affection of good: that such things which appertain to the church are signified by these names, appears from the subject treated of in these chapters, which is concerning the church, and the desolation thereof as to truth and good; for the Word is inwardly spiritual, because it is divine, wherefore if nothing more was meant than what appears in the literal expressions above mentioned, it would be natural and not spiritual; but when by man and woman is understood the church as to truth and the affection thereof, by old man and infant the church as to wisdom and innocence, and by young man and virgin, the church as to intelligence and the affection thereof, then it is made spiritual; man also is man, by virtue of the church being in him, and where the church is there is heaven, wherefore when mention is made of an old man, a young man, an infant, a man [*homo*], a man [*vir*], a woman, and a virgin, thereby is understood what appertains to the church, corresponding to the age, sex, inclination, affection, intelligence, and wisdom, appertaining to them. That by woman is signified the church as to the affection of truth, or the affection of truth appertaining to the church, may also appear from these words in Isaiah; "*Then shall seven women take hold of one man in that day, saying, our own bread will we eat, and with our own raiment will we be cloathed, only let thy name be named upon us, collect our reproach,*" iv. 1; the subject there treated of is concerning the end of the church, when there is no longer any truth, for these words precede, "*Thy men shall fall by the sword, and thy strength in the war,*" by which is signified that the understanding of truth would be destroyed by falses, so that there would be no longer resistance in combats; and it follows, "*In that day the germ of Jehovah shall be for honourableness and glory,*" which being said concerning the advent of the Lord, signifies, that truth should spring up anew in the church; by seven women taking hold of one man, is signified that from affection they would desire and seek truth, but would not find it, man denoting truth, women affections or desires for truth, and seven what is holy: that they would not find instruction in genuine truths, and thereby spiritual nourishment, is signified by their saying our own bread we will eat, and with our own raiment will we be cloathed, bread denoting instruction and spi-

ritual nourishment, and raiment, truth cloathing good; that it is only truth which can be applied, and by application conjoined, is signified by only let thy name be named upon us; and inasmuch as all honour is from the spiritual affection of truth and the conjunction thence derived, and otherwise there is no honour, therefore it is said, collect or take away our reproach. So in Jeremiah; “*Return, virgin Israel, return into thy cities; how long wilt thou wander about, for Jehovah hath created a new thing upon the earth, a woman shall compass a man,*” xxxi. 22, 23: the subject there treated of is concerning the spiritual captivity in which the church was before the advent of the Lord; the church is said to be in spiritual captivity, when there is no truth, and yet it is desired; in such captivity were the gentiles, with whom the church was established: return virgin Israel, return to thy cities, signifies, that they should return to the truths of doctrine, the virgin Israel denoting the church, and her cities denoting truths of doctrine; for Jehovah hath created a new thing in the earth, a woman shall compass a man, signifies the establishment of a new church, in which truth should be conjoined to its affection; to create a new thing in the earth denotes to establish that new thing, woman denotes the church as to the affection of truth, man denotes truth, and to compass denotes to be conjoined. And in Isaiah; “*As a woman forsaken and afflicted in spirit, Jehovah hath called thee, and a woman of youth, when thou wast repudiated, saith thy God; in a little moment have I forsaken thee, but with great mercies will I regather thee,*” liv. 6, 7; here also by a woman forsaken and afflicted in spirit, is understood the church which is not in truths, but still in the affection or desire for them, woman denoting the church, which is said to be forsaken when it is not in truths, and afflicted in spirit when in grief from the affection or desire for truths; by a woman of youth is understood the ancient church, which was in truths from affection; and by the same when repudiated is understood the Jewish church, which was not in truths from any spiritual affection; the establishment of a new church by the Lord and liberation from spiritual captivity, is understood by, in a little moment have I forsaken thee, but with great mercies will I regather thee. And in Jeremiah; “*Hear, ye women, the Word of Jehovah, and let your ear perceive the Word of His mouth, that ye may teach your son mourning, and a woman her companion, lamentation; because death is come up through the windows, it is come into our palaces, to cut off the infant from the broad way, and the*

young man from the streets," ix. 19, 20: the reason of its being said to women, that they should hear and perceive is, because by them is signified the church from the affection and reception of truth; by the sons whom the women should teach mourning, and by the companion whom a woman should teach lamentation, are signified all who are of the church, by sons, they who are in the truths of the church; by companion, her who is in the good thereof; mourning and lamentation signify on account of the vastation of the church as to truths and as to good; death is come up through the windows, it is come into our palaces, signifies the entrance of the infernal false into the understanding and thence into all things of thought and affection, windows denoting the understanding, and palaces, all things of thought and affection; to cut off the infant from the broad way and the young man from the streets, signifies the vastation of truth in the birth, and of the truth that is born, infant in the broad way denoting truth springing up or in the birth, and young man in the streets denoting truth that is born. So in Ezekiel; *Two women the daughters of one mother, who committed whoredom in Egypt; in their youth they committed whoredom; the name of the elder was Ohola, and the name of her sister was Oholibah, and they bare sons and daughters; Samaria is Ohola, and Jerusalem is Oholibah,"* xxiii. 2, 3, 4; inasmuch as by Samaria, the metropolis of the Israelites, is signified, in the Word, the spiritual church, and by Jerusalem, the metropolis of the Jews, the celestial church, each as to doctrine, therefore they are called women; and inasmuch as both of those churches act as one, they are therefore called the daughters of one mother, mother also signifying the church, as likewise do Ohola and Oholibah, or the tent or habitation of God, for this signifies heaven where is divine truth and divine good, consequently also the church, the church being the heaven of the Lord on earth; by their committing whoredom in Egypt in their youth, is signified, that they were then in no truths but in falses, for in Egypt they had not the Word, this, which was written by Moses and the prophets, being afterwards given them, whereby a church was instituted among them; to commit whoredom in Egypt, signifies, to falsify truths by scientifics appertaining to the natural man, and to falsify truths there, denotes to turn holy things into magic, as was the case with the Egyptians; the sons and daughters whom they brought forth, signify the falses and evils of the church. So in Micah; "*Ye draw off the coat of them that pass by*

securely, that are returning from the war: the women of My people ye expel from the house of their delights," ii. 8; to draw off the coat from them that pass by securely, that are returning from the war, signifies, to deprive of truths all who are in truths, and have combated against falses; they that pass by securely denotes all who are in truths, they that are returned from the war, denotes those who have been in temptations and combats against falses; to expel the women of the people from the house of their delights, signifies, to destroy the affections of truth, and thereby the pleasantnesses and happinesses of heaven, the women of the people denoting the affections of truth, and the house of delights denoting the pleasantnesses and happinesses of heaven, for these are the affections of good and truth. So in Zechariah; "*I will gather together all nations to Jerusalem for war, and the city shall be taken, and the house shall be rifled, and the women shall suffer violence,"* xiv. 2; by all nations are signified evils and falses of every kind, by Jerusalem, the church; by city, doctrine; by house, all the holy [principle] of the church; by women, the affections of truth; and by these suffering violence is signified that truth shall be perverted, and thence the affections of truth perish. Again in the same prophet; "*In that day mourning shall increase in Jerusalem, and the land shall mourn, and every family apart: the family of the house of David apart, and their women apart; the family of the house of Nathan apart, and their women apart; the family of the house of Levi apart, and their women apart; the family of the house of Simeon apart, and their women apart; all the rest of their families, every family apart, and their women apart,"* xii. 11, 12, 13, 14; what is signified by David and his house, likewise by Nathan, Levi, and Simeon, and their houses, has been already shewn in the explications above; namely, that by David is signified the divine truth, by Nathan, the doctrine of truth, by Levi, the good of charity, and by Simeon, truth and good as to perception and obedience; the reason why it is said that the families shall mourn apart, and the women apart, is, because by families are signified the truths of the church, and by women, the affections of truth, which mourn apart when truth mourns that there is no affection for it, and the affection that there is no truth for it; these things are said concerning the mourning over all and every thing appertaining to the church, as being devastated and destroyed, for all and singular the things of the church are signified by all the rest of the families, by which

are meant the tribes; that by the twelve tribes, are signified all things of the church in the complex, may be seen above, n. 430, 431; Jerusalem signifies the church and its doctrine. Thus also in Matthew; "*Then two shall be in the field, one shall be taken, and the other shall be left: two shall be grinding at a mill, one shall be taken, the other shall be left,*" xxiv. 40, 41; by the first two [*duo*] are understood men [*vir*] and by the last two [*duæ*] are understood women, and by men are signified those who are in truths, and by women those who are in good from the affection of truth; in this case also by men are signified those who are in falses, and by women, those who are in evils from the affection of the false, because it is said, that one shall be taken and the other shall be left, that is, that they shall be saved, who are in truths from affection, and they shall be condemned who are in evils from affection; field signifies the church; to grind in a mill signifies to procure for themselves the truths of doctrine from the Word; and they who apply them to good are signified by those who shall be taken, and they who apply them to evil are signified by those who shall be left: but this passage may be seen further explained in the *Arcana Cœlestia*, n. 4334, 4335. So in Moses; "*I will break the staff of your bread, and ten women shall bake your bread in one oven, and shall render your bread by weight, and ye shall eat but not be satisfied,*" Levit. xxvi. 26; by these words, in the spiritual sense, is understood, that truth from good, by which men are spiritually nourished, shall fail, for bread signifies all spiritual food, which is for the nourishment of the man of the church, and by women are signified those of the church who are in the affection of truth; by ten women baking bread in one oven, is signified, that they shall search for truth which may be conjoined to good, but shall only find a very little, for to bake signifies to prepare and conjoin so as to serve for the use of life; to render the bread by weight, signifies its being rare; and to eat and not be satisfied, signifies, because truth from good is so scanty and rare, as scarce to yield any spiritual nourishment for the soul. Again in Moses; "*A woman shall not wear the raiment of a man, neither shall a man put on the raiment of a woman, for whoever doeth this is an abomination to Jehovah thy God,*" Deut. xxii. 5; by man [*vir*] and his raiment, is signified truth, and by woman and her raiment is signified the affection of truth; these principles are distinct in every man [*homo*], as understanding and will, or as thought which is of the understanding, and affection which is of the will, and unless they were

distinct, the sexes would be confounded, and no marriage would be given, in which the man [*vir*] is the truth which is of the thought, and the woman the affection thereof. That both, viz. man and woman, were so created as that they may be two and yet one, appears from the book of Genesis, in which it is said concerning their creation; “*And God created man into His image, into the image of God He created him, male and female created He them,*” Gen. i. 27; chap. v. 2: and afterwards; “*The man said, this now is bone of my bones, and flesh of my flesh, wherefore she shall be called wife, because she was taken out of man: therefore a man shall leave his father and his mother, and shall adhere to his wife, and they shall be one flesh,*” Gen. ii. 23, 24; Mark x. 6 to 9; by man [*homo*] is there understood the church in general and in particular; the church in particular is a man of the church, or the man in whom the church is; by God creating man into His image, is signified into the image of heaven, for by God, or Elohim, in the plural, is signified the Divine proceeding which makes heaven, and the man who is a church, or in whom the church is, is a heaven in the least form, for he corresponds with all things of heaven, as may be seen in the work concerning *Heaven and Hell*, n. 7 to 12, 51 to 58; by the male is signified here, as above, the truth which is of the understanding, and by female, the good which is of the will; the wife being said to be bone of the bones, and flesh of the flesh of the man [*vir*], signifies, that the good which is the wife is from the truth which is the man, bone signifying truth before it is vivified, that is, conjoined to good, such as is the truth of the memory with man [*homo*]; inasmuch as all good is formed from truths, it is said, because she was taken out of man; that man [*vir*] shall leave his father and mother, and shall adhere to his wife, signifies, that truth shall be of good, and that hence both shall become one good, which is signified by both being one flesh, flesh signifying good and also man [*homo*]: these things, however, can be comprehended only by few, as not entering the understanding of man, unless it be known that the subject treated of in the two first chapters of Genesis is concerning the new creation or regeneration of the men of the church, in the first chapter concerning their regeneration, and in the second concerning their intelligence and wisdom; and by male and female, or by man and wife, is understood, in the spiritual sense, the conjunction of truth and good, which is called the heavenly marriage, into which marriage man cometh when he is regenerated and becometh

a church, and man is then regenerated and made a church, when he is in good and thence in truths, which is understood by the man leaving father and mother, and adhering to the wife, and their being one flesh: but a still clearer idea may be obtained, upon this subject, from what is said in *the Doctrine of the New Jerusalem*, concerning good and truth, n. 11 to 19; concerning the will and understanding, n. 28 to 33; concerning regeneration, n. 173 to 182; likewise concerning good from which truths are derived, n. 24. Inasmuch as by man and woman is signified the conjunction of truth and good, therefore "*Moses commanded, when he saw that the sons of Israel had taken female captives from the Midianites their enemies, that they should slay every woman who had known man by lying with a male, but should keep alive those women, who had not known man,*" Numb. xxxi. 16, 17, 18; these things were commanded, because a woman not conjoined to a man, signified the church as to the affection for truth, or for conjunction with truth; but a woman conjoined to a Midianitish man signified good adulterated; for the Midianites represented, and thence signified, the truth which is not truth because not from good, consequently the false, and hence it was, that the women were to be slain who had known man, and those who had not known man were to be preserved alive, that the Midianitish women signified the defilement of good by falses, and thence good adulterated and prophaned, which is filthy adultery, appears from the circumstances related concerning the whoredom of the sons of Israel with the women of the Midianites, in Numbers, chap. xxv. He who doth not know that a woman signifies the spiritual affection of truth, likewise, that the evils and falses which every one hath are in the natural man, and not any in the spiritual man, cannot know what is signified by what is written concerning a woman captive, in the following passage in Moses; "*If thou see in captivity from the enemies, a woman beautiful in form, and shalt desire her for a wife, thou shalt bring her into the midst of thy house, where she shall shave her head, and shall pare her nails; afterwards she shall remove the raiment of her captivity from upon her, and shall bewail her father and her mother a month of days: afterwards thou shalt enter in unto her, and shalt know her, and she shall be to thee for a wife,*" Deut. xxi. 11, 12, 13: by woman, is signified the church as to the spiritual affection of truth, or the spiritual affection of truth appertaining to the man of the church, but by a captive woman beautiful in form, is signified the religious [principle] with

the gentiles in whom is the desire or affection of truth; that she shall be brought into the midst of the house, and shall there shave her head, pare her nails, and afterwards remove the raiment of her captivity, signifies the being led into the interior or spiritual things of the church, and thereby rejecting the evils and falses of the natural and sensual man; the midst of the house signifies things interior which are things spiritual; the hairs of the head, which she shall shave, signify the falses and evils of the natural man, the nails, which she shall pare, the falses and evils of the sensual man; and the raiment of captivity signifies the false principle of religion in which he is as it were held captive, who desires truth from affection; the latter things and the former therefore he will reject, because they are in the natural and sensual man, as was said above; that she shall bewail her father and mother a month of days, signifies that the evils and falses of the former religion shall be delivered to oblivion; that the man [*vir*] shall afterwards enter in unto her, and shall know her, and she shall be to him for a wife, signifies that thus truth, which is the man [*vir*] may be conjoined with the affection thereof, which is the wife: why this statute was given, no one can know, unless from the spiritual sense he know what is signified by a woman taken captive from the enemy, what by the midst or inmost of the house, what by the hairs, the nails, and the raiment of captivity, and unless he know somewhat concerning the conjunction of truth and good, for upon this conjunction are founded all the precepts in the Word concerning marriages. The church as to the affection of truth is also signified "*by the woman encompassed with the sun, labouring to bring forth, before whom the dragon stood when she brought forth a male, and who afterwards fled into the wilderness,*" Apoc. xii. 1 to end; that by the woman is there signified the church, and by the male whom she brought forth, the doctrine of truth, will be seen in the explication of that chapter. Forasmuch as woman signifies the church as to the affection of truth from good, or the affection of truth from good appertaining to the man of the church, in the opposite sense also by woman is signified the cupidity of the false from evil; for most things in the Word have also an opposite signification: this is the case with respect to woman and women in the following passages: thus in Jeremiah; "*Seest thou not what they are doing in the cities of Judah, and in the streets of Jerusalem; the sons collect wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to Melecheth*

of the heavens, and to pour out drink offerings to other gods," vii. 17, 18; what these prophetical circumstances involve, cannot possibly be known, unless it be known what the cities of Judah signify, the streets of Jerusalem, the sons, the fathers, and the women, also what is signified by collecting wood, by kindling a fire, by kneading the dough, and what by cakes, by Melecheth of the heavens, and by drink offerings; but when the significations of such things are known, and these are assumed in their place, the spiritual sense thence results, which the prophetical circumstances involve; by the cities of Judah are signified the doctrinals of the church; by the streets of Jerusalem, the truths thereof, and, in the present case, falses; sons denote those who are in truths of doctrine, in this case, those who are in falses, who are said to collect wood when they procure for themselves falses from evils; fathers denote those who are in the goods of the church, in this case, those who are in evils, who are said to kindle a fire when they approve and excite from the love of evil; women denote the affections of truth from good, in this case, the cupidities of the false from evil, they are said to knead the dough, when they fabricate doctrine from cupidities and according to them; to make cakes to Melecheth of the heavens, signifies to worship infernal evils of every kind, to make cakes denoting to worship from evils, and Melecheth of the heavens denoting all evils in the complex, for Melecheth of the heavens signifies the same as the host of the heavens; to pour out drink-offerings to other gods signifies to worship from falses, other gods denoting infernal falses, for God, in the good sense, signifies divine truth proceeding, but other gods signify infernal falses, which are falses from evil. So in Isaiah; "*As to my people, their exactors, infants, and women, rule over them; O My people thy leaders seduce thee, and they have blotted out the way of thy paths,*" iii. 12; by exactors, infants, and women, are signified those who violate, are ignorant of, and pervert truths; by exactors, those who violate truths, by infants, they who are ignorant of them, and by women, the cupidities which pervert them; the leaders who seduce, signify those who teach; to blot out the way of the paths, signifies, not to know the leading truth. Again in the same prophet; "*When the harvest withereth, they that break in pieces, the women shall come, and set it on fire, for it is not a people of intelligence,*" xxvii. 11; speaking of the church vastated; by the harvest withering, are signified the truths of good destroyed by evil loves; by the women who set it

on fire, are signified the cupidities of the false, which altogether consume. So again; "*Ye women that are secure, stand still, hear my voice; ye confident sons, in your ears perceive my speech; the vintage shall be consumed the gathering shall not come,*" xxxii. 9, 10; by the women who are secure are signified the cupidities of those who have no concern for the vastation of the church; by confident sons are signified the falsities of those who have confidence in self derived intelligence; by women and sons are signified all who are such in the church, whether they be men or women; by the vintage which shall be consumed, and by the gathering which shall not come, is signified, that the truth of the church shall be no more, for the same is signified by vintage as by vine, namely, the truth of the church, whence it is evident, what is signified by the gathering thereof. Again in Ezekiel; "*The man is just, who hath not eaten upon the mountains, and hath not lifted up his eyes unto the idols of the house of Israel, and hath not polluted the wife of his companion, nor approached to a menstruous woman,*" xviii. 5, 6; he is here described to be just, who hath not eaten upon the mountains, by which is signified, whose worship is not from infernal loves, for this is signified by sacrificing upon mountains, and by eating of the things sacrificed; who hath not lifted up his eyes unto the idols of the house of Israel, signifies, whose worship is not from falses of doctrine, for idols signify the falses of doctrine, and the house of Israel, the perverted church where those falses are; who hath not polluted the wife of his companion, signifies, who doth not adulterate the good of the church and of the Word; who hath not approached to a menstruous woman, signifies, who doth not defile truths by cupidities of the false. So in Lamentations; "*The hands of the pitiful women have seethed their own children, and they became food for them, in the breaking of the daughter of my people,*" iv. 10: describing the destruction of the truth and good of doctrine from the Word by falses, and the appropriation of the falses and consequent vastation of the church: by pitiful women are signified affections of the false as of truth; by seething children, is signified to destroy by falses the truths and goods of doctrine from the Word; by their becoming food for them, is signified the appropriation of falses; and by the breaking of the daughter of my people, is signified the vastation of the church. By women are also signified evil cupidities in the *Apocalypse*, chap. xiv. 4; chap. xvii. 3; concerning which we shall treat hereafter.

556. "And their teeth were as [the teeth] of lions"—That hereby is signified that things sensual, which are the ultimates of the intellectual life, are apparently to them as in potency over all things, appears from the signification of teeth, as denoting things sensual, which are the ultimates of the natural life as to the understanding, concerning which we shall speak presently; and from the signification of lions, as denoting the truths of the church as to potency, but in this case, as denoting falses destroying truths, thus also as to potency, concerning which see above, n. 278. The reason why falses are here denoted, is, because by the locusts are signified the corporeal sensual who are in the falses of evil. The reason why they appear to themselves to be in understanding and thence in potency over all things, is, because the persuasive principle itself, which has been treated of above, resides in the sensual principle, which is the ultimate of the natural life; for this sensual principle, or the sensual man, is in the confidence of self, and in the faith that he is wiser than all others, for he cannot weigh and explore himself, because he doth not think interiorly; and when he hath persuaded himself of this, then in all things which he speaketh, there is this confidence and faith; hence the speech of the sensual man, inasmuch as the sound thereof is derived from his confidence and faith, fascinates and infatuates the minds of others, for this sound produceth such an effect, which especially manifests itself in the spiritual world, where man speaketh from his spirit; for the affection of self confidence and of the faith thence derived that a thing is so, is in the spirit of man, and the spirit of man speaketh from the affection; it is otherwise in the natural world, in which the spirit of man discourseth by the body, and on account of the world produceth such things as are not of the affection of his spirit, which he rarely propagateth, lest the quality thereof should be known; hence also it is, that it is not known in the world, that there exists a persuasive principle of such an infatuating and suffocating quality as is in the spirit of the sensual man, who believes himself to be wise above others. From these considerations it may appear, whence it is that by their teeth being as the teeth of lions, is signified, that sensual men appear to themselves to be as in understanding, and thence in potency over all things. That teeth signify things sensual, which are the ultimates of the natural life as to science, may appear from the correspondence of teeth, concerning which see the work concerning *Heaven and Hell*, n. 575; and in the

Arcana Cœlestia, n. 5565 to 5568; the same may also appear from the signification of teeth in the following passages: thus in David; "*My soul, I lie in the midst of lions, their teeth are spears and arrows, and their tongue a sharp sword,*" Psalm lvii. 5; by lions are signified those who by falses destroy the truths of the church; their teeth which are spears and arrows, signify the scientifics which they apply to confirm falses and evils, and so to destroy the truths and goods of the church; their tongue a sharp sword, signifies crafty reasons from falses, which are called a sharp sword, because a sword signifies the false destroying truth. Again; "*O God destroy their teeth in their mouth, turn away the grinders of the young lions,*" Psalm lviii. 6; the teeth in their mouth signify the scientifics from which they produce falses; the grinders of the young lions signify the truths of the Word falsified, which in themselves are falses, and by which they especially prevail to destroy the truths of the church. So in Joel; "*A nation is come upon My land, robust and without number, its teeth are the teeth of a lion, and the grinders of a fierce lion; it hath reduced My vine to wasteness, and My fig into foam,*" i. 6, 7; by the nation which cometh upon the land is signified evil devastating the church, nation denoting evil, and land or earth denoting the church: robust and without number, signifies potent and manifold, robust is predicated of the potency of evil, and without number of the potency of the false; its teeth are the teeth of a lion, signify falses destroying; the grinders of a fierce lion, signify truths falsified: by reducing the vine into wasteness, and the fig into foam, is signified the destruction of truths spiritual and truths natural, truths spiritual are those which appertain to the spiritual sense of the Word, and truths natural are those which appertain to the sense of the letter; see also above, n. 403, where this is explained: by the teeth of lions, in these passages, are signified the same things as by the teeth as of lions here in the *Apocalypse*. By teeth are properly signified those things which are only in the memory, and are thence brought forth, for the things which are in the memory of the sensual man correspond to the bones and teeth. Again in Daniel; "*There came up out of the sea a second beast like to a bear; three ribs were in his mouth between his teeth; to whom it was said, arise, devour much flesh. After this a fourth beast ascended, terrible and formidable, and exceedingly robust, who had great iron teeth, he devoured and brake in pieces, and stamped the residue with his feet,*" vii. 5, 7; by the beast ascending from

the sea is understood the love of dominion to which holy things serve for means, and by the four beasts are signified the successive increasings thereof; by this second beast like to a bear, is signified the second state, when such dominion is confirmed by the Word; they who do this also appear in the spiritual world like to bears; the three ribs in the mouth between the teeth, signify all things of the Word, which they apply and which they understand only according to the letter, the three ribs denote all things of the Word, in the mouth, denotes, which they apply in teaching, between the teeth, denotes, which they only understand as to the letter, that is, according to the quality of the sensual man; by its being said to the beast, arise devour much flesh, is signified, that they applied many things, and thereby destroyed the genuine sense of the Word; by the fourth beast ascending out of the sea, terrible and formidable, and exceedingly robust, is signified the fourth and last state, when by holy things as means they have established for themselves a dominion over heaven and earth, which state being prophane, and of a prevailing nature, is called terrible, formidable, and exceedingly robust; great iron teeth signify falses from the sensual man, which are hard against the truths and goods of the church; by devouring and breaking in pieces, is signified, that they perverted and destroyed; by stamping the residue with the feet, is signified, that what they could not pervert and destroy they defiled and blotted out by the evils of natural and corporeal loves; the other particulars concerning these beasts may be seen explained above, n. 316. Again in Moses; "*I will send upon them the tooth of beasts, with the poison of the reptiles of the earth,*" Deut. xxxii. 24: this evil was also denounced amongst others upon the Israelitish and Jewish people, if they should not keep and do the statutes and precepts; by the tooth of beasts are signified falses from evils of every kind; and by the poison of the reptiles of the earth are signified those which kill and altogether extinguish the spiritual life of man; by beasts, in the Word, are signified such things as appertain to the natural man, and by reptiles of the earth, such as appertain to the sensual man, and when these are separated from the spiritual man, they are mere falses from evils, inasmuch as they are things of the body only, to which they adhere, and of the world, to which they are proximately extant, and from the body and the world ariseth all thick darkness in things of a spiritual nature. Again in David; "*Arise, Jehovah, keep me, my God, for Thou smitest all mine*"

enemies on the jaw bone, Thou breakest the teeth of the impious," Psalm iii. 8; to smite the enemies on the jaw-bone, signifies, to destroy the interior falses with those who are against the goods and truths of the church, such persons, with the falses of their evils, being understood by enemies in the Word; to break the teeth of the impious signifies to destroy exterior falses, which are such as have their foundation upon the fallacies of the senses and are confirmed thereby. From what is said in David concerning smiting the jaw bone and breaking the teeth, as denoting to destroy interior and exterior falses, it may appear what is understood by smiting the jaw, as mentioned by the Lord in Matthew; "*Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you that ye resist not evil, but whosoever shall smite thee on the right jaw bone, turn to him the other also; and if any one will sue thee at the law, and take away thy coat, permit him to take thy cloak also: whoever shall force thee to go with him a mile, go with him two; give to every one that asketh of thee, and from him that desireth to borrow from thee, turn not away,*" v. 38 to 42; that these words are not to be understood according to the letter must be obvious to every one; for who considers himself held, by christian love, to turn the left jaw bone to him who smiteth the right, and to give also the cloak to him, who would take away the coat, in a word, who is there to whom it is not allowable to resist evil? but inasmuch as all things which the Lord spake, were in themselves divine celestial, it may appear that these words, as well as the others which the Lord spake, contain a celestial sense: the reason why such a law was given to the sons of Israel, as that they should give an eye for an eye, and a tooth for a tooth, Exod. xxi. 23, 24, Levit. xxiv. 20, Deut. xix. 21, was, because they were external men, and thence were only in the representatives of things celestial, and not in celestial things themselves, hence neither were they in charity, in mercy, in patience, or in any spiritual good, and therefore they were in the law of retaliation; for the celestial law, and consequently the christian law, which the Lord taught in the Evangelists, is, "*All things whatsoever ye would that man should do unto you, do ye also unto them, this is the law and the prophets,*" Matthew vii. 12, Luke vi. 30; inasmuch as this is the law in heaven, and from heaven in the church, hence also every evil hath with itself a corresponding punishment, which is called the punishment of evil, being in the evil, and as it

were conjoined with it, and from this flows the punishment of retaliation, which was dictated to the sons of Israel, because they were external men, and not internal: internal men, such as are the angels of heaven, do not desire retaliation of evil for evil, but from celestial charity forgive freely, for they know that the Lord defendeth all who are in good, against the evil, and that He defends according to the good appertaining to them, and that He would not defend, if, on account of the evil done to them, they should suffer enmity, hatred, and revenge, to be enkindled, for these things avert protection: these are the things therefore involved in the above words which the Lord spake, but their signification shall be given in order: an eye for an eye, and a tooth for a tooth, signifies, that so far as any one takes away from another the understanding of truth, and the sense of truth, so far they are taken away from himself, eye signifying the understanding of truth, and tooth, the sense of truth, for the tooth denotes either the true or the false, such as appertains to the sensual man; that he, who is in christian good, will permit an evil person to take those things away as far as he can, is described by what the Lord replies upon the same subject; the precept not to resist evil, signifies, that it is not to be fought against in return nor recompensed, for the angels do not fight with the evil, much less do they recompense evil for evil, but they permit them to do it, because they are defended by the Lord and hence no evil from hell can possibly hurt them; whosoever smiteth thee on the right jaw bone, turn to him the other also, signifieth, if any one desireth to injure the preception and understanding of interior truth it should be permitted so far as he makes the attempt, jaw bone signifying the perception and understanding of interior truth, the right jaw bone the affection and thence perception thereof, and the left jaw bone, the understanding thereof, and because mention is made of the jaw bone, mention is also made of smiting, by which is meant to do hurt; for all things about the mouth, as the throat, the mouth itself, the lips, the jaw bones, the teeth, signify such things as appertain to the perception and understanding of truth, because they correspond thereto, wherefore they are used to express such things in the literal sense of the Word, which consists of mere correspondences; if any one will sue thee at the law, and take away thy coat, let him have thy cloak also, signifies, if any one desireth to take away the truth which is within, or interior, that he shall be allowed also to take

away that which is without or exterior, the coat signifying truth interior, and the cloak, truth exterior; this also the angels do when they are with the evil, for the evil cannot take away any thing of good and truth from the angels, but they can from those who on that account burn with enmity, hatred, and revenge, for these evils avert and reject the protection which is from the Lord: if any one force thee to go one mile, go with him two, signifies, if any one desireth to lead thee away from what is true to what is false, and from good to evil, that he shall not be opposed, because he cannot do it, a mile signifying the same as a way, namely that which leadeth away and leads; give to every one that asketh of thee, signifies that it should be permitted; and from him that desires to borrow of thee, turn not away, signifies, to instruct if any one desire to be instructed, for the evil desire this in order that they may pervert and deprive, which however they cannot do: this is the spiritual sense of the above words, in which are stored up the things which have been now said, which are more especially for the angels, who perceive the Word only according to its spiritual sense; they are also for men in the world, who are principled in good, when the evil try to seduce them: that the opposition of the evil against those whom the Lord defendeth is of such a nature, hath been given me to know by much experience; for they have continually laboured with all their might, and in every possible way, to deprive me of truths and goods, but in vain. From what has been adduced, it may in some degree appear, that by tooth is signified what is true or what is false in the sensual principle, which is the ultimate of the intellectual life of man; that this is signified by tooth, is evident from the Lord's reply, in which the perception and understanding of truth are treated of, which the evil intend to take away from the good. The same may yet further appear from the following passages; as in Jeremiah; "*In those days, they shall no more say, the fathers have eaten sour grapes and the teeth of the sons are set on edge; but every one shall die in his own iniquity, every man, who eateth sour grapes, his teeth shall be set on edge,*" xxxi. 29, 30: Ezek. xviii. 2, 3, 4; that this involveth that the sons and posterity shall not incur punishment on account of the evils of their parents, but every one on account of his own evil, is evident; by eating sour grapes is signified to appropriate to themselves the false of evil, for a sour grape, which is a bitter and bad grape, denotes the false of evil, and to eat signifies to ap-

propriate; and by the teeth being set on edge, is signified, to be thence in the false of evil, for the teeth here, as above, signify falses in ultimates, or in the sensual man, in which the evils of the parents, which are called hereditary evils, principally lie concealed with the children, and to be set on edge, signifies the appropriation of the false from evil; for man is not punished on account of hereditary evils, but on account of his own, and only on account of what are hereditary so far as he makes them actual in himself, wherefore it is said, that every one shall die in his own iniquity, and every man who eateth sour grapes, his teeth shall be set on edge. So in Job; "*All men abominate me, my bone cleaveth to my skin and to my flesh, I have escaped with the skin of my teeth,*" xix. 19, 20; by these words, in the sense of the letter, is understood, that he became both lank and lean; but in the spiritual sense is signified, that temptations so suppressed the interiors of his mind, that he became sensual, and only thought in extreme principles; but still that he did not think falses but truths; this is signified by escaping with the skin of his teeth, teeth without skin denoting falses, but with skin, not falses, because still in some degree cloathed. So in Amos; "*I have given you a vacuity of teeth in all your cities, and a defect of bread in all your places,*" iv. 6; a vacuity of teeth in the cities, denotes a scarcity of truth in doctrines; and a defect of bread in their places denotes a scarcity of good derived from doctrines in the life. So in Zechariah; "*I will remove her bloods from her mouth, and her abominations from between her teeth,*" ix. 7; speaking of Tyre and Zidon, whereby are signified the knowledges of truth and good, in the present case those knowledges falsified; by bloods from the mouth, are signified the falsifications of the knowledges of truth; and by abominations from between the teeth, are signified the adulterations of the knowledges of good; the knowledges of good are also truths, for to know goods is an effect of the understanding, and the understanding is of truth. So in David, "*The waters had overwhelmed us, the waters of the proud had passed over our soul; blessed be Jehovah, who hath not delivered us a prey to their teeth,*" Psalm cxxiv. 4, 5, 6; by the waters which have overwhelmed, are signified the falses which inundate, and as it were overwhelm man, whilst he is in temptations; wherefore it is said, blessed be Jehovah, who hath not delivered us a prey to their teeth, that is, to the hells which by falses destroy truths, thus to destroying falses. Again in Job; "*I brake the grinders of*"

the wicked, and plucked the prey from his teeth," xxix. 17; Job speaketh this concerning himself; that he combated against falses, and conquered them, is signified by, *I brake the grinders of the wicked, grinders signifying scientifics from the literal sense of the Word applied to confirm falses, whereby they destroy truths; and his liberating others from falses by instructing them, is signified by, I plucked the prey from their teeth.* Inasmuch as the teeth signify falses in the extremes, hence by gnashing with the teeth, is signified, to combat with vehemence and anger from falses against truths; as in the following passages: thus in Job; "*He teareth me in his anger, and holds me in hatred, mine enemy gnasheth against me with his teeth; he sharpeneth his eyes against me,*" xvi. 9: and in David; "*The lame are gathered against me, whom I knew not, they distort [the mouth], and keep not silence, they gnash against me with their teeth,*" Psalm xxxv. 15, 16: again; "*The impious meditateth evil against the just, and gnasheth upon him with his teeth,*" Psalm xxxvii. 12: again; "*The impious shall see and he shall be angry, he shall gnash with his teeth and melt away,*" Psalm cxii. 10: and in Micah; "*Against the prophets that seduce my people who bite with their teeth,*" ii. 16: and in Lamentations; "*All thine enemies have opened their mouth against thee, O daughter of Jerusalem, they have hissed, they have gnashed with the tooth,*" ii. 16: and in Mark; "*A certain man said unto Jesus, I have brought my son unto thee, who hath an evil spirit, and wherever he taketh him, he teareth him, he foameth and gnasheth with his teeth, and pineth away: I said to thy disciples that they should cast him out, but they could not: and Jesus said unto him, thou deaf and dumb spirit, I command thee, go out of him, and enter no more into him,*" ix. 17, 18, 25: he who doth not know the spiritual sense of the Word, may suppose that in the above passages, mention is made of their gnashing with their teeth, only because they were angry and intended evil, by reason that they then compress the teeth; but the reason why gnashing with the teeth is mentioned is, because thereby is understood the effort and act of destroying truths by falses, for the teeth signify falses in the extremes, and gnashing signifies the vehemence of combating for them; this effort and act is also from correspondence: such also was the deaf and dumb spirit which the Lord cast out; for all spirits are from the human race, and this from that kind of men, who had combated vehemently for falses against truths; hence it is, that he who was obsessed by him foamed and gnashed with his

teeth; he is called by the Lord deaf and dumb, because he was not willing to perceive and understand truth, for such are signified by the deaf and dumb; and inasmuch as he was resolute and obstinate against truths, and confirmed himself in falses, therefore he could not be cast out by the disciples, for the falses for which he had combated could not yet be shaken off by them, as they were not yet arrived to a proper state, wherefore also the disciples were rebuked on that account by the Lord: that the spirit was of such a nature, but not he who was obsessed by him, is signified by the spirit tearing him, and by the obsessed pining away, also by the Lord saying to the spirit, that he should no more enter into him. From these considerations it may also appear what is signified by the *gnashing of teeth*, mentioned in Matthew viii. 12; chap. xiii. 42, 50; chap. xxii. 13; chap. xxiv. 51; chap. xxv. 30; Luke xiii. 28; by gnashing of teeth in the hells is understood the continual disputation and combating of falses amongst themselves, and against truths, consequently of those who are in falses, conjoined with contempt of others, enmity, mocking or derision, scorning, blaspheming, which also burst forth into attempts to tear each other in pieces, for every one fighteth for his own false from the love of self, of erudition, and of fame: these disputations and combats are heard out of those hells as gnashings of teeth, and are also turned into gnashings of teeth when truths flow in thither out of heaven; but more may be seen upon this subject in the work concerning *Heaven and Hell*, n. 575. From this circumstance of teeth with the evil corresponding to falses which are in the ultimates of their intellectual life, and which are called corporeal sensual, therefore the spirits who are of such a nature appear deformed in the face, of which the teeth make a great part, which stand out and are extended wide, like a grating, in a kind of a gaping grin, and this because such grinning of teeth corresponds to the love and cupidity of combating for falses against truth. Inasmuch as teeth correspond to the ultimates of the intellectual life of man, which are called sensual, and these are in the falses of evil when they are separated from the truths of the interior understanding, which are called spiritual, but the same correspond to truths of good in the sensual principle when they are not separated, hence it is that teeth, in the Word, also signify ultimate truth; as in Job, chap. xix. 19, 20, and in Amos, chap. iv. 6; which may be seen explained above. And inasmuch as

the Lord glorified His whole Humanity, that is, made it Divine, therefore it is said concerning Him, in Moses, "*Red in the eyes by wine, white in the teeth by milk,*" Gen. xlix. 12; by red in the eyes by wine, is signified, that His intellectual principle was divine truth from divine good; and by white in the teeth by milk, is signified, that His sensual principle in like manner, was divine truth from divine good; for by Shiloh is there understood the Lord. By reason that teeth correspond to the ultimates of the intellectual life, which are called sensual, therefore good spirits and angels enjoy teeth equally as men, but with them they correspond to truths in the ultimate sensual principle, for the sensual principle, with them, is not separated from the truths of the interior understanding which are called spiritual.

557. "And they had breast plates as breast plates of iron"—That hereby are signified the persuasions with which they gird themselves for combats, against which the truths of the spiritual rational man do not prevail, appears from the signification of breast plates, or coats of mail, as denoting defences against evils and falses in combats, but in this case defences of evils and falses against goods and truths, because the subject treated of is concerning those who are in falses of evil against truths. The reason why persuasions are what are here signified by breast-plates, is, because sensual men who are in the falses of evil, and who are here described, do not combat from reason against truths, for they do not see truths but only falses, and hence are in the persuasion that falses are truths, wherefore they combat solely from the persuasion of the false, and this persuasion with them is of such a nature, that the truths which the spiritual rational man produceth are of no avail, for they are repelled as a sword from a breast-plate or coat of mail; hence by breast-plates as breast-plates of iron, are signified persuasions against which truths do not prevail: that the persuasive principle with sensual men is of such an infatuating and suffocating nature that the spiritual rational principle cannot prevail against it, may be seen above, n. 544, 549, 556. Moreover, breast-plates or coats of mail, cover the part of the body called the breast, or thorax, by which part is signified the spiritual affection of truth; all affection also is contained in the tone of voice, which is emitted together with the speech from the breast; but they who are here signified by locusts, and who are sensual men who are in falses, have no other affection than the affection of the love of self, which being full of self confidence and

full of the persuasion that their false is the truth, and this being in the tone of voice which is emitted together with the speech from the breast, therefore the locusts appeared in breast-plates, which were as breast-plates of iron; iron also signifies truth in ultimates, and likewise the false there, and at the same time the hard and persuasive principle therein, which causeth the false to be so hard that the truths opposed to it rebound, as if they were of no account or avail. Whereas the persuasion of sensual men, who are in falses grounded in self confidence, is of such a nature, and, with spirits, is so potent, as to suffocate and extinguish the rational principle of other spirits with whom they are in discourse, therefore in the world of spirits it is severely prohibited, and they who make use of it are sent where they are vexed even to swooning by persuasions still stronger from other spirits, and this until they desist. Inasmuch as breast-plates or coats of mail, were in use in wars, and to put them on signified to gird themselves for war and thus to fight, therefore, in the Word, they who were girt for battle are said to put on coats of mail: as in Jeremiah; "*Harness the horses, and get up ye horsemen, and stand forth in your helmets, polish the lances, put on the coat of mail,*" xlv. 4; by these words is not understood the combat of one army against another, but the combat of the spiritual rational man against the natural man, who, from scientifics falsely applied, combateth against truths and goods; for the subject treated of is concerning the army of Pharaoh king of Egypt, whom the king of Babel smote, and by Pharaoh king of Egypt is understood the natural man, and by the king of Babel near Euphrates is understood the spiritual rational man, wherefore by harness the horses, get up ye horsemen, stand forth in your helmets, polish the lances, and put on the coat of mail, are signified such things as appertain to the combat of the spiritual rational man against the natural man who is in falses; horses denote things appertaining to the understanding, chariots, to which they are harnessed, things appertaining to doctrine, horsemen denote the intelligent, helmets denote things appertaining to reason, lances denote truths combating, and the coat of mail denotes the might and strength of combating and resisting; the reason why this is denoted by the coat of mail, is, because it girds the breast, and from the breast, by means of the arms, is all the strength of combating and resisting. Again in the same prophet; "*Against Babel he bendeth, the archer bendeth his bow, against her he lifteth*"

up himself in his coat of mail," li. 3: where also the coat of mail is used to denote the power of combating and resisting. So in Isaiah; "*He put on justice as a coat of mail, and a helmet of salvation upon his head,*" lix. 17; treating concerning the Lord, and the subjugation of the hells by Him; and by justice as a coat of mail is signified the zeal of vindicating the faithful from hell, and the divine love of saving the human race; and inasmuch as it was from the zeal of divine love, and power therein originating, that the Lord fought and conquered, therefore His justice is called a coat of mail; but by the helmet of salvation is signified the divine truth from the divine good, by which cometh salvation, for a helmet signifies the same as the head, because it is put on the head; that the head, when predicated of the Lord, signifies the divine truth and the divine wisdom, will be seen in the following pages.

558. "And the voice of their wings was as the voice of chariots, of many horses running to war"—That hereby are signified ratiocinations as from truths of doctrine derived from the Word and understood, for which they must ardently combat, appears from the signification of the voice of wings, as denoting ratiocinations, concerning which we shall speak presently; and from the signification of the voice of chariots, as denoting doctrinals or truths of doctrine from the Word, concerning which also we shall speak presently; and from the signification of horses, as denoting the understanding of the Word, concerning which see above, n. 335, 364, 372, 373, 381, 382; and from the signification of running to war, as denoting the ardor of combating, for war signifies spiritual combats, and to run denotes ardor for it: from these considerations it may appear that the voice of their wings as the voice of chariots of many horses running to war, signifies ratiocinations as from truths of doctrine derived from the Word and understood, for which they must ardently combat. In order to the understanding of these things, it is to be observed, that spiritual combats which are for truths against falses, are maintained from the Word, and are confirmed by series of arguments and conclusions, whereby the mind being illustrated is fully convinced; this therefore is what is signified by the voice of their wings as the voice of chariots of many horses running to war. The ratiocinations of the sensual man from falses and for falses, appear altogether similar to the ratiocinations of the spiritual man, in the external form, but in the internal they are altogether dissimilar, for they have not any series of argumentations

and conclusions, but only persuasions derived from sensual scientifics, with which the mind is infatuated but not convinced; the quality of these scientifics will be explained in the following article. That wings signify spiritual truths, and that hence the voice of wings signifies discussions from them, consequently reasonings, and in the supreme sense the divine spiritual [principle], which is the divine truth, may be seen above, n. 283. But that chariots signify doctrinals or truths of doctrine, was shewn above, n. 355; in treating of the signification of a horse, as denoting the intellectual principle, and, where the Word is treated of, as denoting the understanding of the Word.

559. "And they had tails like to scorpions"—That hereby are signified sensual scientifics, which are of a persuasive nature, appears from the signification of tails, as denoting sensual scientifics, concerning which we shall speak presently; and from the signification of scorpions, as denoting things persuasive, infatuating, and suffocating, concerning which see above, n. 544; hence tails like to scorpions signify sensual scientifics which are persuasive. The reason why tails signify sensual scientifics, is, because the tails which are attached to the animals of the earth, are continuations of the spine of the back, which is called the spinal marrow, and this is the continuation of the brain, and by the brain is signified intelligence and wisdom, in like manner as by the head, by reason that intelligence and wisdom reside there in their principles or beginnings; and inasmuch as tails are the ultimates thereof, therefore they signify sensual scientifics, for these are the ultimates of intelligence and wisdom. Sensual scientifics are those which enter from the world through the five senses of the body, and hence viewed in themselves, are more material, corporeal, and worldly, than those which are more interior. All those who are in the love of self, and have confirmed themselves against divine and spiritual things, are sensual men, and when they think in their spirit, as is the case when they are left to themselves, they think concerning things divine and spiritual from sensual scientifics, whence they reject things that are divine and spiritual as not to be believed, because they do not see them with their eyes, or touch them with their hands, and apply their own scientifics, which they have made sensual and material, to destroy them. Take for example, the learned men of this kind who are skilled in natural history, anatomy, botany, and the other branches of human erudition; when such persons see the wonderful things in the

animal kingdom and in the vegetable kingdom, they say in their hearts that all these things are from nature, and not from the Divine [being or principle], and this by reason of their not believing any thing but what they see with their eyes and touch with their hands, for they cannot elevate their minds upwards, and thereby see those things from the light of heaven, for this light is mere darkness to them, but they detain their minds in things terrestrial, almost like the animals of the earth, with which they also compare themselves; in a word, with such persons, all the sciences become sensual: for according to the quality of the man himself, such are all things appertaining to his understanding and will; if the man is spiritual, all things become spiritual; if the man is only natural all things become natural and not spiritual; if the man is sensual, all things become sensual, and this however erudite and learned they may appear before the world: but inasmuch as every man hath the faculty of understanding truths and perceiving goods, they can speak, by virtue of this faculty, as if they were spiritual rational, but still they are sensual as to the spirit, for when such speak before the world, they do not speak from the spirit but from the memory appertaining to the body. These observations are adduced, in order that it may be known, what sensual scientifics are. The reason why these are what chiefly persuade, or are most persuasive, is, because they are the ultimates of the understanding; for the understanding terminates therein, as in its ultimates; which captivate the vulgar, because they are appearances derived from such things as they see in the world by their eyes; and so long as the thought sticks in them, the mind cannot be disposed to think interiorly or above them, until they are removed: for the interior things of the mind all terminate in ultimates, and rest upon them as a house upon its foundation, hence ultimates, or sensual scientifics, are the things which chiefly persuade, but this only with those whose minds cannot be elevated above things sensual; but with those who are in the light of heaven from the Lord the mind is elevated above them, and the light of heaven dissipates them: hence spiritual men rarely think from things sensual, for they think from things rational and intellectual, whereas sensual men, who have confirmed themselves in falses against things divine and spiritual, when they are left to themselves, cannot think but from things sensual. That tails signify sensual scientifics, may appear from the following passages: thus in Isaiah; "*Jehovah shall cut off from*

Israel the head and the tail, the branch and the rush; the old and the honoured is the head, but the prophet the teacher of a lie is the tail," ix. 13, 14; by these words is understood, that all intelligence and wisdom is about to perish, and all the science of truth; by the head is signified intelligence and wisdom, wherefore it is said, the old and the honoured is the head, for the old signifies the intelligence of truth, and the honoured, the wisdom of good; but by the tail is signified the sensual scientific principle, which is the ultimate of intelligence and wisdom, and when this is not conjoined with spiritual intelligence, it becomes a false scientific principle, or the scientific principle applied to confirm falses, which is the sensual scientific, such as appertains to the sensual man, who seeth nothing from the understanding; hence it is that the prophet, who teacheth a lie, is called the tail, for by a prophet is signified the doctrine of truth, and hence the science of truth, but in this case the doctrine is the science of what is false, for a lie signifies the false, and the teacher of a lie, him who teacheth the false, by applying scientifics from the literal sense of the Word to the confirmation of falses. Again in the same prophet; "*There shall be no work for Egypt, which may make the head and the tail, the branch and the rush,"* xix. 15; by Egypt is signified science as well of spiritual things as of natural; by there being no work for it which may make the head and the tail, is signified, that it hath no spiritual things, neither natural things, by which the spiritual are confirmed, the head denoting the knowledges of things spiritual by which comes intelligence, and the tail denoting natural scientifics, which are serviceable to things spiritual as means of intelligence; similar things are signified by the branch and the rush, the branch denoting spiritual truth, and the rush, the sensual scientific, which is ultimate truth; for if the former and the latter, or first and ultimate principles, do not make one in man, then he hath not the head and the tail. So in Moses; "*Thus shall Jehovah give thee for the head, and not for the tail, that thou mayest be upwards only, and not downwards, when thou shalt obey the precepts of thy God,"* Deut. xxviii. 13; to give for the head is to make spiritual and intelligent, so as to be elevated out of the light of the world into the light of heaven; and to give for the tail, is to make sensual and foolish, so as not to look to heaven but to the world; hence it is said, that thou mayest be upwards only, but not downwards, to be upwards denoting to be elevated by the Lord, so as to look to heaven,

and to be downwards denoting not to be elevated by the Lord, but from self, and from himself man looketh only to the world; for the interiors of man, which are of his thought and affection, are elevated upwards to heaven by the Lord, when he is in good of life and thence in truths of doctrine, but when he is in evil of life, and thence in falses, then his interior things look downwards, thus only to his own body and to such things as are in the world, and thus to hell, whence he putteth off the nature truly human, and putteth on the beastly nature, for beasts look downwards, and to such things only as they meet with in the world and upon the earth; elevation into the light of heaven by the Lord is an actual elevation of the interiors of man to the Lord; and depression or dejection to such things as are beneath and without the eyes, is an actual depression and dejection of the interiors, and when this is the case, all the thought of the spirit is then immersed in the ultimate sensual principle. Again in Moses; "*The sojourner, who is in the midst of thee, shall ascend high above thee more and more, but thou shalt descend downwards more and more; he shall lend to thee, but thou shalt not lend to him, he shall be for the head, but thou shalt be for the tail,*" Deut. xxviii. 43, 44; these words are to be understood in the same manner; by being for the head is signified to be spiritual and intelligent, and by being for the tail is signified to be sensual and foolish; wherefore it is also said, he shall lend to thee, but thou shalt not lend to him, whereby is signified, he shall teach thee truths, but thou shalt not teach him. So in Isaiah; "*Say unto him, take heed and be quiet, fear not, and let not thy heart be softened, for the two tails of the smoking fire-brands, for the wrath of Rezin and of Syria, and of the son of Remaliah,*" vii. 4; by Rezin and Syria is signified the rational principle perverted, and by the son of Remaliah the king of Israel, who is also called Ephraim, is signified the intellectual principle perverted; the intellectual principle, signified by Ephraim king of Israel, hath relation to the Word, and the rational principle, signified by Rezin and Syria, hath relation to sciences which confirm; for man, in order to have the understanding of the Word, must also have rationality, and when these two principles are perverted, they look only downwards to the earth, and outward to the world, as sensual men do who are in the falses of evil; hence they are called tails; a smoking fire-brand signifies the concupiscence of the false, and thence wrath against the truths and goods of the church. So again in

Moses; "*Jehovah said unto Moses, put forth thy hand, and take hold of the tail of the serpent, and he put forth his hand, and took hold of it, and it became a staff in his palm,*" *Exod. iv. 3, 4*; that here also by tail is understood the sensual principle, which is the ultimate of the natural, may be seen in the *Arcana Cœlestia*, n. 6951 to 6955. Inasmuch as by tails are signified the ultimates of intelligence and wisdom, which are sensual scientifics, and inasmuch as all the processes of the sacrifices signified divine celestial and spiritual things, therefore also "*it was commanded that they should remove the tail near the spine of the back, and also should sacrifice it with the other parts there mentioned,*" *Levit. iii. 9*; chap. viii. 25; chap. ix. 19; *Exod. xxix. 22*; that the burnt offerings and sacrifices signified divine celestial and spiritual things, which are the internals of the church, and from which true worship is performed, may be seen in the *Arcana Cœlestia*, n. 2180, 2805, 2807, 2830, 3519, 6905, 8936. By reason that tails signify sensual scientifics, and these, when they are separated from the interiors which are spiritual, consequently when they do not with the interiors look inwards and upwards, but outwards and downwards, signify falses confirmed by scientifics, therefore in the following parts of the Apocalypse, where falses from that origin are treated of it, it is said, "*That the tails of the horses, which were seen in vision, were like serpents, having heads with which they do hurt,*" chap. ix. 19; and afterwards, "*That the dragon with his tail drew the third part of the stars of heaven and cast them to the earth,*" *Apoc. xii. 3*; which may be seen explained below.

560. "And there were stings in their tails"—That hereby is signified the craftiness of deceiving by them, appears from the signification of stings, as denoting craftiness and subtilities to persuade falses, wherefore it follows, that in them was the power of hurting men, for he who deceiveth craftily and subtilly, hurteth most of all: the reason why stings were in their tails, is, because scientifics sensually perceived, are what they deceive by, as well scientifics from the Word, as scientifics from the world, from which human erudition is derived; they deceive by scientifics from the Word, by explaining it sensually according to the letter, and not according to its interior sense; and by scientifics from the world, by using them for confirmation. It is to be observed, that sensual men are crafty and subtle above others, consequently acute in the art of deceiving; for as intelligence and prudence belong to those who are spiritual

men, so maliciousness and craftiness belong to those who are sensual and in falses; the reason is, because in evil resideth all maliciousness, and in good resideth all intelligence. It is supposed in the world, that they who are crafty and subtle, are also prudent and intelligent; but craftiness and maliciousness are not prudence and intelligence, but viewed in themselves are insanity and folly; for such remove themselves from eternal happiness, and cast themselves into eternal unhappiness, which is not to be prudent and intelligent, but insane and foolish: moreover, all things appertaining to celestial and angelic wisdom are with them in dense darkness, and where wisdom is thick darkness, there of necessity is folly. That sensual men are crafty and subtle, is evident from those who are in the hells, where all are merely natural and sensual, who have so much craftiness and subtilty that it can scarcely be believed by any one, as may be seen in the work concerning *Heaven and Hell*, n. 576 to 581, where the maliciousness and wicked devices of the infernal spirits are treated of. That stings signify craftinesses, may appear without confirmation from the Word, inasmuch as in common discourse the craftinesses by which others are deceived are called stings, and the discourse itself is called acute or sharp pointed. But specifically by stings are signified interior falses, which are such as cannot be shook off, being derived from the scientifics and fallacies of the senses: that these falses, are signified by stings or sharp points, may appear from representatives in the spiritual world, where interior falses are represented in various manners by things of a sharp nature, as by the sharp points of swords, by darts, and by things pointed in various forms, and this when they intend to do hurt; for this reason it is also there forbid to exhibit such things to view, for spirits when they see them become furious with a desire of hurting. These falses are signified by stings in Amos; "*Behold the days come upon you, in which I will draw you out with stings, and your posterity with fishing hooks*, iv. 2: to draw out with stings, signifies to lead away from truths by scientifics from the Word and from the world falsely applied; and to draw out with fishing hooks, signifies by fallacies of the senses, from which the sensual man reasoneth. And in Moses; "*If ye will not drive the inhabitants of the land before you, then those whom ye have left remaining shall be thorns in your eyes and stings in your sides*," Numb. xxxiii. 55; by the inhabitants of the land whom they should expel, are signified the evils and falses of religion, and of doctrine;

for these were signified in the abstract sense by the nations of the land of Canaan; hence by their being thorns in the eyes, is signified, the hurt offered to the truths of the church by malign falses, and by their being stings in the sides, is signified the same with respect to the goods of the church; by eyes, in the Word, is signified the understanding of truth, and by sides are signified the things of charity, consequently goods.

561. "And their power was to hurt men five months"—That hereby is signified that they induced a stupor upon the understanding of truth, and the perception of good, so long as the state continued, appears from the signification of hurting, as denoting to bring injury to any thing, in the present case, to induce a stupor, concerning which we shall speak presently; and from the signification of men [*homines*] as denoting those who have the understanding of truth and perception of good, and abstractedly, the understanding of truth and perception of good, because from these man is man, concerning which see above, n. 546; and from the signification of five months, as denoting so long as they are in that state, concerning which also see above, n. 548. The reason why to hurt here signifies to induce a stupor is, because it is said above, that their tails were like to scorpions, and by scorpions is signified the persuasive principle infatuating and suffocating, consequently also inducing a stupor, for as hath been said above concerning that persuasive principle, it is of such a nature with spirits as to stupify the rational and intellectual principles, whence it also induceth a stupor.

562. "And they had over them a king, the angel of the abyss"—That hereby is signified, that they received influx from the hell where are those who are in the falses of evil, and merely sensual, appears from the signification of a king, as denoting truth from good, and in the opposite sense, as in this case the false from evil, concerning which see above, n. 31; and from the signification of the angel of the abyss, as denoting the hell where are the falses of evil; for by the angel is not understood one angel, but the hell is signified where such are; that by an angel in the Word are understood entire angelic societies, which are in a similar good, may be seen above, n. 90, 302, 307; hence also by an angel in the opposite sense are signified infernal societies, which are in similar evil; that the hells where they are who are principled in the falses of evil and who are merely sensual, are here meant, is evident from its being said, the angel of

the abyss, the abyss denoting the hell of such, concerning which see above, n. 538; and from its being said concerning the locusts, by which are signified men who are become merely sensual by infernal falses, see above, n. 543. The reason why having over them a king signifies to receive influx thence, is, because all evils and falses thence derived are from hell, and because all who are in evils and thence in falses, are ruled and led of the hells, wherefore hell is to them as a king who ruleth over them, and to whom they yield obedience; inasmuch as this is effected by influx when they live in the world, and the efflux thence is what leadeth, hence by having a king over them is signified to receive influx.

563. "Whose name in Hebrew is Abaddon, and in the Greek he hath his name Apollyon"—That hereby is signified the quality thereof as destroying all truth and good, appears from the signification of name, as denoting the quality of state and the quality of thing, concerning which see above, n. 148; and from the signification of Abaddon in the Hebrew tongue as denoting perdition, in like manner as doth Apollyon in the Greek tongue; consequently the perdition of truth and good, because this is the subject treated of. The reason why the sensual principle of man, which is the ultimate of the intellectual life, is destructive of all spiritual truth and good, which is the truth and good of the church, is, because that sensual principle is proximately extant to the world, and proximately adheres to the body, whence both from the world and the body it hath affections and thence thoughts, which, viewed in themselves, are diametrically opposed to spiritual affections and thoughts, which are from heaven; for man, from that sensual principle, loveth himself and the world above all things, and in proportion as these loves have rule, in the same proportion evils and falses therein originating have rule, for evils and falses spring up and issue from these loves, as from their origins; in these loves all are principled who become merely sensual by evils of life and falses thence derived: any one may see that this is the case, by virtue of the faculty of understanding which is given to every man; for if that principle ruleth which is proximately extant to the world, and proximately adheres to the body, it follows of consequence, that the world itself and the body itself, with all their voluptuousnesses and concupiscencies, which are the pleasures of the eye and of the flesh, exercise dominion; hence every one may also see, that man must be entirely withdrawn and elevated from

these sensual things, in order that he may come into spiritual affections and thoughts thence derived; this withdrawing and elevation is effected by the Lord alone, when man suffereth himself to be led of the Lord by the laws of order, which are the truths and goods of the church, unto Himself, and so to heaven; and when this is the case, man leaveth this ultimate sensual principle, as often as he is in a spiritual state, and is kept elevated above it; the reason also of this is, because this sensual principle is altogether destroyed with man, for therein is the proprium, into which every one is born, which in itself is nothing but evil. From these considerations it may appear, whence it is that this sensual principle is called perdition, or Abaddon and Apollyon. It is to be observed, that there are three degrees of life with every man, an inmost, a middle, and an ultimate; and that man becomes more perfect, that is more wise, in proportion as he becomes more interior, because he thereby comes more interiorly into the light of heaven; and that he becomes more imperfect, that is less wise, in the proportion as he becomes more exterior, because he thereby cometh from the light of heaven nearer to the light of the world: hence it may appear, what is the quality of the merely sensual man, who seeth nothing from the light of heaven, but solely from the light of the world, namely, that all things appertaining to the world, are to him in light and splendour, and all things appertaining to heaven, in darkness and thick darkness: and when these latter are in darkness and in thick darkness, and the former in light and splendour, it follows that the only fire of life, or love which enkindleth and leadeth, is the love of self and thence the love of all evils, and that the only light of life, which strikes and instructs the sight of the thought, is what favoureth the evils which are loved, and these are the falses of evil: from these considerations it may also be seen, what is the quality of the merely sensual man, who is the subject treated of hitherto in this chapter.

564. "One woe is past, behold there come yet two woes after these"—That hereby is signified one lamentation over the devastation of the church, and that lamentation over the further devastation thereof follows, appears from the signification of woe, as denoting lamentation over the evils and falses thence derived, which vastate the church, concerning which see above, n. 532.

565. Verses 13, 14, 15, 16, 17, 18, 19. "*And the sixth angel sounded, and I heard one voice from the four horns of*

the golden altar, which was before God, saying to the sixth angel who had the trumpet, loose the four angels that are bound at the great river Euphrates. And the four angels were loosed, who were prepared for an hour and a day, and a month, and a year, that they might kill the third part of men. And the number of the armies of horsemen was two myriads of myriads; and I heard the number of them. And thus I saw the horses in vision, and them that sat upon them, having breast-plates of fire and of blue [hyacinthinus], and of sulphur; and their heads were as the heads of lions; and out of their mouths went forth fire, and smoke, and sulphur. By these three was the third part of men slain, by the fire, and by the smoke, and by the sulphur, issuing out of their mouths. For their power was in their mouth, for their tails were like to serpents, having heads, and in these they hurt." And the sixth angel sounded, signifies influx out of heaven manifesting the state of the church in its end, as being absolutely perverted: and I heard one voice from the four horns of the golden altar which was before God, signifies revelation from the Lord out of the spiritual heaven: saying to the sixth angel who had the trumpet, signifies concerning the perverted state of the church in the very end thereof: loose the four angels that are bound at the great river Euphrates, signifies ratiocinations from fallacies, appertaining to the sensual man, not received before: and the four angels were loosed, signifies the licence of reasoning from fallacies; who were prepared for an hour and a day and a month and a year, signifies continually in the state: to kill the third part of men, signifies of depriving themselves of all understanding of truth, and thence of spiritual life: and the number of the armies of the horsemen was two myriads of myriads, signifies innumerable falses of evil, from which and for which they reason, conspiring against the truths of good: and I heard the number of them, signifies their quality perceived: and thus I saw the horses in vision and them that sat upon them, signifies, the falsification of the Word by ratiocinations from fallacies: having breast-plates of fire, and of blue [hyacinthinus], and sulphur, signifies, combating from the cupidities of the love of self and the love of the world, and from the falsities therein originating: and the heads of the horses were as the heads of lions, signifies the science and thought thence derived destructive of truth: and out of their mouths went forth smoke, and fire, and sulphur, signifies, the things thought, and reasonings thence derived, springing from the love of evil, from the love of

the false, and from the concupiscence of destroying truths and goods by the falses of evil: by these three was the third part of men slain, by the fire, and by the smoke, and by the sulphur, issuing out of their mouths, signifies, that all the understanding of truth and spiritual life thence derived was extinguished by them: for their power was in their mouth, signifies, sensual thoughts and ratiocinations thence derived very much prevailing: for their tails were like to serpents, having heads, signifies, that from sensual scientifics, which are fallacies, they reason craftily: and in these they hurt, signifies, that so they pervert the truths and goods of the church.

566. "And the sixth angel sounded"—That hereby is signified influx out of heaven, manifesting the state of the church in its end as being absolutely perverted, appears from the signification of sounding the trumpet, as denoting influx out of heaven, by virtue whereof changes take place in the inferior parts, by which is manifested the quality of the state of the church, concerning which see above, n. 502, in this case, the quality thereof in its end, because it is the sounding of the sixth angel: for the successive changes of the state of the church are described by the seven angels who sounded the trumpets, and in this case the change thereof about the end by the sixth angel sounding, for the end itself, which is when the last judgment is at hand, is described by the sounding of the seventh angel; and because the state of the church in its end is absolutely perverted, this is also signified by these words.

567. "And I heard one voice from the four horns of the golden altar which was before God"—That hereby is signified revelation from the Lord out of the spiritual heaven, appears from the signification of hearing a voice, as denoting revelation, because what was revealed by that voice next follows; and from the signification of the golden altar which was before God, as denoting the Divine Spiritual [principle], concerning which we shall speak presently; and from the signification of the four horns thereof, as denoting the divine spiritual in its ultimates; for the horns were in the ultimates of both altars, as well the altar of burnt-offering as the altar of incense, which is the golden altar; and inasmuch as the horns were the ultimates of those altars, therefore they signified the Divine [principle] as to potency, for all potency is in ultimates, and hence it is, that the horns of the altars signified the Divine [principle] as to omnipotence, concerning which signification of them see above, n. 316: that

the altar of burnt-offering signified the Divine Celestial [principle], which is the divine good, may be seen above, n. 391, 490, 496, but that the altar of incense, or the golden altar, represented and thence signified the Divine Spiritual [principle], which is the divine truth proceeding from the Lord, appears from the description thereof, which will be adduced below. Something shall first be said to explain whence it was that the voice was heard from the four horns of the altar: the horns, which ultimately proceeded and stood out from the altars above mentioned, signified all things thereto belonging as to potency or power, as may appear from what has been said and shewn above, n. 346, 417, and also from what has been said and shewn concerning ultimates in the *Arcana Cœlestia*, as, that interiors flow-in successively into externals even into the extremes or ultimates, and that there also they exist and subsist, n. 634, 6239, 6465, 9216, 9217: that they not only flow in successively, but also form in the ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10099: that hence strength and power are in ultimates, n. 9836: and that hence responses and revelations were given in ultimates, n. 9905, 10548: hence, inasmuch as responses and revelations were made in ultimates, the reason is manifest, why the voice was heard from the four horns of the golden altar, namely, because the golden altar signifies the Divine Spiritual [principle], which is the divine truth which revealeth, and because the horns signify the ultimates thereof, by which revelation is made. The reason why the golden altar, upon which they offered incense, signifies the Divine Spiritual [principle], which is divine truth proceeding from the Lord, is, because the incense which was offered upon that altar signified worship from spiritual good, and the hearing and reception thereof by the Lord, concerning which see above, n. 324, 491, 492, 494. That the altar of incense signified the Divine Spiritual [principle] and that the offering of incense upon it signified worship from spiritual good, and acceptable hearing and reception by the Lord, may appear from the construction of that altar, in which every thing was representative and significative of that worship; the construction thereof is thus described in Moses; “*Thou shalt make an altar of burnt incense; of schittim wood shalt thou make it; a cubit the length thereof, and a cubit the breadth thereof; it shall be square, and two cubits the height thereof; the horns thereof out of it. And thou shalt overlay it with pure gold, the top thereof, the walls thereof round about, and*

the horns thereof; and thou shalt make for it a border of gold round about: and two rings shalt thou make to it under the border of it, upon the two ribs of it, upon the two sides of it thou shalt make it, and it shall be to receive the staves, to bear it in them. And thou shalt make the staves of schittim wood, and shalt overlay them with gold. And thou shalt put it before the veil, which is over the ark of the testimony before the propitiatory which is over the testimony, in which I will meet with thee there. And Aaron shall burn upon it sweet incense morning by morning, in trimming the lamps he shall burn it; and in lighting up the lamps between the evenings Aaron shall burn it. The incense shall be continually before Jehovah throughout your generations. Ye shall not offer strange incense upon it, nor burnt offering, nor meat offering, neither shall ye pour the drink-offering upon it. And Aaron shall expiate upon the horns of it once in a year, of the blood of the expiations of sin; once in a year he shall expiate upon it throughout your generations: this is the holy of holies to Jehovah," *Exod. xxx. 1 to 10*; that all these particulars concerning that altar, in the internal sense, signify worship from spiritual good, which is the good of charity towards our neighbour, as also acceptable hearing and reception by the Lord, may be seen in the *Arcana Cœlestia*, n. 10176, to 10213, where they are explained in their series.

568. "Saying to the sixth angel who had the trumpet"—That hereby is signified concerning the perverted state of the church, in the very end thereof, appears from the signification of saying, as denoting those things which are revealed out of heaven, and which now follow; and from the signification of the sixth angel having the trumpet, as denoting concerning the perverted state of the church in the very end thereof; that these things are signified by the sixth angel sounding, may appear from what has been just now said, n. 566.

569. "Loose the four angels that are bound at the great river Euphrates"—That hereby are signified ratiocinations from fallacies appertaining to the sensual man, not received before, appears from the signification of the angels at the river Euphrates, as denoting ratiocinations from fallacies which are in the sensual man, concerning which we shall speak presently; and because ratiocinations from such fallacies were not received in the church before, therefore those angels are said to be bound at that river, and are said to be four by reason of the conjunction of the false with evil, for this number, in the Word, signifies the conjunction

of good and truth, and in the opposite sense, as in this case, the conjunction of evil and the false, as may be seen above, n. 283, 384, 532. In the preceding verses the subject treated of was concerning the sensual man, who is in the falses of evil, and concerning the effect of the persuasions in which the sensual man is, wherefore in what now follows, the subject treated of is concerning ratiocination from the sensual principle; and inasmuch as the sensual principle reasons only from such things as are extant in the world before the senses, it reasons from fallacies, which are called fallacies of the senses, when it reasons concerning spiritual things, that is, concerning the things appertaining to heaven and the church, and hence it is here said, ratiocinations from fallacies appertaining to the sensual man; but concerning these fallacies and concerning ratiocination from them, more will be said presently. The subject here treated of is concerning the state of the church in the very end thereof, which state is when the men of the church, becoming sensual, reason from the fallacies of the senses, and when they reason from these concerning the things of heaven and the church, then they absolutely believe nothing, because they understand nothing. It is a known thing in the church, that the natural man doth not perceive the things which are of heaven, unless the Lord floweth in and giveth illustration, which is effected by means of the spiritual man; much less can the sensual man understand and believe, because this is the ultimate of the natural, to which the things of heaven, which are called spiritual things, are altogether in thick darkness. Genuine reasonings concerning things spiritual, exist from the influx of heaven into the spiritual man, and thence, by the rational, into the sciences and knowledges which are in the natural man, by which the spiritual man confirmeth himself: this way of reasoning concerning spiritual things is according to order: but the ratiocinations concerning spiritual things which are effected from the natural man, and still more those which are effected from the sensual man, are altogether contrary to order, for the natural man, and especially the sensual man, cannot flow into the spiritual man, and from himself see any thing there, inasmuch as physical influx is not given, but the spiritual man, can flow into the natural, and thence into the sensual, inasmuch as spiritual influx is given: but upon this subject more may be seen in the *Doctrine of the New Jerusalem*, n. 51, 277, 288. From these considerations it may be seen, what is under-

stood by the things now following, viz. that in the very end of the church man speaketh and reasoneth concerning spiritual things, or concerning the things of heaven and the church, from the corporeal sensual principle, and thus from the fallacies of the senses, consequently, that although man then speaketh in favour of things divine, yet he doth not think in favour of them; for man can speak, from the body, differently to what he thinketh in his spirit, and the spirit which thinketh from the corporeal sensual principle, cannot do otherwise than think against things divine, but still from the corporeal sensual principle he can speak in favour of them, and especially if they are the means of his acquiring honours and gain: every man also hath two memories, namely, a natural memory and a spiritual memory, and he can think from both, from the natural memory when he speaketh with men in the world, but from the spiritual memory, when he speaketh from his spirit; this, however, man rarely doeth with another, but only with himself, which is to think: they who are sensual men, cannot otherwise speak or think from their own spirit with themselves than in favour of nature, consequently in favour of things corporeal and worldly, because they think from the sensual principle and not from the spiritual, they are even altogether ignorant what the spiritual [principle] is, because they have shut their spiritual mind, into which heaven by virtue of its light floweth-in. But to proceed now to the explication of what is signified by the voice which was heard from the horns of the golden altar, saying to the sixth angel, that he should loose the four angels that were bound at the river Euphrates. By the river Euphrates is signified the rational [principle] and hence also ratiocination; the reason of this signification of the river Euphrates, is, because it divided Assyria from the land of Canaan, and by Assyria, or Ashur, is signified the rational principle, and by the land of Canaan, the spiritual principle. There were three rivers which were boundaries of the land of Canaan, besides the sea, viz. the river of Egypt, the river Euphrates, and the river Jordan: by the river of Egypt was signified the science of the natural man; by the river Euphrates was signified the rational [principle] appertaining to man derived from sciences and knowledges; and by the river Jordan was signified entrance into the internal or spiritual church: for by the regions on the other side Jordan, where the tribes of Reuben and Gad, and the half tribe of Manasseh, had allotted inheritances, was signified

the external or natural church, and inasmuch as that river was between those regions and the land of Canaan, and gave a passage, therefore by it was signified entrance from the external church which was natural into the internal church which was spiritual; this was the reason that baptism was there instituted, for baptism represented the regeneration of man, whereby the natural man is introduced into the church, and becometh spiritual. From these considerations it may appear, what those three rivers signify in the Word: all the places, also, which were without the land of Canaan, signified such things as appertain to the natural man, whereas those which were within the land of Canaan signified such things as appertain to the spiritual man, thus which appertain to heaven and the church: the two rivers therefore, namely, the river of Egypt or the Nile, and the river of Assyria or Euphrates, signified the terminations of the church, and also introductions into the church; knowledges also and sciences, which are signified by the river of Egypt, are what introduce, for without knowledges and sciences no one can be introduced into the church, nor perceive the things which appertain to the church; for the spiritual man, by means of the rational, seeth its spiritual things in sciences, as a man seeth himself in a mirror, and acknowledgeth itself in them, that is, its own truths and goods, and moreover confirmeth its spiritual things by knowledges and scientifics, as well those which are known from the Word as those which are known from the world. But the river of Assyria, or Euphrates, signified the rational principle, because by this principle man is introduced into the church; by the rational principle is meant the thought of the natural man from knowledges and sciences, for a man who is imbued with sciences is able to see things in a series, from first and mediate principles to the ultimate, which is called the conclusion, consequently, he can analytically dispose, weigh, separate, conjoin, and at length conclude things, even to a further and at length to the ultimate end, which is the use which he loves; this therefore is the rational principle, which is given to every man according to uses, which are the ends which he loves: inasmuch as the rational principle of every one is according to the uses which are of his love, therefore it is the interior thought of the natural man from the influx of the light of heaven; and inasmuch as man by rational thought is introduced into spiritual thought, and becometh a church, therefore by that river, viz. the river

Euphrates, is signified, the natural introducing [principle]. It is one thing to be rational and another thing to be spiritual; every spiritual man is also rational, but the rational man is not always spiritual; the reason is, because the rational principle, that is, the thought thereof, is in the natural man, but the spiritual principle is above the rational, and by the rational passeth into the natural, thus into the knowledges and scientifics of its memory. It is, however, to be observed, that the rational principle doth not introduce any one into the spiritual, but it is so said, only because of its so appearing; for the spiritual principle floweth into the natural by means of the rational, and so introduceth: for the spiritual principle is the in-flowing Divine [principle], for it is the light of heaven, which is the divine truth proceeding, and this, through the superior mind, which is called the spiritual mind, floweth into the inferior mind, which is called the natural mind, and conjoineth this to itself, and by that conjunction causeth the natural mind to make one with the spiritual; thus introduction is effected. Inasmuch as it is contrary to divine order for man by his rational principle to enter into the spiritual, therefore in the spiritual world there are angel guards to prevent this taking place; hence it is evident, what is signified by the four angels bound at the river Euphrates, and afterwards what by the loosing of them; by the angels bound at the river Euphrates, is signified guard lest the natural principle of man should enter into the spiritual things which appertain to heaven and the church, for hence there would be nothing but errors and heresies, and at length denial. In the spiritual world there are also ways which lead to hell, and ways which lead to heaven, likewise, ways which lead from spiritual things to natural, and thence to things sensual; and in the ways also there are guards, lest any should go contrariwise, inasmuch as he would thence fall into heresies and errors, as was just said: those guards are placed by the Lord in the beginning of the establishment of the church, and are kept up lest the man of the church, from his own reason or understanding, should introduce himself into the divine things which are of the Word, and thence of the church: but in the end, when the men of the church are no longer spiritual, but natural, and many of them merely sensual, so that with the man of the church there doth not exist any way from the spiritual man into the natural, then those guards are removed and the ways are

opened, and the ways being opened, they go in a contrary order, which is done by ratiocinations from fallacies; hence it comes to pass that the man of the church can speak in favour of divine things from the mouth, whilst in the heart he thinketh against them, or can speak for them from the body, and think against them from the spirit; for ratiocination concerning divine things from the natural and sensual man hath this effect. Hence it may now appear what is signified by the four angels bound at the river Euphrates, and what by their being loosed. That the river Euphrates signifies the rational principle, by which there is a way from the spiritual man into the natural, may appear from the following passages in the Word: thus in Moses; "*Jehovah established a covenant with Abraham, saying, to thy seed will I give this land from the river of Egypt even to the great river, the river Euphrates,*" Gen. xv. 18; by these words, in the sense of the letter, is described the extension of the land of Canaan, but in the internal sense is described the extension of the church from its first to its ultimate boundary; its first boundary is the scientific principle, which is of the natural man, the other boundary is the rational principle, which is of the thought; the former, namely, the scientific principle which is of the natural man, is signified by the river of Egypt, the Nile, and the rational principle which is of the thought, by the river of Assyria, Euphrates; the spiritual church, which is signified by the land of Canaan, extendeth itself to both these, and in like manner the spiritual mind which is with the man of the church: both these principles, as well the scientific as the rational, are in the natural man, of which man one end is what is scientific and of knowledge, and the other end is what is intuitive and of thought, and into these ends the spiritual man flows-in whilst he flows-in into the natural man; the conjunction of the Lord with the church by these principles is signified by the covenant which Jehovah established with Abraham; but these things are signified by the above words in the internal sense, whereas in the supreme sense the union of the Divine essence with the Human of the Lord is understood by them; according to which sense those words are explained in the *Arcana Cœlestia*, n. 1863 to 1867. So in Zechariah, "*His dominion is from sea even to sea, and from the river even to the ends of the earth,*" ix. 10; likewise in David, Psalm lxxii. 8; which things are said concerning the Lord and concerning His dominion over heaven and earth; and by dominion

from sea even to sea is signified the extension of things natural, and by dominion from the river even to the ends of the earth, is signified the extension of things rational and spiritual; see also above, n. 518. So in Moses; “*The land of the Canaanite, and Libanus, even unto the river, the great river Euphrates, see, I have given the land before you, enter and possess it for an inheritance,*” Deut. i. 7, 8; again; “*Every place, which the sole of your feet shall tread, shall be for you, from the wilderness and Libanus, from the river Euphrates, and even to the farthest sea, shall be your border,*” Deut. xi. 24: so in Joshua; “*From the wilderness and this Libanus even to the great river, the river Euphrates, all the land of the Hittites, and even to the great sea, the setting of the sun, shall be your border,*” i. 4: in these passages is described the extension of the church from one end to the other, one end thereof, which is what appertains to knowledge and science, is signified by Libanus and the sea, and the other end, which appertains to intuition and thought, is signified by the river Euphrates: the extension of the land of Canaan denotes the extension of the church, for by the land of Canaan, in the Word, is signified the church: the reason why the river is twice mentioned, namely, the great river, the river Euphrates, is, because by the great river is signified the influx of things spiritual into things rational, and by the river Euphrates, the influx of things rational into things natural, thus by both is signified the influx of things spiritual by the rational principle into things natural. So in Micah; “*This is the day in which they shall thence come unto thee from Ashur, and unto the cities of Egypt, and thence from Egypt even unto the river, and unto the sea from the sea, and from the mountain to the mountain,*” vii. 12; by these words is described the establishment of the church with the gentiles by the Lord, this day signifying the advent of the Lord; the extension of the church from one end to the other with them, is signified by, they shall come from Ashur to the cities of Egypt, and from Egypt to the river; the extension of truth from one end to the other, is signified by, unto the sea from the sea; and the extension of good by, from the mountain to the mountain. Again in David; “*Thou hast made a vine to come forth out of Egypt, thou hast driven out the nations, and hast planted it, thou hast sent out its shoots even to the sea, and to the river the little branches thereof,*” Psalm lxxx. 9, 12; by the vine which God caused to come forth out of Egypt the sons of Israel are understood, and the church

is signified, for vine signifies the spiritual church, which was also signified by the sons of Israel; and inasmuch as the church is called a vine, therefore it is said, thou hast planted it, thou hast sent out its shoots even to the sea, and to the river the little branches thereof, by which is described the extension of the spiritual things of the church, the sea denoting one end thereof, and the river, by which is meant the Euphrates, denoting the other end thereof. “*By Euphrates, which was the fourth river going out of Eden,*” Gen. ii. 14, is also signified the rational principle, for by the garden in Eden or paradise is signified wisdom; what is signified by the three other rivers, may be seen explained in the *Arcana Cœlestia*, n. 107 to 121. Inasmuch as the river Euphrates signifies the rational principle, therefore, in the opposite sense, by it is signified ratiocination: by ratiocination is here understood thought and argumentation from fallacies and from falses, but by the rational principle is understood thought and argumentation from sciences and from truths; for every rational principle is cultivated by sciences, and is formed by truths, wherefore he is called a rational man who is led by truths, or whom truths lead; but it is possible for a man not rational to reason, for by various reasonings he can confirm falses, and also induce the simple to believe them, which is principally done by the fallacies of the senses, concerning which more will be said below. This ratiocination is signified by the river Euphrates in the following passages: thus in Jeremiah; “*What hast thou to do with the way of Egypt, to drink the waters of Sihor, and what hast thou to do with the way of Assyria, to drink the waters of the river,*” ii. 18; by these words is signified, that spiritual things are not to be investigated by the scientifics of the natural man, nor by reasonings therein originating, but by the Word, thus out of heaven from the Lord; for they who are in spiritual affection, and thought thence derived, see the scientifics of the natural man and the reasonings therein originating as below them, but no one can see spiritual things from the latter, for things inferior or below may be viewed on all sides from on high, but not vice versa; to investigate spiritual things by the scientifics of the natural man, is signified by, what hast thou to do with the way of Egypt to drink the waters of Sihor; and by reasonings thence derived, is signified by, what hast thou to do with the way of Assyria to drink the waters of the river; Egypt and the river thereof signify scientifics of the natural man, and

Assyria and its river signify reasonings from them. So again in Isaiah; "*In that day the Lord shall shave by an hired razor in the passages of the river, by the king of Ashur, the head and the hairs of the feet, and he shall also consume the beard,*" vii. 20; treating of the state of the church in its end, when the Lord was about to come; that reasonings grounded in falses, would then deprive the men of the church of all wisdom and spiritual intelligence, is described by the above words; the reasonings are signified by the king of Ashur in the passages of the river, viz. Euphrates; the deprivation of spiritual wisdom and intelligence thence derived, is signified by the hairs of the head and of the feet being shaved by a hired razor, and by the beard being consumed; for by hairs are signified natural things into which spiritual things operate, and into which they close, wherefore they signify, in the Word, the ultimates of wisdom and intelligence, the hairs of the head, the ultimates of wisdom, the beard, the ultimates of intelligence, and the hairs of the feet, the ultimates of science; when these ultimate things do not exist, things prior cannot exist, as when there is no basis to a column, or foundation to a house: that they, who have deprived themselves of intelligence by reasonings from fallacies and from falses, appear in the spiritual world as bald, may be seen above, n. 66. Again in the same prophet; "*Behold the Lord causeth to come up upon them the waters of the river strong and many, the king of Ashur and all his glory, who shall come up over all his channels, and shall go over all his banks, he shall go through Judah, he shall inundate and pass through,*" viii. 7, 8; by these words is described, that in the church all and singular things of the Word would be falsified by reasonings from fallacies and from falses; by the waters of the river strong and many, the king of Ashur, are signified reasonings from mere fallacies and falses; by coming up over all the channels and over all the banks, is signified, the falsification thereby of all and singular things of the Word; by Judah, which he shall inundate and pass through, is signified the church where the Word is, thus the Word itself. So again in Jeremiah; "*Against the army of Pharaoh, king of Egypt, who was at the river Euphrates, which Nebuchadnezzar smote; they stumbled and fell towards the north, near the shore of the river Euphrates,*" xli. 2, 6, 10: by these words is signified the destruction of the church and its truths by false reasonings grounded in scientifics; by the river Euphrates are signified false

reasonings; by Egypt and the army thereof are signified scientifics confirming; by the north where they stumbled and fell, is signified whence those falses arise; but this passage also may be seen more fully explained above, n. 518, at the end. Again in the same prophet; "*Jehovah said unto the prophet, that he should buy a girdle of linen, and put it upon his loins, but not lead it through the water: and afterwards, that he should go to Euphrates, and there hide the girdle in a hole of the rock; and he went and hid it at Euphrates. After this at the end of many days, Jehovah said, arise, go to Euphrates and take thence the girdle; and he went and took it, and behold the girdle was corrupted, and profitable for nothing. Thus even as a girdle adhereth to the loins of a man, so have I made to adhere to me the whole house of Israel, and the whole house of Judah, that they might be to me for a name, for a praise and for comeliness, but they obeyed not,*" xiii. 1 to 7, 11; by this was represented the quality of the Israelitish and Jewish church, and what it became; by the girdle of linen which the prophet put upon his loins is signified the conjunction of the church with the Lord by the Word; for by a prophet is signified doctrine from the Word, and by the girdle upon the loins of the prophet is signified conjunction; the falsifications of the Word by evils of life and falses of doctrine, and the reasonings thence derived which favour them, are signified by the girdle corrupted in the hole of the rock at Euphrates: for the conjunction of the Lord with the church is by the Word, and when this is perverted by reasonings which favour evils and falses, then there is no longer conjunction, and this is understood by the girdle being profitable for nothing; that this was the case with the Jews, appears from the Word both of the old and new testament, in the latter of which it is manifestly declared, that they perverted all things written in the Word concerning the Lord, and also all the essentials of the church and that they falsified them by their traditions. So again in Jeremiah; "*When thou shalt have finished to read this book thou shalt bind a stone upon it, and shalt cast it into the midst of Euphrates, and shalt say, thus shall Babel sink, and not rise again,*" li. 63, 64; by the book of the prophet, which he read, is specifically understood that Word which was in that book, but in general, the whole Word; by his casting it into the midst of Euphrates, is signified, that the Word, in process of time, would be falsified through the reasonings which favour evils by those who are under-

stood by Babel, Babel denoting those who adulterate the Word. Again in Isaiah; "*Jehovah shall denounce the tongue of the sea of Egypt; and he shall shake the hand over the river [Euphrates] with the vehemence of his wind, and he shall smite it in the seven streams, to make a way with shoes; then shall there be an highway to the remains of his people, which shall be remaining from Ashur, even as it was to Israel when he came up out of the land of Egypt,*" xi. 15, 16; by these words is signified, that before those who are in truths originating in good from the Lord, or who are of the church, all falses and reasonings thence shall be dissipated, and that they shall pass safe as it were through the midst; this is the case in the spiritual world, with those whom the Lord defendeth: the same thing is here understood as by the drying up of the sea suph before the sons of Israel; those who pass through under the protection of the Lord, are signified by the remains of the people, which shall be remaining from Ashur, the remains from Ashur denoting those who have not perished by reasonings from falses. Similar things are signified by these words in the Apocalypse; "*The sixth angel poured out his vial upon the river Euphrates, the water whereof was dried up, that the way of the kings might be prepared, who are from the rising of the sun,*" xvi. 12; which will be explained in their proper place. From all that has been adduced, it may now appear, that by the river Euphrates, is signified the rational principle, by means of which the spiritual mind enters into the natural, and that, in the opposite sense, it signifies ratiocination from fallacies and from falses. It is however to be observed, that ratiocinations are in a like degree with the thoughts, inasmuch as they descend from them; consequently, that there are ratiocinations from the spiritual man, which however may rather be called conclusions from reasons and from truths; that there are ratiocinations from the natural man, and also from the sensual man: ratiocinations from the spiritual man are rational, and, as was observed, are rather to be called conclusions from reasons and from truths, because they are from an interior principle, and from the light of heaven; but ratiocinations from the natural man concerning spiritual things are not rational, howsoever they may be so in things moral and civil, which appear before the eyes, for they are from natural lumen alone, but ratiocinations which are from the sensual man concerning spiritual things are irrational, because they are derived from fallacies, and

thence from ideas which are false; these latter are the ratiocinations which are now treated of in the Apocalypse.

570. "And the four angels were loosed"—That hereby is signified the licence of reasoning from fallacies, appears from the signification of the four angels bound at the river Euphrates, as denoting ratiocinations from fallacies appertaining to the sensual man, not received before, concerning which see above, n. 569; hence it follows, that by their being loosed is signified the license now given of ratiocinating from fallacies. The reason of this license being now given or taking place, is, because the sensual man ratiocinates only from such things as are in the world, and which he seeth with his eyes, whilst those which are within or above them, inasmuch as they are not seen by him, he doth not allow to have any existence; hence it is, that he denieth or doth not believe the things which appertain to heaven and the church, because they are above his thoughts, and that he ascribeth all things to nature: the sensual man thinks thus with himself, or in his spirit, but otherwise before the world, for before the world he speaks from the memory, also concerning spiritual things from the Word or from the doctrine of the church, and the things which he thus speaks are similar in sound, as when the spiritual man speaks them: such is the state of the men of the church in its end; and in this state, with whatever elegance they may connect the words which they speak or preach as from a spiritual origin, they nevertheless flow from the ultimate sensual principle, in which their spirit is, which when left to itself reasons against them; inasmuch as it reasons from fallacies, consequently from falses.

571. "Who were prepared for an hour, and a day, and a month, and a year"—That hereby is denoted continually in a state, appears from the signification of being prepared for an hour, and a day, and a month, and a year, as denoting to be continually in a state, namely of depriving themselves of all understanding of truth and thence of spiritual life, which is signified by what follows, namely, that they might kill the third part of men; for by hours, days, months, and years, in the Word, are signified states of life in particular and in general, whence by being prepared for those times, is signified to be continually in that state. The reason why hours, days, months, and years, in the spiritual sense of the Word, do not signify hours, days, months, and years, is, because in the spiritual world times are not distinguished into such intervals, for the sun, from which the angelic

heaven hath its light and its heat, is not carried about, as the sun in the natural world is to appearance, wherefore it does not make either years, months, days, or hours; but times in the spiritual world, which still succeed as times in the natural world, are distinguished by states of life; what these are may be seen explained in the work concerning *Heaven and Hell*, where the subject treated of is concerning the sun in heaven, n. 116 to 125; concerning the changes of the states of the angels in heaven, n. 154 to 162; and concerning time in heaven, n. 162 to 169: from these considerations it may appear, that by the angels being prepared for an hour, a day, a month, and a year, is signified to be continually in a state, which is treated of in what follows. That hour signifies state, and in like manner a day, a month, and a year, may appear from the passages where they are mentioned in the Word, but to adduce those passages here would be too prolix: that it is however the case, may be seen from what is said and shewn concerning time in the work concerning *Heaven and Hell*; likewise in the *Arcana Cœlestia*, where it is also shewn, that times in the Word do not signify times but states of life, n. 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605. The reason why times signify states, is, also, because, in the spiritual world, there are not stated times of the day, called morning, noon, evening, and night, nor stated times of the year, called spring, summer, autumn, and winter, neither changes of shade and light, of heat and cold, as in our world, but instead of these there are changes of state as to love and faith, from which there cannot be given any notion of the intervals into which our times are distinguished, although times have progression there as in the natural world, concerning which also see *Arcana Cœlestia*, n. 1274, 1382, 3356, 4882, 6110, 7218: and inasmuch as the sun of the angelic heaven, which is the Lord, is continually in its rising, and doth not make circumvolutions as the sun of our world does to appearance, but there only exist changes of state with the angels and spirits according to their reception of the good of love and of the truth of faith, therefore times correspond to states and signify them, n. 4901, 7381: that therefore angels and spirits think without any idea of time, which is not possible with man, n. 3404.

572. "That they might kill the third part of men"—That hereby is signified, of depriving themselves of all understanding of truth and thence of spiritual life, appears from the signification of killing, as denoting to deprive of spiri-

tual life, concerning which see above, n. 547; and from the signification of men, as denoting the understanding of truth, see also above, n. 546, 547; that the third part, when predicated of truths, denotes all, may be seen above, n. 506; here, therefore, by killing the third part of men, is signified deprivation of all the understanding of truth. The reason of its being said that they deprive themselves, is, because they who become sensual by evils of life and falses of doctrine through ratiocinations from fallacies, deprive themselves of the understanding of truth, but they do not so deprive others, except those who are also sensual: the reason why they thence deprive themselves of spiritual life, is, because man acquireth spiritual life by the understanding, for in proportion as the understanding is opened and suffereth itself to be illustrated by truths, in the same proportion man becomes spiritual; but the understanding is opened by truths from good, but not by truths without good; for in proportion as man liveth in the good of love and charity, in the same proportion he thinketh truths; for truth is the form of good, and all good with man is of his will, and all truth is of his understanding, wherefore the good of the will presents its form in the understanding, and the form itself is the thought from the understanding originating in the will.

573. "And the number of the armies of the horsemen was two myriads of myriads"—That hereby are signified the falses of evil from which and for which are ratiocinations, and that they are innumerable and conspiring against the truths of good, appears from the signification of armies, as denoting the falses of evil, concerning which we shall speak presently; and from the signification of horsemen, as denoting reasonings thence derived, for by horses, in the Word, is signified the understanding of truth, and in the opposite sense, the understanding perverted and destroyed, as may be seen above, n. 355, 364, 372, 373, 381, 382; hence by horsemen, in this sense, are signified ratiocinations from falses, inasmuch as these are of the understanding perverted and destroyed, for truths constitute understanding, but falses destroy it; and from the signification of two myriads of myriads, as denoting their being innumerable and conspiring against the truths of good; that myriads signify innumerable and are predicated of truths, may be seen above, n. 336; and because they are called two myriads of myriads, thereby is signified their being innumerable, conjoined, and conspiring, for two signify conjunction, consent, and conspiring, as may be seen above, n. 283, 384; the reason why it is said against

the truths of good, is, because the subject treated of in what follows is concerning the destruction of truth by the armies of those horsemen: from these considerations it may appear, that by the number of the armies of the horsemen being two myriads of myriads, are signified the falses of evil from which and for which are ratiocinations, and that they are innumerable and conspiring against the truths of good. In the Word, frequent mention is made of armies or hosts, and the Lord is also called Jehovah of Hosts or Zebaoth, and by hosts or armies are there signified truths from good combating against falses from evil, and, in the opposite sense, falses from evil combating against truths from good: the reason why such things are signified in the Word by armies, is, because by the wars, mentioned in the Word, both in its historical and prophetic parts, in the internal sense are signified spiritual wars, which exist against hell and against the diabolic crew there, and these wars have relation to truths and goods against falses and evils, whence it is, that armies signify all truths from good, and, in the opposite sense, all falses from evil: that they signify all truths from good, may appear from this circumstance, that the sun, the moon, and stars, also the angels, are called the armies of Jehovah, by reason of their signifying all truths from good in the complex; also, that the sons of Israel, by reason of their signifying the truths and goods of the church, are called armies; and inasmuch as all truths and goods are from the Lord, and the Lord alone combateth for all in heaven and for all in the church against falses and evils which are from hell, therefore He is called Jehovah Zebaoth, that is, Jehovah of armies. That the sun, moon and stars, are called armies, appears from the following passages: as in Moses; "*The heavens and the earth were finished, and all the army of them,*" Gen. ii. 1: so in David; "*By the word of Jehovah were the heavens made, and all the army of them by the spirit of His mouth,*" Psalm xxxiii. 6: again; "*Praise Jehovah all His angels, praise Him all His armies, praise Him sun and moon, praise Him all ye stars of light,*" Psalm cxlviii. 2, 3: so in Isaiah; "*All the army of the heavens shall pine away, and the heavens shall be rolled together as a scroll, and all the army of them shall fall down, as the leaf falleth off from the vine, and as the falling fig from the fig-tree,*" xxxiv. 4: again; "*I have made the earth and created man upon it; My hands have expanded the heavens, and their armies have I commanded,*" xlv. 12: and again; "*Lift up your eyes on high, and see who hath created these things, who leadeth out their*"

army by number, who calleth them all by name," xl. 26; so in Jeremiah; "*As the army of the heavens is not numbered, and as the sand of the sea is not measured,*" xxxiii. 22: in these passages, the sun, moon, and stars, are called an army, because by the sun is signified the good of love, by the moon, truth from good, and by the stars, the knowledges of truth and good, consequently they signify goods and truths in all their complex, which are called an army, because they resist evils and falses, and perpetually conquer them as enemies. So in Daniel; "*One horn of the he-goat grew even to the army of the heavens, and cast down to the earth of the army, and of the stars, and stamped upon them: yea, it extolled itself even to the prince of the host, and the daily sacrifice was taken away from him, and the dwelling place of his sanctuary cast down. And the army was delivered up, upon the daily sacrifice for transgression, because it cast down truth to the earth. One holy one said, how long shall this vision be, the daily sacrifice and transgression laying waste, to give both the sanctuary and the army to be trodden under foot; and he said, even to the evening, the morning,*" viii. 10, 11, 12, 13, 14; what is signified by the he-goat, here mentioned, by his horns, and this horn which grew even to the army of the heavens, may be seen above, n. 316, 336, 504; by the army of the heavens, of which he cast down to the earth, are understood the truths and goods of heaven; for the subject there treated of is concerning the last state of the church, when the truths and goods of heaven are esteemed as of no account, and rejected, which is signified by their being trodden under foot; hence it also follows, that he cast down the truth to the earth: by the prince of the army is understood the Lord, who is also called Jehovah God Zebaoth, or of armies: that all worship from the good of love and truths of faith would perish, is signified by the daily sacrifice being taken away from Him, and the dwelling place of His sanctuary being cast down: that this would come to pass in the end of the church, when the Lord would come into the world, is signified by, even to the evening, the morning, evening denoting the last time of the old church, and the morning denoting the first time of the New Church. That the angels are called armies, may appear from the following passages: as in Joel; "*Jehovah uttered His voice before His army, for His camp is exceedingly great,*" ii. 11: and in Zechariah; "*I will pitch a camp to My house from the army, because of him that goeth and returneth, that the exactor may no more pass over them,*" ix. 8: and in David; "*Bless Jehovah, all His armies, His*

ministers doing *His will*," Psalm ciii. 21: and in the 1st Book of Kings; "*Micah the prophet said unto the king, I saw Jehovah sitting upon His throne, and the universal army of the heavens standing near Him on His right hand and on His left; and one said in this manner and another said in that manner*," xxii. 19, 20: and in the Apocalypse; "*His armies in heaven followed Him upon white horses cloathed in fine linen white and clean*," xix. 14: and again; "*I saw the beast and the kings of the earth, and their armies, gathered together to make war with Him that sat upon the white horse, and with His army*," xix. 19: the reason why the angels gathered together or consociated are called armies, is, because by angels, in like manner as by armies, are signified divine truths and goods, inasmuch as they are the recipients thereof from the Lord, concerning which see above, n. 130, 200, 302. It is for the same reason also, that the sons of Israel, inasmuch as by them are signified the truths and goods of the church, are called armies; as in the following passages: thus in Moses; "*Jehovah said, lead out the sons of Israel from the land of Egypt according to their armies*," Exod. vi. 26: again; "*I will lead out My army, My people, the sons of Israel, from the land of Egypt, by great judgments*," Exod. vii. 4; chap. xii. 17: again; "*It came to pass, in this very day, all the armies of Jehovah went forth out of the land of Egypt*," Exod. xii. 41: again; "*Thou shalt take account of every one that goeth out into the army*," Numb. i. 3: again it is said; "*That the camps should be measured about the tent of the assembly, and should also march forward according to their armies*," Numb. ii. 3, 9, 24: again; "*That the Levites should be taken to exercise warfare, to do work in the tent of the assembly*," Numb. iv. 3, 23, 30, 39: the reason why the sons of Israel were called the armies of Jehovah was, because they represented the church, and signified all the truths and goods thereof; as may be seen in the *Arcana Cœlestia*, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6637, 6862, 6868, 7035, 7062, 7193, 7201, 7215, 7223, 7956, 8234, 8805, 9340. The reason of their being called armies, in the plural, is, because each tribe was called an army, as may appear in Moses, where, when it was commanded him to make a computation of all according to their armies, they were computed according to their tribes, Numb. i. 3, and following verses: in like manner when the camp was pitched around the tent of assembly according to the tribes, it is said, according to their armies, Numb. ii. 3, 9, and following verses; the reason

why the tribes were called armies, is, because the twelve tribes taken together represented all the truths and goods of the church, and each tribe, some universal essential thereof, concerning which see above, n. 431. From these considerations it may appear, that the truths and goods of heaven and the church are understood by armies in the Word; from which it is manifestly evident whence it is that Jehovah is called, in the Word, Jehovah Zebaoth, and Jehovah God Zebaoth, that is, of armies; as in Isaiah i. 9, 24; chap. ii. 12; chap. iii. 1, 15; chap. v. 7, 9, 16, 24; chap. vi. 3, 5; chap. viii. 14, 19; chap. xiv. 22, 23, 24, 27; chap. xvii. 3; chap. xxv. 6; chap. xxviii. 5, 22, 29; chap. xxix. 6; chap. xxxi. 4, 5; chap. xxxvii. 16; Jerem. v. 14; chap. xxxviii. 17; chap. xlv. 7; Amos v. 8; Haggai i. 9, 14; chap. ii. 4, 8, 23; Zech. i. 3; Malachi ii. 12; and various other places. From the above considerations it is now evident, that by armies are signified the truths and goods of heaven and the church in every complex; and inasmuch as most things in the Word have also an opposite sense, and this is the case with respect to armies, therefore in this sense they signify falses and evils in every complex: as in the following passages in Jeremiah; "*Upon the roofs of their houses they burnt incense to all the army of the heavens, and poured out drink-offerings to other gods,*" xix. 13: and in Zephaniah; "*They adore the host of the heavens upon the house tops,*" i. 5: and in Moses; "*Lest thou bow down to, and serve, the sun, the moon, the stars, and all the army of the heavens,*" Deut. iv. 19; chap. xvii. 3: and in Jeremiah; "*They spread out the bones drawn out of the sepulchres, to the sun, the moon, and all the army of the heavens, which they loved, and which they served,*" viii. 2: by the army of the heavens are here meant the sun, moon, and stars, because by these are signified all goods and truths in the complex, but, in this case, all evils and falses in the complex; for by the sun, in the opposite sense, as here, is signified all evil flowing from the love of self, by the moon, the false principle of faith, and by the stars, falses in general; that by the sun, moon, and stars, in the natural world, when they are worshipped instead of the sun and moon of the angelic heaven, are signified direful evils and falses, may be seen in the work concerning *Heaven and Hell*, n. 122, 123; as also above, n. 401, 402, 524; and inasmuch as truths derived from good, combat against falses derived from evil, and *vice versa*, falses from evil against truths from good, therefore they are called armies: for there is continual combat; for

evils and falses continually exhale from the hells, and endeavour to destroy the truths from good which are in heaven and from heaven, whilst the latter continually resist; for every where in the spiritual world there is an equilibrium between heaven and hell; and where there is an equilibrium, there two forces continually act against each other, one acting and the other reacting, and continual action and reaction is continual combat; but an equilibrium is always provided by the Lord, concerning which see the work concerning *Heaven and Hell*, n. 589 to 596, and n. 597 to 603: and inasmuch as there is such a continual combat between heaven and hell, therefore as all things of heaven are called armies, so also are all things of hell; all things of heaven have reference to goods and truths, and all things of hell to evils and falses. Hence now it is that armies signify the falses of evil in the following passages: as in Isaiah; "*The anger of Jehovah is against all nations, and His wrath against all their army, He hath devoted them, He hath delivered them up to slaughter,*" xxxiv. 2; by nations are signified evils, and by army, falses from evil: the total destruction thereof is signified by their being devoted and delivered up to slaughter. So again; "*The voice of a multitude in the mountains, a seeming of a great people, the voice of the tumult of the kingdoms of the nations gathered together, Jehovah Zebaoth leadeth the army,*" xiii. 4; the voice of a multitude in the mountains, signifies falses originating in evils, multitude denoting falses, and mountains, evils; a seeming of a great people, signifies the appearance as of truth originating in good, seeming denoting appearance, people, those who are in truths, thus truths, and great is predicated of good; the voice of the tumult of the kingdoms of the nations gathered together, signifies the dissension of the church arising from evils and falses thence derived, the voice of the tumult denoting dissension, kingdoms, the churches as to truths and as to falses, and nations gathered together, as to evils and falses thence derived conspiring against the goods and truths of the church; Jehovah Zebaoth leadeth the army, signifies that the Lord doeth it, for this is attributed to the Lord, as appears from the verse following where it is said, Jehovah cometh with the vessels of His anger to destroy all the earth; this is attributed to the Lord in the same manner as evil, the punishment of evil, and the destruction of the church, is attributed to Him in other passages, by reason of its so appearing, for the literal sense of the Word is written according to appearances; but

by such things, in the spiritual sense, is understood that they are from the man of the church himself. Again in Jeremiah; "*Spare not the young men, give to the curse all her army,*" li. 3; treating of Babel; and by not sparing the young men, is signified the destruction of confirmed falses; by giving to the curse all her army, is signified the total destruction of falses originating in evil, thus the destruction of Babel. Falses from evil are also signified, by "*The army of the Chaldeans, and by the army of Pharaoh,*" Jer. xxxvii. 7, 10, 11, and following verses: and in Moses, by "*The waters returned, and covered the chariots and the horsemen with all the army of Pharaoh,*" Exod. xiv. 28; chap. xv. 4; which may be seen explained above, n. 355; and in the *Arcana Cœlestia*, n. 8230, 8275. So in Daniel; "*The king of the north shall return, and shall set forth a multitude greater than the former, and under the end of the times of the years he shall come with a great army, and with great wealth: he shall stir up his powers and his heart against the king of the south with a great army, and the king of the south shall commix himself in war with an army exceeding great and strong, but he shall not stand,*" xi. 13, 25; the subject treated of in that chapter is concerning the war between the king of the north and the king of the south, and by the king of the north are understood those within the church who are in the falses of evil, and by the king of the south, those within the church who are in the truths of good; their collision and combat in the end of the church, is described by their war, in the spiritual sense; wherefore by the army of the king of the north are understood falses of every kind, and by the army of the king of the south are understood truths of every kind. So in Luke; "*When ye shall see Jerusalem encompassed with armies, know ye that her devastation is near,*" xxi. 20; in that chapter the Lord speaks concerning the consummation of the age, by which is signified the last time of the church; by Jerusalem is understood the church as to doctrine; and by its being encompassed with armies, is understood its being occupied by falses; that then is the destruction thereof, and presently the last judgment, is signified by the devastation thereof being then nigh. It is supposed that these things are said concerning the destruction of Jerusalem by the Romans, but from the particulars of the chapter it is evident that it treats of the destruction of the church in its end; as also in Matthew, chap. xxiv. from the first verse to the last, all things whereof are explained in the *Arcana Cœlestia*: nevertheless

this is no hindrance to the literal sense having respect to the destruction of Jerusalem, but that destruction represented and thence signified the destruction of the church in its end; this is confirmed by every thing contained in that chapter, viewed in the spiritual sense. Again in David; "*God hath forsaken and delivered us to ignominy, nor hath He gone forth in our armies; He hath made us to turn back from the enemy,*" Psalm xliv. 10, 11; by God not going forth in our armies, is signified, that He did not defend them, because they were in falses of evil, for armies denote falses of evil; hence it is also said, that they were forsaken and delivered to ignominy, and were made to turn back from the enemy, the enemy denoting evil which is from hell. Again in Joel; "*I will compensate you the years which the locust consumed, the canker-worm, and the caterpillar and the palmer worm, My great army which I sent amongst you,*" ii. 25; that falses and evils of every kind are signified by army, appears manifest from this consideration, that by those noxious animalcula, the locust, the canker-worm, the caterpillar, and the palmer worm, are signified the falses and evils which vastate or consume the truths and goods of the church; as may be seen above, n. 543, where this passage is explained, and it is shewn that locust and caterpillar signify the falses of the sensual man. From what has been adduced it is now evident what armies signify in the Word in both senses. The armies mentioned in the historical parts of the Word have like significations, for they contain a spiritual sense, as well as the prophetical parts, but it does not so clearly shine forth from them, because the mind being detained in the historical circumstances can scarcely be elevated above worldly things so as to see the spiritual things which are stored up therein.

574. "And I heard the number of them"—That hereby is signified the quality perceived, appears from the signification of hearing, as denoting to perceive, see above, n. 14, 529; and from the signification of number, as denoting the quality of the thing treated of, concerning which see above, n. 429, in this case, the quality of the falses of evil conspiring against the truths of good, from which and for which are the ratiocinations of the sensual man, which are signified by the number of the armies of the horsemen, spoken of just above: but their quality is further described in the following verse by these words, "And thus I saw the horses in vision and them that sat upon them, having breast-plates of fire, and blue, and sulphur, and the heads of the horses as

the heads of lions, and out of their mouths went forth fire, and smoke, and sulphur;" in these words is contained the quality, which is here signified by the number. It may seem as if somewhat of number was here understood by number, but in the spiritual world numbers are not given, inasmuch as spaces and times there are not measured and determined by numbers, as in the natural world, wherefore by all numbers, in the Word, are signified things, and by the number itself the quality of the thing treated of, concerning which see above, n. 203, 336, 429, 430; and in the work concerning *Heaven and Hell*, n. 263.

575. "And thus I saw the horses in vision, and them that sat upon them"—That hereby are signified falsifications of the Word by ratiocinations from fallacies, appears from the signification of horses, as denoting the understanding of the Word, concerning which see above, n. 355, 364, 372, 373, 381, 382, in this case, the falsifications thereof, because it is said, that he saw the horses in vision, concerning which we shall speak presently; and from the signification of them that sat upon them, as denoting them that are intelligent in the Word, concerning which signification see also the passages above cited, but in this case, ratiocinations concerning the sense of the Word originating in fallacies, inasmuch as the subject treated of is concerning the sensual man and his ratiocination from fallacies, as may be seen above, n. 569; and because it is said that he saw them in vision, and not, as before, in the spirit, to see in vision here signifies from fallacies. For visions, which, and from which, man, or the spirit of man, seeth, are of a twofold kind: there are real visions and visions not real: real visions are of such things as really appear in the spiritual world, altogether corresponding to the thoughts and affections of the angels, consequently they are real correspondences; such were the visions, which appeared to the prophets who prophesied truths, and such also were the visions which appeared to John, and which are described throughout the Apocalypse: but visions not real are such as appear in the external form like those that are real, but not in the internal, being produced by spirits by means of phantasies; such were the visions which appeared to the prophets who prophesied vain things or lies, which being not real are fallacies, and therefore signify fallacies: and inasmuch as the horses and them sat upon them were seen by John in such vision, therefore by them are signified ratiocinations from fallacies, and thence falsifications of the Word. For-

asmuch as real visions appeared to the prophets, by whom the Word was written, and visions not real to others who were also called prophets, and the visions of these latter were vain and are also called lies, it is of importance that the nature and quality of visions be known. It is to be observed, that all things which really appear in the spiritual world, are correspondences, for they correspond to the interiors of the angels which are of their mind, or which are of their affection and thought thence derived, wherefore they also signify such things; for the spiritual principle which is of the affection and thence of the thought of the angels, clothes itself with forms such as appear in the natural world in the three kingdoms thereof, namely, the animal, the vegetable, and the mineral, and all these forms are correspondences, such as were seen by the prophets, and which signified the things to which they corresponded. But there are also given appearances in the spiritual world which are not correspondences, which are produced from spirits, especially the evil, by means of phantasies, for by these those spirits can present to the view, palaces, and houses full of decorations, likewise ornamented garments, and can also induce upon themselves beautiful faces, with other things of a like nature; but as soon as the phantasy ceases, all the things which it has produced also vanish, by reason of their being merely external in which there is nothing internal: as such visions exist from fantasies, they signify fallacies, because they deceive the senses, and fallaciously present to the view things similar to those which are real; inasmuch as these are what are here signified, therefore it is said, I saw the horses in vision. The subject now treated of being concerning ratiocinations from fallacies, it shall be explained what fallacies are: there exist fallacies in natural things, in civil things, in moral things, and in spiritual things, and in each they are of great variety; but inasmuch as fallacies in spiritual things are what are here understood, therefore the nature and quality of these shall be illustrated by some examples: the sensual man is in fallacies, because all the ideas of his thought are derived from the world and enter through the senses of his body, wherefore he also thinks and concludes from them concerning things spiritual; he is also ignorant what the spiritual principle is, and believeth that nothing can be given above nature, and if any thing be given that it is natural and material: he cannot at all apprehend, that in the spiritual world, there exist objects

like to those in the natural world, namely, that there can appear there paradises, shrubberies, beds of flowers, grass-plats, palaces, houses, these things they call fantasies, although they know that similar things were seen by the prophets when they were in the spirit; the reason why they do not believe such things to have existence in the spiritual world is, because whatever they do not see with their eyes, or perceive with some sense of the body, they suppose to be nothing or a thing of nought. They who judge from fallacies, cannot at all apprehend, that man after death is in a perfect human form, nor that the angels are in that form, wherefore they deny that men after death are human forms, supposing them to be phantoms, without eyes, ears, or mouth, consequently without sight, hearing, or speech, flying about in the air, and waiting for the resurrection of the body that they may see, hear, and speak; the reason why they thus say and believe is, because they think from the fallacies of the senses of the body. They who reason and conclude from the fallacies of the senses, attribute all things to nature, and scarcely any thing to the divine [Being or principle]; if they attribute creation to the divine Being, they still suppose all things to be transferred into nature, and that all the effects which appear flow from nature alone, and nothing from the spiritual world; as when they see the admirable things in silk-worms, butter-flies, and bees, also the admirable things in the generation of all animals from eggs, and other things of a like wonderful nature, which are innumerable, they suppose nature to be the sole operatrix of these things, and cannot think any thing of the spiritual world, and the influx thereof into the natural, and of the existence and subsistence of such admirable things being thence derived; when notwithstanding the case is so circumstanced, that the divine [principle] floweth-in continually by the spiritual world into the natural, and produceth all such things, and that nature was created to be serviceable in the clothing of those things which proceed and flow-in from the spiritual world. But to enumerate all the fallacies in spiritual things which appertain to the sensual man of the church, would be too prolix; some also may be seen enumerated in the *Doctrine of the New Jerusalem*, n. 53.

576. "Having breast-plates of fire, and blue [hyacinthinus], and sulphur,"—That hereby are signified ratiocinations combating from the cupidities of the love of self and the love of the world, and from the falsities therein originating,

appears from the signification of breast plates, as denoting armour for war, and specifically, defences in combats, which are treated of above, n. 557; and from the signification of fire or fiery, as denoting the cupidity of the love of self, and thence of all evil, concerning which see above, n. 504; and from the signification of hyacinthine or blue, as denoting the cupidity of the love of the world and thence of every thing false, concerning which we shall speak presently; and from the signification of sulphur or sulphureous, as denoting the concupiscence of destroying the goods and truths of the church by the falses of evil, concerning which see below, n. 578, in this case as denoting the false burning from those two loves; from these considerations it may appear, that by breast plates of fire, blue [hyacinthinus], and sulphur, are signified ratiocinations combating from the cupidities of the love of self and of the love of the world, and from falsities therein originating. With respect to blue or hyacinthine, this in the spiritual sense signifies the celestial love of truth, but in the opposite sense the diabolic love of the false, and also the love of the world; this may appear from its being of a celestial colour, and by that colour is signified truth from a celestial origin, and thence in the opposite sense the false from a diabolic origin. There appear the most choice colours in the spiritual world, and they derive their origin from good and truth; for colours there are modifications of heavenly light, thus of the intelligence and wisdom in heaven with the angels. Hence it was, that in the curtains of the tabernacle and the garments of Aaron were interwoven blue [hyacinthinum], purple and scarlet double-dyed; for by the tabernacle was represented the heaven of the Lord, and by the garments of Aaron, the divine truth appertaining to heaven and the church, and by those things of which the tabernacle was constructed, and which formed the contexture of the garments of Aaron, were represented celestial and spiritual things, which are of the divine good and divine truth. That “*The vail before the ark was woven of blue [hyacinthinum], purple, and scarlet double dyed and fine linen,*” may be seen, Exod. xxvi. 31; in like manner, “*The covering for the door of the tent,*” verse 36: also, “*The covering for the gate of the court,*” Exod. xxvii. 16: that “*The loops upon the edges of the curtain of the tent were of blue [hyacinthinum],*” may also be seen, Exod. xxvi. 4; and that “*The ephod was of gold, blue [hyacinthinum] purple and scarlet double-dyed, interwoven,*”

Exod. xxviii. 6; and also, “*The breast plate of judgment,*” v. 15. It was likewise commanded, “*That Aaron and his sons, when they went forward in the wilderness should put a cloth of blue [hyacinthinum] over the ark; over the table of faces, over the candlestick and lamps, over the golden altar, and over all the vessels of the ministry,*” Numb. iv. 6, 7, 9, 11, 12; the reason of which was, because the divine truth proceeding from divine love, which is signified by the cloth of blue [hyacinthinum], embraceth and defendeth all the holy things of heaven and the church, which were thereby represented. By reason of the signification of blue [hyacinthinum], as denoting the celestial love of truth, it was therefore commanded, “*That the sons of Israel should make to themselves a fringe upon the wings of their garments, and should put upon it a thread of blue [hyacinthinum], that in seeing it, they may remember all the precepts of Jehovah and do them,*” Numb. xv. 38, 39; the thread of blue [hyacinthinum] being here manifestly declared to be for the remembrance of the precepts of Jehovah, the signification thereof is evident; the precepts of Jehovah are the essential truths of heaven and the church, and they alone remember them who are in the celestial love of truth. That blue [hyacinthinum] signifies the love of truth may also appear from these words in Ezekiel; “*Fine linen in needle work from Egypt was thy spreading forth, that it might be to thee for a sign: blue [hyacinthinum] and purple from the isles of Elisha was thy covering; thy traders with perfections, with balls of blue [hyacinthinum], and with needle work, and with treasures of precious garments,*” xxvii. 7, 24; speaking of Tyre, whereby is signified the church as to the knowledges of truth, thus also the knowledges of truth appertaining to the church, and by the merchandize and tradings thereof in that chapter is described the procuring of intelligence by those knowledges; by needle work from Egypt is signified the science of such things as appertain to the church, which being in an inferior place and thus round about or without, it is said to be the spreading forth and for a sign: by blue [hyacinthinum] and purple from the isles of Elisha, is signified the spiritual affection of truth and good, wherefore they are said to be for a covering, a covering denoting truth; by balls of blue [hyacinthinum] and needle work, are signified all truths spiritual and natural, which, together with knowledges from the Word, are also understood by treasures of precious garments. Inasmuch as blue [hyacinthinum] signifies the celestial love of truth, therefore

also, in the opposite sense, it signifies the diabolic love of the false; in which sense it is also mentioned in the Word: as in Ezekiel; "*Two women, the daughters of one mother, in their youth committed whoredom in Egypt, Oholah, who is Samaria, and Oholibah, who is Jerusalem; and Oholah committed whoredom under me, and she doated on her lovers, the Assyrians her neighbours cloathed in blue [hyacinthinum], rulers and captains, all young men of desire, horsemen riding upon horses,*" xxiii. 4, 5, 6; by Samaria and Jerusalem is signified the church, by Samaria the spiritual church, and by Jerusalem the celestial church, which are called Oholah and Oholibah, because by those names is signified a tent, and by a tent is signified the church as to worship; by woman also, in the Word, is signified the church; by their committing whoredom in Egypt, is signified that they falsified the truths of the church by the scientifics of the natural man; by doating on the Assyrians, is signified that they falsified by reasonings from those scientifics, Ashur and Assyria denoting ratiocinations; they are said to be clothed in blue [hyacinthinum], by reason of fallacies and falses, which in the external form appear as truths because from the literal sense of the Word perversely applied: by reason of the same appearance they are also called rulers and captains, young men of desire, and horsemen riding upon horses, for they who reason from self-derived intelligence appear to themselves, and to others who are in a similar state, as intelligent and wise, and the things which they speak, as the truths of intelligence and the goods of wisdom, when notwithstanding they are falses, which they love because they are from their proprium; rulers and captains, signify principal truths, and horsemen riding upon horses, those who are in intelligence. So in Jeremiah, "*Silver stretched out is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder, blue [hyacinthinum], and purple their garments, all the work of the wise,*" x. 9; the subject there treated of is concerning the idols of the house of Israel, by which are signified false doctrinals, because from self-derived intelligence, wherefore they are called the work of the workman, and of the hands of the founder, and all the work of the wise, and this by reason of their appearing to themselves as truths and goods; silver from Tharshish, and gold from Uphaz, signifies appearing in the external form as truth and good, because from the literal sense of the Word. From these considerations it may appear that blue [hya-

cinthinum] signifies the love of the false, because originating in the proprium, or in self-derived intelligence. The reason why blue [hyacinthinum] also signifies the love of the world, is, because the love of the world corresponds to the love of the false, as the love of self, which is signified by fire, corresponds to the love of evil; for from the love of self comes all evil, and from the love of the world originating in the love of self comes all the false; for spiritual evil, which is signified by the love of the world, is, in its essence, the false, as spiritual good is, in its essence truth, as may be seen in the work concerning *Heaven and Hell*, n. 15.

577. "And the heads of the horses were as the heads of lions"—That hereby is signified science and thought thence derived destructive of truth, appears from the signification of the heads of the horses, as denoting science and the thought thence derived, as will be seen presently; and from the signification of the heads of lions, as denoting thence the destruction of truth: the reason why the heads of lions here signify the destruction of truth, is, because a lion, in the supreme sense, signifies the divine truth as to power, and, in the opposite sense, the false destroying truth, consequently, the destruction of truth, and the head of a lion signifies the powers of the mind by which destruction is effected, and which are reasonings grounded in falses; that a lion signifies the divine truth as to power, and, in the opposite sense, the false destroying it, may be seen above, n. 278. The reason why the heads of the horses signify science and thought thence derived, is, because head signifies intelligence, and horse, the understanding; but whereas the subject here treated of is concerning the sensual man, and concerning his ratiocination from falses, and the sensual man who reasons from falses hath no intelligence, but only science and the thought thence derived, therefore these are signified in this place by the heads of the horses: that they who are principled in falses have no intelligence but instead of intelligence, science, may be seen in the *Doctrine of the New Jerusalem*, n. 33. The reason why head signifies intelligence, is, because the understanding and will of man reside in the interior parts of his head, and hence in the front part of the head, which is the face, are the senses of sight, hearing, smell, and taste, into which flow the understanding and will from the interior, vivifying them, and also causing them to enjoy their sensations; hence it is, that by head, in the Word, is sig-

nified intelligence. But whereas they alone are intelligent, who receive influx out of heaven, for all intelligence and wisdom floweth in out of heaven from the Lord, it follows, that no intelligence can be given with those who are principled in the falses of evil; for the superior and spiritual mind with them is shut, and only the inferior mind, which is called the natural mind, is open, and this mind, when the superior is shut, doth not receive any thing of truth and good, consequently no intelligence out of heaven, but solely from the world, wherefore such persons, instead of intelligence, have only science and thought grounded in science, from which proceedeth ratiocination, and thereby the confirmation of what is false and evil against truth and good. That by head, in the Word, is signified intelligence and wisdom, and, in the opposite sense, science and thence infatuated thought, may appear from the following passages in the Word: thus in Ezekiel, "*I gave a jewel upon thy nose and ear-rings upon thine ears, and a crown of ornament upon thy head,*" xvi. 12; speaking of Jerusalem, whereby is signified the church, and the quality thereof in its beginning; by the jewel upon the nose is signified the perception of truth from good; by ear-rings upon the ears is signified hearkening and obedience, and by the crown upon the head is signified wisdom, for intelligence which is from divine truth becomes wisdom from the good of love, which is signified by a crown of gold. So in the Apocalypse; "*A woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,*" xii. 1; where that the head signifies intelligence, will be seen in the explication of that chapter. By "*the Jews placing a crown of thorns upon the head of the Lord, and smiting His head,*" Matth. xxvii. 29, 30; Mark xv. 19; John xix. 2, was signified, the reproachful manner in which they treated divine truth and divine wisdom itself; for the Word, which is divine truth, and contains the divine wisdom, they falsified and adulterated by their traditions, and by applications to themselves, thus desiring a king who should lift them up above all in the universe; and inasmuch as the kingdom of the Lord was not terrestrial but heavenly, therefore they perverted all things which were said concerning Him in the Word, and mocked at what was predicted of Him; this was what was represented by their placing a crown of thorns upon His head and by their smiting His head. It is also said in Daniel, treating of the statue of Nebuchadnezzar seen in a dream, "*That the head thereof was of pure*

gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet part of iron and part of clay," ii. 32, 33; by that statue were represented the successive states of the church; by the head of gold was represented and signified the most ancient church, which was in celestial wisdom and thence in intelligence above all that followed, and this wisdom and intelligence is understood by the head of gold: that the other parts of the statue signified the states of the churches following, may be seen above, n. 176, 411. And in David; "*Thou hast brought us into the net, thou hast laid oppressions upon our loins, thou hast caused man to ride in our head,*" Psalm lxvi. 12; denoting that there was no intelligence, as may be seen above, n. 355, where the passage is more fully explained. And in Moses; "*Let these benedictions come to the head of Joseph, and to the crown of the Nazarite of his brethren,*" Gen. xlix. 26; Deut. xxi. 11, 12; by the benedictions coming to the head of Joseph, is signified, that all those things which were before mentioned, and which are the benedictions of heaven, should take place in the interiors of his mind, which are the lives of the understanding and will, for these are the interiors of the mind; by their coming to the crown of the Nazarite of his brethren, is signified, that they shall also take place in the exteriors which are of his natural mind, for the nazariteship signifies the exteriors which are of the natural mind, inasmuch as it signifies hairs, or the hair of the head; but these words may be seen further explained above, n. 448; and in the *Arcana Cælestia*, n. 6437, 6438. Again, "*Add to you men that are wise and intelligent, and I will make them for your heads,*" Deut. i. 13; it is said for heads, because wisdom and intelligence are understood, in which they should excel the rest, wherefore it is said, add to you men that are wise and intelligent. Again in Isaiah; "*Jehovah hath poured out upon you the spirit of deep sleep, and hath shut your eyes, the prophets, and your heads, the seers, He hath covered,*" xxix. 19; by prophets are signified those who teach truths and are intelligent, and, abstractedly, the doctrine of truth and intelligence, wherefore it is said, He hath shut your eyes, the prophets, and your heads, the seers, where the prophets are called eyes, and the seers, heads, because by the eyes is signified the understanding of truth as to doctrine, and by seers, intelligence, in like manner as by the head. So again; "*He shall cut off from Israel the head and the tail, the branch and the rush; the old man and the honoured shall*

make the head, and the prophet the teacher of lies, the tail," ix. 13, 14: again; "*There shall not be work for Egypt, which shall make the head and the tail, the branch and the rush,*" xix. 15; that the head and the tail shall be cut off from Israel, and that there shall not be for Egypt the head and the tail, signifies, that all intelligence and science of truth should perish, may be seen above, n. 559, where these passages are further explained. Again in the same prophet; "*In that day the Lord shall shave by an hired razor in the passages of the river, by the king of Ashur, the head and the hairs of the feet, he shall also consume the beard,*" vii. 20; that by these words is signified that reasonings grounded in falses would deprive the men of the church of all wisdom and spiritual intelligence, may be seen above, n. 569, where they are particularly explained; it is said, in the passages of the river, because by the river Euphrates is signified ratiocination from falses, here therefore is signified invasion thence into the truths of the church which are destroyed by reasonings from falses. And in Ezekiel; "*Son of man take to thee a sharp sword, a barber's razor, which thou shalt draw over the head and over the beard; a third part shalt thou burn with fire, a third thou shalt smite with the sword, and a third thou shalt disperse to the wind,*" v. 1, 2; here also by drawing the razor over the head, is signified, to deprive of all intelligence of truth; the reason is, because unless there are the ultimates of intelligence, which are signified by the hairs of the head, which it is said he should shave with a razor by drawing it over the head, intelligence perisheth; for when the ultimates are taken away, it is as when the base is taken away from a column, or the foundation from a house; hence it is that in the Jewish church, which was a representative church, it was unlawful to shave the hairs of the head, and to induce baldness, and in like manner the beard; wherefore also they who are without intelligence appear bald in the spiritual world. From these considerations it may appear what is signified by a bald head, or by baldness, in the following passages: as in Isaiah; "*On all their heads shall be baldness, and every beard shaven,*" xv. 2; denoting no intelligence. And in Ezekiel; "*Upon all their faces shall be shame, and in all their heads baldness,*" vii. 18: again; "*Every head shall be made bald, and every shoulder the hair pulled off;*" denoting the same. Hence also it was forbidden Aaron and his sons to shave their heads, and the corner of the beard; concerning which it is thus written in Moses;

“*Aaron and his sons shall not shave their heads, nor unrip their garments, lest they die, and the anger of Jehovah come upon the whole assembly,*” Levit. x. 6; and again, “*The sons of Aaron shall not induce baldness upon their head, nor shave the corner of their beard,*” Levit. xxi. 5; by beard is signified the ultimate of the rational man, and by not shaving the beard is signified not to deprive themselves of the rational principle, by taking away the ultimate thereof; for, as was said above, when the ultimate is taken away, the interior also perisheth. What is understood by “*the woman taken captive from the enemy, shaving her head and dressing her nails, if she should be desired for a wife,*” may be seen explained above, n. 555. Inasmuch as shame was represented by the hands upon the head, therefore it is said in Jeremiah; “*Thou shalt be ashamed also of Egypt, as thou wast ashamed of Assyria, thou shalt also go out from her, and thine hands upon thine head,*” ii. 37: again; “*They were ashamed and disgraced, and covered their head,*” xiv. 3, 4: and because this was representative of shame, “*therefore Tamar, after being compressed by her brother Ammon, placed her hand upon her head, and went weeping and crying,*” 2 Sam. xiii. 19; by placing the hand upon the head was signified that there was not any intelligence. Grief also for sin in having acted insanely and foolishly, was represented by sprinkling dust upon the head, and by thrusting down the head even to the earth, by which also was signified the being accursed, as in Ezekiel; “*They shall make dust to ascend upon thine head, they shall roll thee in ashes,*” xxvii. 30: and in Lamentations, “*They sit upon the earth, the elders of the daughters of Zion keep silence, they cast up dust upon thine head, they girded themselves with sackcloth, they hang down their heads to the earth, the virgins of Jerusalem,*” ii. 10. But by head, in the opposite sense, is signified the craftiness which appertains to those who are in the love of ruling; this is understood by head in the following passages: as in Moses; “*The seed of the woman shall tread upon the head of the serpent and the serpent shall hurt his heel,*” Gen. iii. 15: and in David; “*The Lord at thy right hand hath smote through kings in the day of His anger, He hath judged among the nations, He hath filled with their carcasses; He hath smitten the head over much and, He shall drink out of the brook in the way, therefore He shall lift up the head,*” Psalm cx. 5, 6; which may be seen explained above, n. 518. Again; “*God shall bruise the head of the enemies, the crown of the hair to them that walk in*

guilts," Psalm lxviii. 22. That the craftinesses by which they intend and contrive evil for others return upon themselves, is signified by, "*recompensing their way upon their head,*" Ezek. ix. 10; chap. xi. 21; chap. xvi. 43; chap. xvii. 19; chap. xxii. 31; Joel iv. 4, 7. But what is signified in the Apocalypse, by "*Seven heads upon which were seven diadems,*" chap. xii. 8; chap. xiii. 1, 3; chap. xvii. 3, 7, 9; will be seen in the following pages. Moreover by head, as being the supreme and primary part in man, are also signified various other things; as the peak of a mountain, the top of any thing, what is primary, the beginning of a way, of a street, of a month, and the like.

578. "From their mouths went forth fire, and smoke, and sulphur"—That hereby are signified thoughts and reasonings thence derived bursting forth from the love of evil, and from the love of the false, and from the concupiscence of destroying truths and goods by the falses of evil, appears from the signification of the mouth, as denoting thought and reasoning thence derived, of which we shall speak in the explication of the 19th verse; and from the signification of fire, as denoting the love of self, and thence the love of evil, concerning which see above, n. 504, 539; and from the signification of smoke, as denoting the dense false issuing from the love of evil, concerning which also see above, n. 494, 539; and from the signification of sulphur, as denoting the concupiscence of destroying the truths and goods of the church by the falses of evil. That this is the signification of sulphur, may appear from the Word where it is mentioned: as in Moses; "*Jehovah caused it to rain upon Sodom and Gomorrah, sulphur and fire,*" Gen. xix. 24: and in Luke; "*In the day when Lot departed out of Sodom, it rained fire and sulphur out of heaven, and destroyed them all; so shall it be in the day when the Son of Man shall be revealed,*" xvii. 29, 30; by those who were in Sodom and Gomorrah, are understood those who are in the falses of evil originating in the love of self; and inasmuch as the falses of evil originating in that love destroyed them, therefore it rained sulphur and fire, sulphur by reason of the concupiscence of destroying the church by the falses of evil, and fire because that concupiscence bursted forth from the love of self; that thus it should be when the Son of Man should be revealed, signifies, that then also the falses of evil originating in the love of self would destroy the church: such rain also appeareth in the spiritual world, when the evil, who are in falses from that love, are cast down into hell. So again in

Moses; "*What will your sons and strangers say, when they shall see the plagues of this earth and the diseases thereof: the whole land shall be sulphur, salt, and burning; it shall not be sown, nor shall it germinate, nor any herb come up thereon, according to the overthrow of Sodom and Gomorrah, of Admah and Zeboim,*" Deut. xxix. 21, 22; these are the maledictions denounced upon the sons of Israel, if they kept not the precepts and statutes, and if they worshipped other gods; and because the church is then vastated, and destroyed by the falses of evil and evils of the false, it is said that then the whole land shall be sulphur, salt, and burning, the land denoting the church; and by its not being sown, nor germinating, nor any herb coming up thereon, is signified, no more reception or production of any truth from good.

Again in Isaiah; "*Tophet is prepared from yesterday, yea, this is prepared for the king, he shall descend into the deep and wide [pit], the pile thereof is fire and much wood, the blast of Jehovah, as a river of sulphur, enkindleth it,*" xxx. 33; by tophet is signified the hell where reigns the direful and cruel love of destroying all the truths and goods of the church, especially where reigns the cruel lust of destroying the goods of innocence; that that direful hell is from the falses of evil, is signified by, he shall descend into the deep and wide [pit]; the king, for whom it is prepared, signifies the infernal false itself; the pile thereof is fire and much wood, signify evils of every kind originating in that love; and because that hell burns from the concupiscence of destroying, it is said that the blast of Jehovah, as a river of sulphur, enkindleth it; for there, as soon they hear from any one the truths of the church and perceive the goods thereof, they are enkindled with a rage of destroying and extinguishing them.

Again in Isaiah; "*The day of the vengeance of Jehovah, the year of retribution for the controversy of Zion; and the torrents thereof shall be converted into pitch, and the dust thereof into sulphur, and the land thereof shall become burning pitch; night and day it shall not be extinguished, the smoke thereof shall ascend for ever,*" xxxiv. 8, 9, 10; the day of vengeance of Jehovah, and the year of retribution for the controversy of Zion, signifies the advent of the Lord, and the last judgment then accomplished by Him; the torrents being turned into pitch, and the dust into sulphur, signifies the hell into which they are cast, who are in the falses of evil, and in the evils of the false; the evil of infernal love and its punishment, is signified by the pitch burning night and day, and not being

extinguished; and the dire false from that evil, is signified by the smoke ascending for ever. Again in Ezekiel; "*I will contend with Gog in pestilence and blood, and I will cause it to rain upon him an inundating rain, stones of hail, fire, and sulphur,*" xxxviii. 22; by Gog are understood those who place all worship in an holy and pious external, and not in what is internal, when notwithstanding the quality of external worship is according to the internal principle by which it is influenced; it is said that Jehovah shall rain upon them an inundating rain, stones of hail, fire, and sulphur, by which are signified the falses and evils destroying all the truths and goods of the church; fire and sulphur denote the evils of the false and the falses of evil, both of a diabolic nature. Again in David; "*Jehovah shall rain upon the impious, snares, fire, and sulphur; and a wind of storms shall be the portion of their cup,*" Psalm xi. 6; by these words is signified, that the impious are destroyed by their own evils originating in the false, and by their own falses originating in evil, which destroy in them all the truths of the church; snares, fire, and sulphur, denote the evils of the false and the falses of evil; and the wind of storms which is the portion of their cup, signifies the destruction of all truth; that it is not meant that Jehovah shall rain fire and sulphur upon the impious, is manifest, for it is said that it shall also rain snares, wherefore by fire and sulphur are signified such things as altogether destroy the truths and goods of the church. In like manner in Job; "*Sulphur shall be sprinkled upon the habitation of the impious,*" xviii. 15; for by sulphur is understood the false of evil, which is of such a nature as to destroy every thing of the church in man; such is the false originating in the evil of the love of self, which was also prevalent in those who were in Sodom and Gomorrah, concerning which it is said, that it not only overthrew the cities and the inhabitants thereof, but also the plain and the germ of the field, Gen. xix. 25; the germ of the field signifies the truth of the church springing up. Similar things are signified by fire and sulphur in the following passages in the Apocalypse; "*He who worshippeth the beast and his image shall be tormented with sulphur and fire,*" xiv. 9, 10: "*The beast and the false prophet were cast alive into the lake of fire burning with sulphur,*" xix. 20: "*The devil was cast into the lake of fire and sulphur, where were the beast and the false prophet,*" xx. 10; "*Murderers, whoremongers, and inchanters, and idolaters, and all liars, shall*

have their part in the lake burning with fire and sulphur,"
xxi. 8.

579. "By these three was the third part of men slain, by the fire, and by the smoke and by the sulphur, issuing out of their mouths"—That hereby is signified that all understanding of truth and thence spiritual life was extinguished by them, appears from the signification of the third part of men as denoting all intelligence or all understanding of truth, and inasmuch as spiritual life is thence derived, therefore this also is involved; and from the signification of being slain, as denoting to be extinguished, for when the understanding of truth is extinguished, man is spiritually slain, as may be seen above, n. 315; that the third part, when predicated of truths denotes all, see n. 506; and that man [*homo*] denotes the understanding of truth and perception of good, n. 280, 546; and from the signification of fire, smoke, and sulphur, issuing out of their mouths, as denoting the thoughts and thence reasonings bursting from the love of evil, from the love of the false, and from the concupiscence of destroying truths and goods by the falses of evil, concerning which see above, n. 578: from these considerations it may be seen what is signified by those words. These things are said concerning the horses seen in vision, namely, that out of their mouths issued fire, smoke, and sulphur; and inasmuch as by the horses seen in vision are signified the falsifications of the Word by reasonings grounded in fallacies, it is evident that by the fire, smoke, and sulphur, are signified those things which plead in excuse, which are the loves of evil and the false, and the concupiscences of destroying the truths and goods of the church; and this is effected by thoughts and reasonings from fallacies concerning the sense and understanding of the Word; for when man thinks only from fallacies, he thinks solely from such things as appear at first sight in the sense of the letter, and not from any interior literal sense; hence he conceives the most gross and hard ideas concerning every doctrinal derived from the Word; as concerning God, that He is angry, punisheth, casteth into hell, tempteth, that He repenteth Himself, and many other things of a like nature; besides thinking also corporeally and materially of every thing he readeth in the Word, and of nothing spiritually; whence his thought is merely sensual, and thought merely sensual is solely from the love of self and of the world, and thought from these is solely from evils and falses; when such a one therefore is left to himself, and thinks from his

own spirit, he then thinks from the affection of those loves, which he conjoineth to those things which are in the Word; and when the divine things of the Word are conjoined to such loves, then all things therein are adulterated and falsified, for the divine things of the Word can never be conjoined but with celestial love or with spiritual affection, in any other case the superior mind, which is called the spiritual mind, is closed, and the inferior mind only, which is called the natural mind, is opened; yea, with those who conjoin the truths of the Word with the affection of the love of self even the natural mind is also closed, and the ultimate of this mind only is opened, which is called the sensual principle, which inheres next to the body and is extant next to the world; hence it is, that the spirit of man becomes corporeal, which can have no lot with angels, who are spiritual.

580. "For their power was in their mouth"—That these words signify sensual thoughts, and thence ratiocinations, with which they very greatly prevail, appears from the signification of their power, as denoting to prevail, in this case to prevail very greatly; and from the signification of the mouth, as denoting sensual thought and thence ratiocinations, for by the mouth, and by the things appertaining to the mouth, are signified such things as appertain to the understanding and thence to thought and speech, because these correspond to the mouth; for all the organs which are in one expression are called the mouth, as the larynx, the glottis, the throat, the tongue, the palate, the lips, are organs serviceable to the understanding for enunciation and elocution; hence it is that by the mouth is signified the thought, and thence ratiocination: but whereas the thought of man is interior and exterior, namely, spiritual, natural, and sensual, therefore the thought signified by the mouth is according to the quality of the subject treated of, in this case, sensual thought, because the subject treated of is concerning man made sensual by the falses of evil: sensual thought is the lowest thought of all, and is material, and corporeal; in this thought are all who are in evils as to life, and thence in falses as to doctrine, however learned and erudite they may be supposed to be, and however they may dress out their falses in a beautiful series, and embellish them with elegant and eloquent discourse. That the mouth, from correspondence, thus in the spiritual sense, signifies the thought, but in the natural sense, utterance or enunciation, may appear from the following passages: as in David; "*The mouth of the just meditates wisdom,*" Psalm

xxxvii. 30; by the mouth is here signified thought from the affection, for thence man meditates wisdom, and not from the mouth and its speech. So in Luke; "*Jesus said, I will give to you a mouth and wisdom, which none shall be able to oppose,*" xxi. 15; where the mouth is put for speech from the understanding, thus for the thought from which man speaks. Again in Matthew; "*Not that which entereth into the mouth, rendereth the man unclean, but that which goeth out of the mouth, this rendereth the man unclean: that which entereth into the mouth goeth into the belly, and is cast out into the draught; but those things which proceed out of the mouth come forth from the heart; from the heart proceed evil thoughts, murders, adulteries, rapes, thefts, false testimonies, blasphemies,*" xv. 11, 17, 18, 19; by what enters into the mouth, in the literal sense, is understood food of every kind, which, after its use in the body, goes through the belly into the draught; but, in the spiritual sense, by the things which enter into the mouth, are understood all things which enter into the thought from the memory, and also from the world, which things also correspond to food, and those things which enter into the thought, and not at the same time into the will, do not render a man unclean, for the memory and the thought thence derived appertaining to man are only as the entrance to him, inasmuch as the will is properly the man; the things also which enter the thought and no further, are rejected as it were through the belly into the draught; the belly from correspondence signifies the world of spirits, whence thoughts flow-in with man, and the draught signifies hell; it is to be observed, that man cannot be purified from evils and thence from falses, unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discerned, and rejected: from these considerations it is evident, that by what entereth into the mouth, is signified, in the spiritual sense, what entereth into the thought from the memory and from the world; but by what goeth out of the mouth, in the spiritual sense, is signified thought from the will or from the love; for by the heart, from which it goeth out into the mouth, and from the mouth, is signified the will and love of man; and inasmuch as the love and will constitute the whole man, for the quality of man is according to his love, hence those things which thence proceed into the mouth, and out of the mouth, make the man unclean; that there are evils of every kind, appears from the things enumerated: thus are these words of the Lord understood in the heavens; that the heart sig-

nifies the will and love, may be seen above, n. 167. So in Isaiah; “*One of the seraphim flew unto me, in whose hand was a coal from the altar, and he touched my mouth and said, behold this hath touched thy lips, therefore thine iniquity is departed and thy sin is expiated,*” vi. 6, 7; by one of the seraphim touching the mouth and lips of the prophet with a coal from the altar, is signified his interior purification, which is of the understanding and will, and thence inauguration into the gift of teaching; by the coal from the altar is signified the divine love, from which is all purification, and by the mouth and lips is signified the thought and affection, or what amounts to the same, the understanding and will, by which man is purified from iniquity and removed from sin, wherefore it is said, therefore thine iniquity hath departed and thy sin is expiated; that iniquity doth not depart by the application of a coal to the mouth and lips, may appear to every one. That the things appertaining to the mouth correspond to things intellectual, because from them the voice and speech proceedeth, may be seen in the *Arcana Cœlestia*, n. 8068, 9384. That from the mouth and from the heart, denotes from the understanding and from the will, n. 3313, 8068, in the same.

581. “For their tails were like to serpents, having heads” —That hereby is signified, that from sensual scientifics, which are fallacies, they reason craftily, appears from the signification of tails, in this case, of the tails of horses, as denoting the scientifics which are called sensual, because they are the ultimates of the understanding, concerning which see above, n. 559; and from the signification of serpent, as denoting the craftiness of the sensual man, of which we shall speak further presently; and from the signification of having heads, as denoting to reason by those scientifics; for by the head is signified intelligence, whence by having a head, is signified, to be intelligent; the reason why it denotes to reason by those scientifics, is, because by the head, when predicated of the sensual man, is signified science, and thence infatuated thought, as may be seen above, n. 576, consequently also ratiocination by sensual scientifics: from these considerations it may appear, that by the tails of the horses like to serpents, having heads, is signified, that from sensual scientifics, which are fallacies, they reason craftily. It is said, that they are fallacies, because sensual scientifics become fallacies when man reasons from them concerning spiritual things; as for example, that dignities and opulence are real blessings; that glory, such as belongs to the great

in the world, is that wherein heavenly beatitudes consist; and that the Lord desireth adoration from man for the sake of His own glory; with other things of a like nature; which are fallacies, when they are applied to things spiritual; for the sensual man, not being endued with intelligence, thus thinks, for he cannot possibly know otherwise. That serpents, in the Word, signify the sensual man as to craftiness or subtlety, and as to prudence, may appear from the following passages: thus in Moses; "*The serpent was made subtle above every wild beast of the field, which Jehovah God made,*" Gen. iii. 1; by the serpent here mentioned, is not understood the serpent, but the sensual man, and, in the general sense, the sensual principle itself, which is the ultimate of the human understanding; by the man and his wife is signified the most ancient church, which fell away when the men of that church began to reason concerning things divine from sensual scientifics, which is signified by eating of the tree of science; their subtlety in reasoning concerning things divine from the sensual principle, is described by the reasoning of the serpent with the wife of Adam, from which they were deceived: the reason why the serpent is called subtle above every wild beast of the field, is, because of his having poison, and his bite being thence deadly, also from his hiding himself in lurking places; poison signifies craft and treachery, and thence the bite thereof, deadly hurt; and the lurking places from which he biteth, and in which he concealeth himself, signify subtleties. It is to be observed, that all beasts signify affections, such as appertain to man, and serpents signify the affections of the sensual man, by reason of their creeping on the belly upon the ground, in like manner as the sensual principle of men, for this is in the lowest place, and as it were creeps upon the ground under all other principles: sensual men, also, in the spiritual world, dwell in the lower parts, for they cannot be elevated towards the superior, inasmuch as they are in externals, and judge and conclude of every thing from externals: the evil also, who are in the hells, are mostly sensual, and many of them subtle, wherefore when they are viewed from the light of heaven, they appear as serpents of various kinds, and hence it is, that the devil is called a serpent: the reason why the infernals are also crafty or subtle, is, because evil concealeth in itself all subtlety and malice, as good doth all prudence and wisdom; concerning this subject more may be seen in the

work concerning *Heaven and Hell*, n. 576 to 581, where the malice and wicked arts of infernal spirits are treated of. Hence now it is that the devil or hell is called a serpent in the following passages: as in the Apocalypse; "*The dragon, the ancient serpent, the devil and satan, who seduceth the whole globe of earths*, xii. 9, 14, 15; chap. xx. 20: and in David; "*They sharpen their tongue as a serpent, the poison of the asp is under their lips*," Psalm cxl. 4; by which is signified their subtle and treacherous deception. Again; "*Their poison is like the poison of a serpent*," Psalm lviii. 5: so in Job: "*He shall suck the poison of asps, the tongue of the viper shall slay him*," xx. 16: and in Isaiah; "*They lay the eggs of the asp, and weave the web of the spider; he who eateth of their eggs dieth, and when it is crushed, there breaketh out the viper*," lix. 5; speaking of evil men, who by treachery and craft seduce in things spiritual; the clandestine evils to which they craftily allure, are signified by the egg of the asp which they lay; the treacherous falses are signified by the web of the spider which they weave; the deadly hurt which they give if they are received, is signified by, he who eateth of their eggs dieth, and when one presseth, a viper is hatched. Inasmuch as the pharisees were of such a quality therefore they are called by the Lord, "*serpents, a race of vipers*," Matt. xxiii. 33. That the subtlety and malice of such could do no hurt to those whom the Lord defendeth, is signified by "*the sucking child shall play upon the hole of a viper, and the weaned child thrust his hand upon the den of the basilisk*," Isaiah xi. 8; by the sucking child and the weaned child, are signified those who are in the good of innocence, who are those that are principled in love to the Lord; and by the hole of the viper and the den of the basilisk, are understood the hells in which are the spirits who are distinguished for their treachery and subtlety, the entrances into which also appear as dark holes, and within as dens. That the subtlety and malice of infernal spirits should not hurt those whom the Lord defendeth, is also signified by these words of the Lord to His disciples; "*That they should be able to tread upon serpents and scorpions, and upon all the power of the enemy*," Luke x. 19; likewise, "*that they should take up serpents, and also drink the deadly thing, but it should not hurt them*," Mark xvi. 18; to tread upon serpents, signifies to despise and make light of the treacheries, subtleties, and wicked arts, of the infernal crew, wherefore it is also said, and over all the power of the enemy, the enemy denoting the infernal crew, and his power denoting crafti-

ness. The malice and subtleties of the infernal spirits, who, taken together, are called the devil and satan, are also understood by serpents in the following passages: thus in Moses; "*Jehovah God leading thee through a wilderness great and formidable, of the serpent, of the fiery flying serpent, and of the scorpion,*" Deut. viii. 15; by the journeyings of the sons of Israel in the wilderness, were represented, and thence signified, the temptations of the faithful; the infestations which then take place from the hells by evil spirits and genii, are signified by the serpents, fiery flying serpents, and scorpions. Again in Isaiah: "*Rejoice not, thou whole Philisthea, that the rod that smote thee is broken, for out of the root of the serpent shall go forth a basilisk, whose fruit is a fiery flying serpent,*" xv. 29; by Philisthea is signified faith separate from charity; the seduction of many by the sophisms with which that faith is confirmed, is signified by, out of the root of the serpent shall go forth a basilisk, whose fruit is a fiery flying serpent. Again in Jeremiah; "*Behold, I send among you serpents, basilisks, against which there shall be no incantation, and they shall bite you,*" viii. 17: again; "*The voice thereof shall go as of a serpent,*" xlvi. 22, 23: and in Amos; "*Though they hide themselves from before mine eyes in the bottom of the sea, thence will I command the serpent, and he shall bite them,*" ix. 3. Subtleties are also signified by "*Leviathan the crooked serpent,*" Isaiah xxvii. 1. That by serpents is signified subtlety, and also the prudence which appertains to sensual men, may appear from the words of the Lord in Matthew; "*Be ye prudent as serpents and simple as doves,*" x. 16; they are called prudent who are principled in good, and they are called subtle who are principled in evil, for prudence is of truth from good and subtlety is of the false from evil; and inasmuch as these words are said to those who are in truths from good, therefore by serpents, as here mentioned, may be understood prudence. Inasmuch as the subtleties of the evil are diabolical, therefore they who are therein principled are said to eat the dust: as in Moses; "*It was said to the serpent, be thou cursed above all beasts, and above every wild beast of the field; upon thy belly shalt thou walk, and dust shalt thou eat, all the days of thy life,*" Gen. iii. 14: and in Isaiah; "*Dust shall be the serpent's bread,*" lxv. 25: and in Micah; "*They shall lick dust as the serpent,*" vii. 17; by dust is signified what is cursed; and by walking upon the belly, is signified the sensual principle, which is the ultimate of the life of man, and inasmuch as it is the ultimate of the life, it is therefore

in no intelligence and wisdom, but in subtlety and malice, which are contrary to intelligence and wisdom. Again in Moses; "*Dan is a serpent upon the way, a serpent arrow on the path, biting the heels of the horse, and his rider shall fall backwards,*" Gen. xlix. 17; what this prophecy concerning Dan signifies, cannot possibly be known to any one, unless it be known what is signified by a horse and his heels, likewise what by a serpent; by a horse is signified the understanding of truth, and by rider, intelligence; by a serpent is signified the sensual principle, which is the ultimate of the intellectual life; by the heels of a horse are signified truths in the ultimates, which are sensual scientifics; that the sensual principle, by ratiocinations from fallacies, hurteth and seduceth the understanding, is signified by the serpent biting the heels of the horse, and the horseman falling backwards: these things are said concerning Dan, because the tribe named from him was the last of the tribes, and thence signified the ultimates of truth and good, consequently the ultimates of the church, concerning which see *Arcana Cœlestia*, n. 1710, 3923, 6396, 10335, where this prophecy is explained. The sensual principle, which is the ultimate of the intellectual life, is also signified by "*the oblong serpent,*" Isaiah xxvii. 1; Job xxvi. 13: likewise also "*by the serpent, into which the rod of Moses was converted,*" Exod. iv. 3, 4; chap. vii. 9 to 12; as may be seen in the *Arcana Cœlestia*, n. 6949, 7293. The sensual things also, which are the ultimates of the life of man, are signified by "*the fiery flying serpents sent amongst the people, who desired to return to Egypt;*" but the healing of the bite of such serpents by the Divine Sensual [principle] of the Lord, is signified by "*the brazen serpent, placed upon a sign, by looking at which they revived,*" Numb. xxi. 5 to 9: it is said the Divine Sensual [principle] of the Lord, because the Lord, when He was in the world, glorified, that is made divine, His whole Humanity, even to the ultimate thereof, as may appear from this circumstance, that He left nothing in the sepulchre, and that He said unto His disciples, "*that He hath flesh and bones, which a spirit hath not,*" Luke xxiv. 39, 40; the ultimate sensual principle, which the Lord also glorified or made divine, is signified by that brazen serpent set upon a sign, concerning which the Lord Himself thus spake in John; "*As Moses lifted up the serpent, so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but may have eternal life,*" iii. 14, 15; the Lord was represented by such sign before the Israelitish and

Jewish people, because they were merely sensual, and the sensual man cannot elevate his thought, in looking to the Lord, beyond and above the sensual principle; for every one looks at the Lord according to the elevation of his understanding, the spiritual man to the Divine Rational [principle], and so on: from these considerations it is evident, that by the brazen serpent is also signified the sensual principle, but the glorified or Divine Sensual [principle] of the Lord.

582. “And in these they hurt”—That hereby is signified that thus they pervert the truths and goods of the church, appears from the signification of hurting, as denoting to pervert the truths and goods of the church by subtle reasonings from sensual scientifics or fallacies; for by horses seen in vision, concerning whose tails these things are said, are signified falsifications of the Word by ratiocinations from fallacies, as may be seen above, n. 574. From the horses thus seen by John, may appear the nature and quality of representative appearances in heaven, viz. that affections there, when they are represented by animals, are exhibited to view in the forms of such animals as appear in our world, but still every where with variety as to their members, especially as to the countenance, the most minute particulars whereof, by virtue of correspondence, signify various things of the affection thus represented; as, in the present case, that horses were seen, whose heads were as the heads of lions, and their tails like to serpents having heads, and that those who sat upon the horses, had breast-plates which were fiery, blue [hyacinthinus], and sulphureous. Animals continually appear in the spiritual world in various forms, and have also been frequently seen by me; and by the knowledge of correspondences, it is there known what they each signify: for all the affections which flow from angelic minds, are effigied before their eyes by animals of every kind which is on the earth, in the air and in the sea; likewise also by the subjects of all things which are in the vegetable kingdom of the earth, and by the subjects of all things which are in the mineral kingdom of the earth; hence it is, that such things in our world were made representative of celestial and spiritual things. The reason why such representatives exist in the spiritual world, is, because in that world are spiritual things interior and exterior; spiritual things interior are all things appertaining to affection and to thought thence derived, or to the intelligence of truth, and the wisdom of good; and spiritual things exterior are so created

by the Lord, that they may clothe or invest spiritual things interior, and when these are cloathed and invested, there then exist such forms as are in the natural world, in which, therefore, interior spiritual things ultimately terminate, and in which they ultimately exist.

583. Verses 20, 21. "*And the rest of the men, who were not slain in these plagues, neither repented from the works of their hands, that they should not adore demons, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk. And they repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts.*" And the rest of the men who were not slain in these plagues, signifies those who did not perish by the cupidities above mentioned: neither repented of the works of their hands, signifies, who have not actually averted themselves from such things as are from the proprium: that they should not adore demons, signifies, that they should not worship their own cupidities: and idols of gold, and silver, and brass, and stone, and wood, signifies false doctrinals which are from self derived intelligence, favouring the loves of the body and of the world, and the principles thence conceived: which can neither see, nor hear, nor walk, signifies, in which and from which there is nothing of the understanding of truth and perception of good, and thus nothing of spiritual life; and they repented not of their murders, signifies, who have not actually averted themselves from extinguishing those things which appertain to the understanding of truth, to the will of good, and thence to spiritual life: neither of their enchantments, nor of their whoredoms, signifies from perverting good, and from falsifying truth: nor of their thefts, signifies from taking away the knowledges of truth and good, and thereby the means of procuring for themselves spiritual life.

584. "And the rest of the men who were not slain in these plagues"—That hereby is signified, who have not perished from the cupidities above mentioned, appears from the signification of the rest of the men who were not slain, as denoting all those who did not perish; that to be slain, in the Word, signifies to be spiritually slain, which is to perish in eternal death, may be seen above, n. 547, 572; and from the signification of these plagues, as denoting the cupidities above mentioned, namely, the cupidities arising from the love of evil and the love of the false, likewise the concupiscence of destroying the truths and goods of the church by the falses of evil, all which are signified by the

fire, smoke and sulphur, issuing out of the mouth of the horses, as may be seen above, n. 578; these are called plagues, because by plagues, in the Word, are signified such things as destroy spiritual life with men, and consequently the church, and of course the things which induce death, understood in a spiritual sense, which in general have reference to the cupidities arising from the loves of self and of the world; for these loves are the roots from which evils and falses of every genus and species bud forth and are born. Such things are also signified by plagues in the following passages in the Apocalypse; *The two witnesses have power over the waters, to turn them into blood, and to smite the earth with every plague, as often as they will,* xi. 6: so again; *Men blasphemed God by reason of the plague of hail, because the plague thereof was exceedingly great,* xvi. 21: again; *In one day shall come plagues to Babylon, death, and wailing, and famine,* xviii. 8: and again; *I saw seven angels having the seven last plagues, by which the anger of God was to be consummated,* xv. 1, 6, 8. That by plagues are understood such things as induce upon men spiritual death, consequently which altogether destroy and devastate the church with man individually and thus generally, will be seen in the places where plagues are mentioned in the following chapter, and especially where the seven last plagues are treated of. Similar things are understood by plagues in the following passages in the prophets: as in Isaiah, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day in which Jehovah shall bind up the fractures of His people, and shall heal the wound of their plague,* xxx. 26: and in Jeremiah; *Thy bruise is desperate, thy plague grievous, I have smitten thee with the plague of an enemy, I will cause healing to ascend to thee, I will heal thee of thy plagues,* xxx. 12, 14, 17: again; *Every one that passeth by Edom, shall hiss upon all his plagues,* xlix. 17: again, *Every one that passeth by Babel, shall hiss upon all his plagues,* i. 13: and in Moses; *If they observe not to do all the words of the law, Jehovah shall render thy plagues wonderful, plagues great and constant, and diseases evil and constant; every disease, and every plague, which are not written in the book of this law, shall Jehovah send secretly upon thee, even till thou be destroyed,* Deut. xxviii. 59, 61; by the plagues here mentioned are signified spiritual plagues, which do not destroy the body, but the soul, and which are also enumerated in that chapter

from verse 20 to 68. What plagues signify in the spiritual sense, is thus described by correspondences in Zechariah; "*This shall be the plague with which Jehovah shall smite all the people, who shall fight against Jerusalem: the flesh of every one shall consume away, and he shall stand upon his feet, and his eyes shall consume away in their holes, and his tongue shall consume away in his mouth. Thus shall be the plague of the horse, of the mule, of the camel, of the ass, and of every beast, which shall be in their camps, according to this plague,*" xiv. 12, 15; these things are said concerning those who endeavour to destroy the truths of the church by falses; Jerusalem signifies the church as to the truths of doctrine, and to combat against it denotes to endeavour to destroy those truths by falses; the flesh of every one shall consume away, and he shall stand upon his feet, signifies, that with those who attempt this, all the will of good will perish, and that thus they shall become merely corporeal natural, for flesh signifies the will and its good or evil, and feet signify the things of the natural man, whence to stand upon them signifies to live from them alone: the eyes consuming away in their holes signifies that all understanding of truth shall perish, eyes signifying that understanding; and the tongue consuming away in the mouth, signifies that all perception of truth and affection of good shall perish; but this passage may be seen more fully explained above, n. 455: things nearly similar are signified by the plagues of the horse, the mule, the camel, the ass, and every beast, for by the plague of these is signified the loss of all understanding of truth, as well spiritual as natural; and by the plague of the beast is signified the loss of all the affection of good. In Luke it is written, that "*In the same hour, in which John sent, Jesus healed many of their diseases, and plagues of evil spirits, and gave to many that were blind to see,*" vii. 21; by the plagues of evil spirits are understood obsessions and calamitous states then inflicted upon men by evil spirits, which nevertheless all signified correspondent spiritual states; for all the healings of diseases performed by the Lord signified spiritual healings, and hence the miracles of the Lord were divine; as this, that He gave sight to many blind, which signified to give those who were in ignorance of truth to understand the truths of doctrine. By "*the plagues which the thieves inflicted upon the man going down from Jerusalem to Jericho,*" Luke x. 30, are also signified spiritual plagues, which were the falses and evils

infused into sojourners and gentiles by the scribes and pharisees, as may be seen above, n. 444, where this parable is explained as to the spiritual sense.

585. "Neither repented of the works of their hands"—That hereby is signified who have not actually averted themselves from such things as are from the proprium, appears from the signification of repenting, as denoting to turn away actually from evil, concerning which we shall speak presently; and from the signification of the works of their hands, as denoting such things as man thinks, wills, and does, from the proprium; that those things are signified by the works of the hands, will appear from the passages in the Word, which will be adduced presently; also from this consideration, that works are those things which are of the will, and thence of the understanding, or which are of the love and thence of the faith, as may be seen explained above, n. 98; and that hands signify power, and their hands their own proper power, thus also whatsoever proceedeth from the proprium of man. With respect to the proprium of man, it is to be observed, that it is nothing but evil, and what is false thence derived; the will proprium is evil, and the intellectual proprium thence derived is the false; and this proprium man deriveth principally from parents, grandfathers, and great grandfathers, in a long series back, so that at length the hereditary nature, which is his proprium, is nothing but evil successively heaped together and condensed; for every man is born into two diabolical loves, namely, into the love of self and into the love of the world, from which loves all evils and falses flow as from their own fountains; and inasmuch as man is born into those loves, he is also born into evils of every kind, concerning which more may be seen in the *Doctrine of the New Jerusalem*, n. 65 to 83. Inasmuch as man, as to his proprium, is of such a nature, therefore, from the divine mercy of the Lord there are given means, by which he may be removed from his proprium; these means are given in the Word; and when man operates according to those means, that is, thinks and speaks, wills and acts, from the divine Word, then he is kept of the Lord in things divine, and thus is withheld from the proprium; and as he persisteth herein, a new proprium as it were, as well voluntary as intellectual, is formed in him by the Lord, which is altogether separated from his own proprium; thus man is as it were created anew, and this is what is called his reformation and regeneration by truths from the Word and

by a life according to them: but upon this subject also more may be seen in the *Doctrine of the New Jerusalem*, in the articles concerning remission of sins, n. 159 to 172; and concerning regeneration, n. 173 to 186. That to perform repentance is actually to avert oneself from evils, may be evident to any one, inasmuch as the quality of every man is according to his life, and the life of man principally consists in willing and thence doing; from which it follows, that repentance which is of the thought alone and thence of the mouth, and not at the same time of the will and thence of the act, is not repentance, for in this case the life remaineth of the same quality afterwards as it was before; hence it is evident, that to perform repentance is actually to avert oneself from evils, and to enter upon a new life, concerning which subject also see the *Doctrine of the New Jerusalem*, n. 159 to 172. That the works of the hands signify such things as a man thinks, wills and does, from the proprium, may appear from the following passages in the Word; thus in Jeremiah; “*That ye provoke Me not to anger, by the work of your hands, that I may not do evil to you; but ye obeyed Me not, and provoked Me to anger by the work of your hands, for evil to you. Many nations and great kings shall make them to serve, and I will recompense them according to their work, and according to the deed of their hands,*” xxv. 6, 7, 14; where by the work and deed of their hands are understood, in a proximate sense, their molten images and idols, but, in the spiritual sense, by the work of their hands, is signified, all the evil and false which are from the love and intelligence originating in the proprium; by molten images and idols, which are called the works of their hands, the same things are also signified, as will be seen in what follows, when we come to treat of the signification of idols: inasmuch as the proprium of man is nothing but evil, thus against the Divine [being or principle], therefore it is said, that ye provoke Me not to anger by the works of your hands, that I may not do evil unto you, to provoke God to anger signifying to be against Him, whence man hath evil; and inasmuch as all evils and falses are from man’s proprium, therefore it is said, many nations and great kings shall make them to serve, by which is signified, that evils from which are falses, and falses from which are evils, shall occupy them, many nations denoting evils from which falses are derived, and great kings denoting falses from which evils are derived. Again in the same prophet;

“ *The sons of Israel provoke Me to anger by the work of their own hands,*” xxii. 30 : so again ; “ *Ye provoke Me to anger by the works of your hands, in burning incense to other gods in the land of Egypt,*” xliv. 8 : by the works of their hands, in the spiritual sense, is here understood worship from falses of doctrine, which are from self-derived intelligence, such worship being signified by burning incense to other gods in the land of Egypt, for to burn incense denotes worship, other gods denote falses of doctrine, and the land of Egypt denotes the natural principle, in which the proprium of man resides, and consequently whence comes self-derived intelligence ; thus is this passage of the Word understood in heaven ; Again, “ *I will speak My judgments with them upon all their wickedness, in that they have forsaken Me, and burnt incense to other gods, and have bowed themselves down to the works of their own hands,*” i. 16 ; where also by burning incense to other gods is signified worship from falses of doctrine ; and by bowing themselves down to the works of their own hands, is signified worship from such things as are from self-derived intelligence ; that they are from the proprium and not from the Divine [Being or principle] is signified by, they have forsaken Me. Thus also in Isaiah ; “ *In that day a man shall have respect unto his Maker, and his eyes shall look unto the Holy One of Israel, and he shall not have respect unto the altars, the work of his own hands, and that which his fingers have made he shall not regard,*” xvii. 7, 8 ; speaking of the advent of the Lord and of the new church to be then established ; by the Maker, unto whom a man shall then have respect, is understood the Lord as to divine good, and by the Holy One of Israel unto whom his eyes shall look, is understood the Lord as to divine truth ; by the altars which are the work of his hands, and which his fingers have made, to which he then shall not look, is signified worship from evils and thence from falses of doctrine originating in self-derived intelligence ; hence by these words is understood, that the all of doctrine shall be from the Lord, and not from the proprium of man, which is the case when man is in the spiritual affection of truth, that is, when he loves the truth itself, because it is truth, and not principally out of respect to his own reputation and name. Again ; “ *Jehovah gave the gods of the kings of Ashur to the fire, because they were not gods, but the work of the hands of man, wood and stone,*” xxxvii. 19 ; by the gods of the kings of Ashur are signified reasonings from falses and evils, which agree with the

proprium of man, wherefore they are also called the work of the hands of man; wood and stone, or idols of wood and stone, signify the evils and falses of religion and of doctrine originating in the proprium. Again; "*In that day they shall reject every one the idols of his silver, the idols of his gold, which your hands have made to you, a sin, and then shall Ashur fall,*" xxxi. 7; treating also of the establishment of the church; and by the idols of silver, and the idols of gold, which they shall in that day reject, are signified the falses and evils of religion and of worship, which they call truths and goods; and inasmuch as the falses and evils of religion and of worship are from self-derived intelligence, therefore it is said, which your hands have made to you; that there shall then be no reasonings from such things, is signified by, then shall Ashur fall. Again in Jeremiah; "*Silver spread out is brought from Tharshish, and gold from Uphaz, the work of the smith and of the hands of the founder, blue [hyacinthinum] and purple are his garment, the whole the work of the wise,*" x. 9; hereby is described the false and evil of religion and of worship which are confirmed from the literal sense of the Word; silver spread out from Tharshish, signifies the truths of the Word in that sense, and gold from Uphaz, signifies the good of the Word in that sense; and inasmuch as those falses and evils are from self-derived intelligence, they are called the work of the smith, and of the hands of the founder; the truth of good also, and the good of truth, from the literal sense of the Word, by which they confirm, and as it were invest, the falses of evil and evils of the false, which are from self-derived intelligence, are signified by the blue and purple appertaining to the raiment, the whole, the work of the wise. Moreover, by the work of the smith, the artificer, and the workman, in the Word, is also signified such a principle of doctrine, religion, and worship, as originates in self-derived intelligence; hence it was, that the altar, and also the temple, was by command built of entire stones, and not hewn by any workman or artificer: concerning the altar it is thus written in Moses; "*If thou make to me an altar of stone, thou shalt not build them hewn, because if thou move thy tool upon it thou wilt prophane it,*" Exod. xx. 22: and in Joshua; "*Joshua built an altar to the God of Israel in mount Ebal, an altar of entire stones, upon which iron was not moved,*" viii. 30, 31; and concerning the temple in the 1st Book of Kings; "*The temple of Jerusalem was built of entire stone, as it was brought, for neither hammer nor hatchet*

nor any instrument of iron was heard in the house when it was building," vi. 7: the altar, and afterwards the temple, were in an especial manner representative of the Lord as to divine good and as to divine truth, wherefore, by the stones of which they were built, were signified the truths of doctrine, of religion, and of worship, stones in the Word, also denoting truths; that nothing of self-derived intelligence should accede to the truths of doctrine and worship thence derived, and consequently be therein, was represented by their being entire stones, and not hewn, of which the temple and the altar were built; for by the work of the workman or smith, and of the artificer, was signified such intelligence; by the tools also, as the hammer and the ax, and by iron in general, is signified truth in its ultimate, and this is especially falsified by the proprium of man, for this truth is the same with the truth of the literal sense of the Word. These things are said concerning the signification of the works of the hands of man; but where works of the hands, in the Word, are attributed to Jehovah, that is, to the Lord, thereby is signified the reformed or regenerate man, likewise the church, and, specifically, the doctrine of truth and good appertaining to the church: these things are signified by the works of the hands in the following passages: thus in David; "*The works of the hands of Jehovah are verity and judgment,*" Psalm cxi. 7: again, "*Jehovah shall perfect for me; Jehovah, Thy mercy is to eternity: omit not the works of Thy hands,*" Psalm cxxxviii. 8: and in Isaiah; "*Thy people all are just, they shall possess the land to eternity, the shoot of my planting, the work of my hands, that I may be glorified,*" lx. 21: again; "*Jehovah, Thou art our Father, we are the clay, but Thou our potter, and we are all the work of Thy hands,*" lxiv. 8: again, "*Wo to him that striveth with his former, the potsherd with the potsherds of the earth; shall the clay say to him that fashioneth it, what makest thou; or thy work, he hath no hands. Thus saith Jehovah the Holy One of Israel, and thy former; they asked Me signs upon My sons, and upon the work of My hands they command Me,*" xlv. 9, 11: that the Lord is here understood by Jehovah the Holy One of Israel and thy former, appears from what follows in verse 13; and by the work of His hands is understood the man who is regenerated by Him, thus the man of the church. Again, "*Jehovah Zebaoth shall bless, saying, blessed is My people Egypt, and Ashur the work of My hands, and Israel Mine inheritance,*" xix. 25; Egypt here signifies the natural

principle, Ashur, the rational, and Israel, the spiritual; and Ashur is called the work of the hands of Jehovah, because this principle is what is reformed in man, for the rational is that which receiveth truths and goods, and from this the natural; the spiritual principle is what regenerates, that is, the Lord by spiritual influx; in a word the rational is the medium between the spiritual and the natural, and the spiritual, which regenerates, flows-in by the rational into the natural, and thus the latter is regenerated. Again in Moses; "*Bless Jehovah his strength, and accept the work of his hands,*" Deut. xxxiii. 11; speaking of Levi, by whom is signified the good of charity, and, in the supreme sense, the Lord as to that good; reformation thereby is understood by the work of his hands.

586. "That they should not adore demons"—That hereby is signified that they should not worship their own cupidities, appears from the signification of adoring as denoting to worship; and from the signification of demons, as denoting evil cupidities. The reason why demons denote evil cupidities, is, because by demons are understood infernal spirits, and all spirits who are in the hells are nothing but evil cupidities; for all spirits who are in the hells, in like manner as all the angels who are in the heavens, are from the human race, and every man after death becomes such as was the quality of his life in the world, consequently the quality of his affection; so that after death man is altogether his own affection, the good man, the affection of good and truth, and the evil man, the affection of evil and the false; every man, also, after death, thinks, wills, speaks, and acts, according to his own affection: the affection of evil and the false, is what is called cupidity, and is signified by demon. But what is understood by worshipping demons, shall also briefly be explained: every man is in consort with spirits, for without such consort and conjunction no one can live, and the spirits attendant on man are agreeable to the quality of his affections or cupidities; wherefore when man, in his worship, hath not respect to the Lord or to his neighbour, but to himself and to the world, that is, when he worshipping God for the sole end of being exalted to honours and of gaining wealth, or that he may bring hurt upon others, he then worshipping demons, for then the Lord is not present in his worship, but infernal spirits, who are consociated to him, are present; with these spirits also such madness prevails, that they believe themselves to be gods,

and that they are worshipped; for every spirit, as well as every man, who is in the love of self, seeks to be worshipped as a god, and hence it is that such mad cupidity resideth with men after death, when they become demon-spirits; this therefore is what is signified by adoring demons. This worship is also understood by sacrificing to demons in Moses; "*They provoked Him to jealousy by strangers, by abominations they rendered Him angry, they sacrifice to demons, not to God, to gods whom they knew not,*" Deut. xxxii. 17: again, "*The sons of Israel shall sacrifice at the door of the tent, and they shall no more sacrifice their sacrifices to demons after whom they have gone a whoring,*" Lev. xvii. 7: the sacrifices which they offered at the door of the tent represented the worship of the Lord, because the altar, and also the tabernacle, represented heaven, where the Lord is present; but the sacrifices which they offered elsewhere, represented worship where the Lord is not present, thus the worship of demons; for all things at that time were representative. So in David; "*They sacrificed their sons and their daughters to demons,*" Psalm cvi. 37; this was altogether infernal; but, in the spiritual sense, by sacrificing sons and daughters, was signified, the evil cupidities to pervert and destroy the truths and goods of the church; for sons signify the truths of the church, and daughters, the goods thereof. So in Isaiah; "*The jjim shall meet with the zjim, and the demon of the wood shall meet his fellow, and the owl shall rest there, and find for herself a rest,*" xxxiv. 14; the subject there treated of is concerning the total devastation of the church by corporeal and merely natural concupiscences, from which flow forth evils and falses of every kind; those concupiscences are signified by zjim and jjim, likewise by the owl and demon of the wood, or satyr. Again, in like manner, "*The zjim shall sing there, and their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the demon of the wood shall dance there,*" xiii. 21: these things are said concerning Babel; that such merely natural and corporeal concupiscences appertain to those who are understood by Babel, and constitute the life of their mind, is signified by their houses being filled with such things, and by their dwelling and dancing there; by house is signified the mind [mens], or the mind [animus], of man, with the things therein contained; by the daughters of the owl are signified falsities, and by the demons of the forest or satyrs, cupidities merely corporeal. The like is said concerning

Babel in the Apocalypse; "*Babylon is made the dwelling of demons, and the hold of every unclean spirit, and the cage of every unclean and hateful bird,*" xviii. 2. By the demons cast out by the Lord, by which many were then obsessed, are signified falsities of every kind, with which the church was infested, and from which it was liberated by the Lord; as in Matth. chap. viii. 16, 28; chap. ix. 32, 33; chap. x. 8; chap. xii. 22; chap. xv. 22; Mark i. 32, 33, 34; Luke iv. 33 to 38; chap. viii. 2, 26 to 40; chap. ix. 1, 37 to 44 to 50; chap. xiii. 32; and elsewhere.

587. "And idols of gold, and silver, and brass, and stone, and wood"—That hereby are signified false doctrinals, which are from self-derived intelligence, favouring the loves of the body and of the world, and the principles thence conceived, appears from the signification of idols, as denoting falses of doctrine, of religion, and of worship, which are from self-derived intelligence. But what idols of gold, silver, brass, stone and wood, specifically signify, may appear from the signification of gold, silver, brass, stone and wood; by gold is signified spiritual good, by silver, spiritual truth, by brass, natural good; by stone, natural truth, and by wood, sensual good: all these goods and truths enter into genuine doctrine, because this is both from the spiritual and natural sense of the Word: when a false doctrine is confirmed by the spiritual things of the Word, it then becomes an idol of gold and an idol of silver; but when it is confirmed by the natural things of the Word, such as are in the sense of the letter thereof, it then becomes an idol of brass and stone; and when it is from the mere sense of the letter, it becomes an idol of wood; for the sense of the Word, as well the interior or spiritual, as the exterior or natural, may be applied to confirm falses, as may appear from the innumerable heresies, which are all thence confirmed: confirmations of falsities take place in consequence of the genuine sense of the Word not being understood; and the reason of this is, because the loves of man's proprium have rule, and thereby the principles thence conceived; and when these have rule, man seeth nothing from the light of heaven, but whatever he seeth is from the light of the world, separate from the light of heaven; and when the light of the world is separated from the light of heaven, then thick darkness takes place in things of a spiritual nature. It is to be observed, that the sons of Israel brought with them from Egypt, and also from the nations round about, the filthy custom of worshipping

idols; and inasmuch as they were merely external men, they had that worship also implanted in them from natural inclination, as may appear from the idolatries of so many kings of Judah and Israel related in the Word, and also from Solomon himself, who was the wisest of them; but still the idols which they made for themselves, and which they worshipped, where they are mentioned in the Word, signify, in the spiritual sense, false doctrinals, which are from self-derived intelligence, from which, and according to which, worship is performed. This signification of idols also deriveth its cause from the spiritual world; for there the evil spirits, who frame for themselves falses of doctrine, appear as it were to form idols, and mark them by various insignia, until they appear in a form, as it were human; they also pick out or select from various representatives, and fit them in so as to cohere, that thus they may give a semblance of that form in things external; it hath been also given me to see the formations of such idols by the leaders of the church, who have persuaded themselves, that falses were truths; and inasmuch as they excelled in ingenuity, they knew how to connect, and afterwards to invest, the most minute particulars, which they do with great industry: such an idol I have seen made by the English, by which they represented faith alone to be essential to salvation, producing the goods of charity, without any co-operation of man. The reason why idols are formed in the spiritual world by those who are in falses of doctrine originating in self-derived intelligence, is, because divine truths, from which the genuine doctrine of the church is derived, induce upon angels the human form, wherefore also angels, in the Word, signify divine truths; hence it is, that falses of doctrine, which are confirmed from the Word, are exhibited as idols in a human form; the truths of the Word, which are falsified, and which they use for confirmations, induce that form, but inasmuch as the truths are falsified, an idol is exhibited, which hath not any life. That idols, sculptured things, and things molten, signify falses of doctrine, of religion, and of worship, may appear from the following passages in the Word; thus in Isaiah; "*The artificer casteth a graven image, and the founder covereth it with gold, and forgeth chains of silver, destitute of an oblation he chooseth wood that will not rot; he seeketh for himself a wise artificer to prepare a graven image, which shall not be moved,*" xl. 19, 20; by these words is described how doctrine is forged and compacted

by falses, thus by such things as are from self-derived intelligence, for all these are falses; by the artificer and founder, likewise by the wise artificer whom he seeks to himself, is understood one that feigneth and formeth such doctrinal; that it may appear as good in the external form, is signified by covering it over with gold; that falses may cohere and appear as truths, is signified by forging chains of silver; that so it may be acknowledged, and the false may not be seen, is signified by choosing wood that will not rot, and by preparing a graven image that will not be moved. So in Jeremiah; "*Every man is become foolish by his science, every founder is ashamed of his graven image, because his molten image is a lie, neither is there spirit in them, it is vanity, the work of errors, in the time of their visitation they shall perish,*" x. 14, 15; chap. li. 17, 18; inasmuch as a graven image signifies the false of doctrine, of religion, and of worship, therefore it is said, every man is foolish by science, and every founder is ashamed of his graven image; by the science, from which man becomes foolish, is signified self-derived intelligence, wherefore the false thence derived is signified by the graven image; the same false is also understood by the molten image being a lie, vanity, and the work of errors; that there is not any spiritual life in falses, or in those things, which are from self-derived intelligence, is understood by there being no spirit in them; for life is solely in divine truths, or in truths which are from the Lord, as the Lord teacheth when He saith, "*The words which I speak to you, are spirit and are life,*" John vi. 63. Again in Jeremiah; "*Wood falleth from the forest, and the work of the hands of the workman by the hatchet; he decketh it with silver and gold; with nails and hammers he fasteneth it that it may not totter, it is solid as the palm; neither do they speak, in bearing they are borne, because they cannot go: they are at once infatuated and foolish, the discipline of vanities is wood; silver spread out from Tharshish is brought, and gold from Uphez, the work of the workman, and of the hands of the founder; blue [hyacinthinum] and purple the garment thereof, the whole the work of the wise; against Jehovah, the God of verity, He is the living God, and the king of the age,*" x. 3, 4, 5, 8, 9, 10; that by the graven image here treated of, is understood the false of doctrine, of religion, and of worship, ingeniously feigned and formed by self-derived intelligence, appears from every thing contained in the description when viewed in the spiritual sense; self-derived intelligence, by

which it is beat out and formed, is understood by the work of the hands by the hatchet, and by the work of the workman and of the hands of the founder, also by the work of the wise; that the work of the hands, of the workman, and of the artificer, signifies what is from self-derived intelligence, was shewn in the preceding article; the falses thence derived are signified by, at once they are infatuated and foolish, the discipline of vanities is wood; that they have not any life, is signified by, it is solid as the palm, and by their not speaking nor going, to speak and to go, signifying to live, and to live denoting to live spiritually; confirmations from the Word are signified by silver spread out from Tharshish which is brought, and by gold from Uphaz, likewise by the blue and purple of the garment; by silver from Tharshish is signified the truths of the Word, and by gold from Uphaz, the good of the Word, both falsified, in like manner by blue and purple; that all the truth of doctrine, of religion, and of worship, is from Jehovah, that is, from the Lord, is understood by, Jehovah the God of verity, the living God, the king of an age, for the Lord is called God from divine truth, and also living, likewise king. Again in Isaiah; *"The formers of the graven image all are vanity, and their most desirable things are of no profit; and themselves are witnesses to themselves; they see not neither do they know; for all the associates thereof shall be ashamed, and the workmen themselves: he fabricateth iron with the tongs, and worketh it in the coals, and with sharp hammers he maketh it firm, so he worketh it by the arm of his strength; he also hungereth until he hath no strength, neither drinketh he water until he is wearied. He fabricateth wood, he stretcheth out the line, and describeth it with the compass, he maketh it to his angles, and by a circle he determines it, that he may make it in the form of man, [vir], according to the beauty of a man [homo] to dwell in his house; to cut out for himself cedars, or he taketh the box tree or the oak, and although it be for man to burn, and he taketh of them to warm himself, and also kindleth it to bake bread, yet he maketh a god, and boweth himself down, he maketh of it a graven image, and adoreth it: they know not neither do they understand, because they have forgotten that their eyes do not see, that their hearts do not understand; neither doth he consider in his heart, neither hath he science or intelligence, nor doth he say, is there not a lie in my right hand,"* xliv. 9, 20; by the whole of this description of the graven image is understood the formation of doctrine from self-derived intelligence, and the singular things of the de-

scription signify the singular things of such formation; to what purpose else would such a prolix description of the formation alone of a graven image be given in the divine Word; that there is nothing, but what is false, because from self-derived intelligence, is understood by the formers of the graven image are all vanity, and their most desirable things do not profit; also by their having no science and intelligence, and by not saying, is there not a lie in my right hand; the self-derived intelligence from which the false of doctrine is formed, is described by the fabricating iron with the tongs, and working it in the coals by the arm of his strength, to fabricate the iron with the tongs, and to work it in the coals, denoting to forge out falses which favour the loves of man's proprium; the conjoining of falses to falses by fallacies, from which they appear as truths, is described by, he stretcheth out the line, he describeth it with the compass, he maketh it to his angles, by a circle he determines it, that he may make it in the form of a man, according to the beauty of a man to dwell in his house; by the form of a man is signified the appearance of truth, and by the beauty of a man is signified the appearance of intelligence thence derived, and by dwelling in the house is signified the appearance of spiritual life thence derived; that there is thence no life of intelligence, or of the perception of truth and good, is signified by, they do not know neither do they understand, also by their eyes not seeing, and their hearts not understanding: the particular exposition of every thing contained in this description would be too prolix in this place; it is sufficient that every one may see, that something more interior and more wise is signified than the formation only of a graven image; let it be known, that such heavenly wisdom is contained in this description, as is ineffable, in which wisdom are the angels, when it is read by man, although man thinks of nothing but concerning a graven image and its formation: for as many as are the expressions in the above passage, so many are the correspondences, and hence so many arcana of wisdom. So in Habakkuk; *"What profiteth the graven image, that the fabricator thereof hath graven it, the molten image and the teacher of a lie, that the fabricator of his own lie confideth upon this, because he maketh dumb gods. Wo to him that saith to the wood, awake, to the silent stone, watch, this shall teach; behold it is fixed with gold and silver, there is no spirit in the midst of it: but Jehovah is in the temple of His holiness,"* ii. 18, 19, 20; inasmuch as by the graven image is understood the false of doctrine,

of religion, and of worship, in which there is nothing of spiritual life, because it is from self-derived intelligence, therefore it is said, what profiteth the graven image, that the fabricator thereof hath graven it, and the teacher of a lie, upon which the fabricator of the lie confideth, a lie signifying the false, and the teacher and fabricator of a lie signifying him who forgeth it; that there is no intelligence or life therein, or thence derived, is signified by his making dumb gods, and by there being no spirit in the midst thereof; that all the truth of doctrine, of the church, and of worship, is from the Lord alone, is signified by, Jehovah in the temple of His holiness, the temple of His holiness denoting heaven, where and whence is divine truth. Again in David; "*Their idols are silver and gold, the work of the hands of man; they have a mouth but they speak not, eyes have they but they see not,*" Psalm cxv. 4, 5: cxxxv. 15, 16; their idols are silver and gold, signifies external worship without internal, confirmed from the literal sense of the Word not understood, and also from the fallacies of the senses; the work of the hands of man, signifies from self-derived intelligence, see above in the preceding article; they have a mouth and speak not, eyes have they and see not, signifies that from those things they have not any thought, nor any understanding of truth. The reason why nothing can come thence but what is false, is, because the proprium of man is nothing but evil, for it favoureth his own love and his own intelligence, wherefore they do not study truths, for the sake of truths, but only for the sake of fame, of a name, glory, and gain, and when these rule, heaven cannot flow-in with its light, and open the sight and illustrate, wherefore they see like owls, moles, and bats, in the dark; according to these words in Isaiah; "*In that day a man shall cast away the idols of his silver, and the idols of his gold, which they have made to themselves, to bow themselves down to the moles and to the bats,*" ii. 18, 20. Again in Jeremiah; "*A drought upon the waters, and they shall be dried up, because it is a land of graven images, and they glory in horrible things, therefore the zjim and jjim shall dwell there and the daughters of the owl shall dwell in it,*" l. 38, 39; a drought upon the waters signifies no truth; zjim and jjim signify infernal falses and evils, and the daughters of the owl, the affections of the false: these things are said concerning the land of Chaldea, and concerning Babel, by which are signified the prophanations of truth and good by falses favouring evils, which they frame to themselves for

the sake of dominion. So in Hosea; "*They have made to themselves a molten image of their silver idols in their intelligence, the whole the work of artificers; sacrificing man, they kiss calves,*" xiii. 2; inasmuch as a molten image signifies doctrinals from self-derived intelligence, therefore it is said, they made a molten image of their silver, idols in their intelligence, the whole the work of artificers; and because they thereby destroy spiritual life, and assume what is merely natural, it is said, that they sacrifice man, and kiss calves, to sacrifice man [*homo*] denoting to destroy spiritual life, and to kiss calves denoting to become merely natural. Again in Isaiah; "*Behold they are all iniquity, their works nothing, their molten images wind and emptiness,*" xli. 29; the evils of doctrine, of religion, and of worship, are signified by, all are iniquity, their works nothing; and the falses thereof are signified by their molten images are wind and emptiness, wind and emptiness, in the Word, being predicated of falses originating in the proprium. Again in Jeremiah; "*Wherefore they have provoked me to anger by their graven images, by the vanities of strangers,*" viii. 19; the vanities of strangers also signify the falses of religion, in like manner as graven images, wherefore it is said, by their graven images by the vanities of strangers. So in Ezekiel; "*Every one of the house of Israel, when causeth idols to ascend upon his heart, and setteth a stumbling block of iniquity before his faces, yet cometh to the prophet; shall I Jehovah answer him, who cometh with the multitude of his idols,*" xiv. 3, 4, 5, 6; here also idols denote the falses of doctrine which are from self-derived intelligence; to receive those falses and acknowledge them, is signified by causing idols to ascend upon his heart; and to be affected with them, and live according to them, is signified by setting a stumbling block of iniquity before his faces; that the Lord cannot reveal genuine truths of doctrine to such persons, so long as they are in those falses, is signified by, if he come to the prophet, shall I Jehovah answer him, who cometh with the multitude of his idols; by prophet is understood one that teacheth truths, and, in the abstract sense, the doctrine of genuine truth which is from the Lord; and by the multitude of idols are signified falses in abundance, for from one false, assumed as a principle, flow falses in abundance, besides falses connected in a series, whence they are called, in the plural, idols, and a multitude of them. Again; "*I will sprinkle upon you clean waters, that ye may be cleaned from all your uncleannesses, and from all your idols will I cleanse you,*"

xxxvi. 25; inasmuch as by idols are signified falses of doctrine, it is therefore said, I will sprinkle upon you clean waters, for by clean waters are signified genuine truths, and by sprinkling them upon them, is signified, to purify from falses; those falses are also called uncleannesses, because they are falses from evil, and falses producing evils. So in Micah; *"I will make Samaria a heap of a field, I will cause her stones to flow down into the valley, and her foundations will I open; then all her graven images shall be beat in pieces, and all the rewards of her whoredom shall be burned with fire, and all the idols thereof will I lay waste; for from the hire of whoredom she hath gathered them, therefore unto the fire of whoredom shall they return,"* i. 7; by Samaria, after it became idolatrous, was represented the church vastated as to truths of doctrine and as to goods of life, or destroyed by falses of doctrine and by evils of life; devastation as to all the truths of the church, is signified by her being made into a heap of a field, and her stones flowing down into the valley, and her foundations being opened; field denotes the church, the heap of a field denotes the devastation thereof, stones denote the truths of the church, and foundations, the natural truths upon which the church is founded; the total devastation of which is signified by the stones flowing down into the valley, and the foundations being opened; the destruction of the church by falses of doctrine, is signified by the graven images being beat in pieces, and the idols laid waste; by the hire of whoredom which shall be burned in the fire, is signified the falsification of truth by applications to favour the loves of self and of the world. Similar things are signified by graven images, molten images, and idols, in the following passages: thus in Isaiah; *"Even as my hand hath found the kingdoms of the idols, and the graven images thereof out of Jerusalem and out of Samaria, shall I not as I have done to Samaria and her idols, so do to Jerusalem and her idols,"* x. 10, 11: again; *"Thou shalt judge the unclean covering of the graven images of thy silver, and the clothing of the molten image of thy gold: thou shalt disperse them as what is menstruous, thou shalt call it dung,"* xxx. 22: *"In that day a man shall reject the idols of his silver, and the idols of his gold, which your hands have made to you a sin,"* xxxi. 7: again; *"Lest thou say, this hath mine idol done, and this hath my molten image and my graven image commanded,"* xlviii. 5: again; *"They shall recede backwards, they shall be ashamed with shame, that trust in graven images, saying to the molten images, ye are our gods,"* xlii. 17: so again; *"The lion upon the watch tower said, Babel is*

fallen, is fallen, and all the graven images of her gods He hath broken to the earth," xxi. 9: and in Ezekiel; "*Your altars shall be destroyed, and your solar statues shall be broken, and I will make your slain to fall before your idols, and I will give the carcasses of the sons of Israel before their idols,"* vi. 4, 5: and in Micah; "*In that day I will cut off thy graven images, and thy statues, out of the midst of thee, and thou shalt no more adore the work of thine hands,* v. 12: and in Moses; "*I will give your bodies upon the bodies of your idols, and My soul shall abhor you,"* Lev. xxvi. 30: again; "*The graven images of their gods ye shall burn with fire, thou shalt not covet the gold and the silver upon them to take it to thee, for it is the abomination of thy God,"* Deut. vii. 25: again; "*Cursed is he who maketh a graven and molten image, the abomination of Jehovah, the work of the hands of the artificer, and putteth it in a secret place,"* Deut. xxvii. 15. The same as is signified by idols of gold, silver, brass, stone, and wood, is also signified by "*The gods of gold, of silver, of brass, of iron, of wood, and of stone, which king Belshazzar praised, when, with his nobles and wives, he drank wine out of the vessels of gold and silver, which were from the temple of Jerusalem; on account of which the hand writing appeared in the wall, and the king was driven from man, and became a beast,"* Dan. v. 1, and following verses; by the vessels of gold and silver of the temple of Jerusalem, were signified the holy goods and truths of the church; by the gods of gold, silver, brass, iron, wood, and stone, which the king of Babel then praised, are meant the same as by idols of such things, viz. the evils and falses of doctrine and of worship, to praise denoting to worship; by drinking out of the vessels of the temple of Jerusalem and at the same time praising or worshipping them, is signified the prophanation of good and truth by evils and falses in worship; and inasmuch as every thing spiritual appertaining to man perisheth by prophanation, and without spirituality man is not man, therefore he was driven out from man, and became as a beast. Forasmuch as the external without the internal is not to be worshipped, but the external from the internal, thus the internal in the external, therefore it was forbidden to make any graven image to the likeness of any thing living in the earth: as it is thus written in Moses; "*Ye shall not make to you a graven image of any kind, the figure of male or female, the figure of any beast which is in the earth, the figure of any bird of wing which flieth under heaven, the figure of any reptile in the earth, the figure of any fish which is in the waters under*

the earth," Deut. iv. 16, 17, 18; chap. v. 8: the reason why this was prohibited was, because the Jewish nation, above every other, was principled in externals without internals, and thence in the worship of all the external things which the gentiles called holy; and to worship other external things, besides those which represented heavenly things, which were the altar, the sacrifice upon it, the tent of the assembly, and the temple, was idolatrous; the latter things, indeed, were also idolatrously worshipped by the Jews, but still, by reason of there being with them a representative church, their worship was accepted on account of the representation, although as to their souls they were not affected by it, as may appear from the various observations made concerning that nation in the *Arcana Cœlestia*, from which see what is collected in the *Doctrine of the New Jerusalem*, n. 248: and inasmuch as to worship the external elsewhere than where it was commanded, which was near the tent in the wilderness, and near the temple, and in the temple, in Jerusalem, was to worship the representative itself without any intuition of the thing represented, thus what was earthly alone, without what was heavenly, therefore it was prohibited them, and even so far as that they should not make to themselves graven images of such things; for of such a nature and quality was that nation, that as soon as they saw them made, they adored them. The idolatrous worship of resemblances, not only of man, but also of various beasts, birds, and reptiles, which prevailed amongst the gentiles, took its rise from the information, which they had from the ancients, that things celestial and spiritual were thereby signified; as that beasts signified affections, birds, thought thence derived, and reptiles and fishes the same in the sensual natural man; hence it was, when they heard that the holy things of heaven and the church were signified by them, that they who were in external worship without any internal, began to worship those things; as the Egyptians, and thence the sons of Israel in the wilderness, and afterwards in Samaria, worshipped calves, by reason that calves, with the ancients, signified the good affections of the natural man.

588. "Which can neither see, nor hear, nor walk"—That hereby is signified in which, and from which there is nothing of the understanding of truth nor perception of good, and thus nothing of spiritual life, appears from the signification of seeing, as denoting to understand truth, concerning which see above, n. 11, 260, 529; and from the signification

of hearing, as denoting to perceive and obey, concerning which also see above, n. 14, 249; and as denoting to have understanding to perceive, see n. 529; and from the signification of walking, as denoting to live spiritually, and, when predicated of the Lord, as denoting life itself, concerning which also see above, n. 97; hence it may appear, that by not seeing, hearing, and walking, is signified, that there is no understanding of truth, perception of good, and thence not any spiritual life. The reason why these things are not in them and from them, viz. idols, is, because by idols are signified falses of doctrine, of religion, and of worship, and in falses such things are not, but in truths derived from good; in the latter, and from the latter, is all understanding, perception from the will of good, and consequently spiritual life: it is said, consequently, because spiritual life consists in the understanding of truth and in the perception which is from the will of good; for truths are in the light of heaven, insomuch that truths themselves give light in heaven, and this by reason, that the divine truth proceeding from the Lord makes all light in the spiritual world, and that light giveth all intelligence and wisdom to the angels. Inasmuch then as truths themselves are of the light, it follows that falses are of no light, for they extinguish it, wherefore falses, in the Word, are called darkness, as may be seen above, n. 526; and inasmuch as they are darkness, they are the shades of spiritual death. It is however to be observed, that the falses of evil are such darkness, but not the falses which are not from evil. The reason why to hear, signifies perception which is from the will of good, and thence obedience, is, because speech entereth the ear together with sound, and the truths of speech enter the understanding and thence the thought, and the sounds enter the will and thence the affection: that in the spiritual world sounds present and produce affection which is of the will, and the expressions of the sound, the thought which is of the understanding, may be seen in the work concerning *Heaven and Hell*, n. 236, 241; and above, n. 323; hence it may appear, whence it is that to hear and to hearken also signifies to obey, and the ear and hearing, obedience.

589. "And they repented not of their murders"—that hereby is signified who have not actually averted themselves from extinguishing those things which are of the understanding of truth, of the will of good, and thence of spiritual life, appears from the signification of repenting, as denoting actually to avert ones self, as was shewn above, n.

585; and from the signification of murders, as denoting the extinction of the understanding of truth, of the will of good, and thence of spiritual life; for by man is signified the understanding of truth and wisdom, as may be seen above, n. 280, 546, 547; and by slaying is signified to extinguish spiritual life by the falses of evil, see also above, n. 315, 547, 572. That murder or man slaughter signifies the extinction of spiritual life, may appear without confirmations from other passages of the Word, when it is considered that all the particulars here mentioned are to be spiritually understood, and to kill or slay spiritually is to extinguish spiritual life, which is done by the falses of evil. Hence it is that the devil is called a murderer from the beginning, according to the words of the Lord in John; "*Ye are of your father the devil, and the desires of your father ye will do; he was a murderer from the beginning, and stood not in the truth; because the truth was not in him; when he speaketh a lie, he speaketh of his own, because he is a liar, and the father of it,*" viii. 44; these words alluded to the Jewish nation itself, which, by its idolatries and traditions, extinguished spiritual life by the falses of evil: by the father thereof, are understood their fathers; by reason of their thus extinguishing the spiritual life by falses of evil, it is said, the truth was not in him, when he speaketh a lie, he speaketh of his own, because he is a liar, and the father of it; by a lie is signified, in the Word, the false of evil. The like is signified by murderers, and by a lie, in the following passage in the Apocalypse; "*For without are dogs, enchanters, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie,*" xxii. 15. Inasmuch as they who are understood by Babel, extinguish all divine truths by the falses of evil, therefore Babel is called "*an abominable shoot, a garment of the slain, thrust through with the sword, because thou hast destroyed thy land, thou hast slain thy people,*" Isaiah xiv. 19, 20; speaking of Babel; where they are called slain with the sword who have perished by the falses of evil; by the land which is destroyed is signified the church; and by slaying the people is signified to extinguish the truths of the church.

590. "Nor of their enchantments, nor of their whoredoms"—That hereby is signified, from perverting good and falsifying truth, appears from the signification of enchantments, as denoting the perversion of good, concerning which we shall speak presently; and from the signification of whoredoms, as denoting the falsifications of truth, concerning which see above, n. 141, 161. That enchantments, in the

spiritual sense, signify perversions of good, may appear from this consideration, that they are mentioned conjointly with whoredoms, and whoredoms signify the falsifications of truth, and, in the Word, where truth is treated of, good is also treated of, by reason of the divine celestial marriage in every part thereof: it is also said, that they repented not of their murders, enchantments, and whoredoms, and by murders are signified the extinctions of the affection of good, which is of the will, and of the perception of truth, which is of the understanding, see above, n. 589; and the affection of good, which is of the will, is extinguished, when the good of the Word is perverted, and the perception of truth, which is of the understanding, when the truth of the Word is falsified; hence also it may appear, what is here signified by enchantments. In ancient times, various kinds of infernal arts, which are called magic, were in use, of which some are recounted in the Word, as in Deut. xviii. 9, 10, 11; amongst them were also enchantments, whereby they induced affections and pleasures which another could not resist; this was effected by sounds and tacit voices, which they either produced or muttered, which, by analogous correspondences, had communication with the will of another, and excited his affection, and fascinated him, to will, think, and act, in a certain manner. Such enchantments the prophets were skilled in, and also used, whereby they excited good affections, hearing, and obedience, and these enchantments are mentioned in a good sense in the Word, in Isaiah chap. iii. 1, 2, 3, 20; chap. xxvi. 16; Jer. chap. viii. 17; and in David, Psalm lviii. 5, 6. But inasmuch as by such speeches and mutterings, evil affections were excited by the evil, and thus enchantments were made magical, therefore they are also recounted among the magic arts, and severely prohibited; as in Deut. xviii. 9, 10, 11; Isaiah xlvii. 9, 12; Apoc. xviii. 23; chap. xxii. 15: [concerning Balaam and concerning Jezabel.]

591. "Neither of their thefts"—That hereby is signified, from taking away the knowledges of truth and good, and thereby the means of procuring for themselves spiritual life, appears from the signification of theft and of stealing, as denoting to take away from any one the knowledges of good and truth, which may be serviceable as the means of procuring to himself spiritual life, concerning which see above, n. 193. The reason of this signification of theft and of stealing, is, because by wealth, raiment, and utensils, and other things which thieves take away, are signified the

knowledges of truth and good, wherefore spiritual theft, or theft in the spiritual sense, denotes the taking away of the latter, as natural theft, or theft in the natural sense, denotes the taking away the former. That this is signified by theft may appear from this consideration, that in this verse the subject especially treated of is concerning the extinction of spiritual life with others, and spiritual life is extinguished by the perversions of good and falsifications of truth, likewise, by deprivations of the knowledges of truth and good, by which spiritual life is procured; and both the former and the latter are what are signified by murders, enchantments, whoredoms, and thefts, as hath been already shewn.

END OF THE NINTH CHAPTER.

APOCALYPSE.

CHAPTER X.

1. **A**ND I saw another mighty angel coming down out of heaven encompassed with a cloud, and a rainbow above his head, and his face as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open, and he set his right foot upon the sea, and the left upon the earth.

3. And he cried with a great voice, as a lion roareth: and when he cried, seven thunders uttered their voices.

4. And when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven, saying to me, seal up those things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven,

6. And swore by Him that liveth for ages of ages, Who created heaven and the things which therein are, and the earth and the things which therein are, and the sea and the things which therein are, that there should be time no longer;

7. But in the days of the voice of the seventh angel, when he is about to sound, and the mystery of God shall be consummated, as He hath declared in good tidings to His servants the prophets.

8. And the voice which I heard from heaven, again spake with me, and said, depart, take the little book which is open in the hand of the angel who standeth upon the sea and upon the earth.

9. And I departed to the angel, saying to him, give me the little book. And he said to me, take and devour it, and it shall make bitter thy belly, but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the hand of the angel, and I devoured it, and it was in my mouth sweet as honey, and when I had devoured it, my belly was made bitter.

11. And he said to me, thou must again prophecy upon peoples, and nations, and tongues, and many kings.

EXPLICATION.

592. **V**ERSE I. *And I saw another mighty angel coming down out of heaven, encompassed with a cloud, and a rainbow above his head, and his face as the sun, and his feet as pillars of fire.* And I saw another mighty angel coming down out of heaven, signifies the Lord as to the Word, in this case, as to its ultimate sense, which is called the sense of the letter: encompassed with a cloud, signifies the ultimate of the Word: and a rainbow above his head, signifies the interior things of the Word: and his face as the sun, signifies the divine love of the Lord, from which is all divine truth, which in heaven and in the church is the Word: and his feet as pillars of fire, signifies divine truth, or the Word in ultimates, sustaining interior things therein, also full of the good of love.

593. "And I saw another mighty angel coming down out of heaven"—That hereby is signified the Lord as to the Word, in this case, as to its ultimate sense, which is called the sense of the letter, appears from the signification of a mighty angel, as denoting the Lord as to the Word, concerning which we shall speak presently; the reason why it denotes as to the Word in its ultimate sense, which is called the sense of the letter, is, because from that sense the Lord is called mighty, for all the strength, and all the power of divine truth, exists and consists in its ultimate, consequently in the literal sense of the Word, concerning which also we shall speak presently. Inasmuch as the literal sense of the Word is here understood, therefore it is said of the angel that he was seen to come down out of heaven, the like being said concerning the Word, which is divine truth; for this descendeth from the Lord through the heavens into the world, wherefore it is adapted to the wisdom of the angels who are in the three heavens, and is also adapted to men who are in the natural world: hence it is, that the Word in its first origin of all is altogether divine, afterwards celestial, likewise spiritual, and lastly natural; celestial for the angels of the inmost or third heaven, who are called celestial angels, spiritual for the angels of the second or middle heaven, who are called spiritual angels, and celestial and spiritual natural for the angels of the ultimate or first heaven, who are called celestial and spiritual natural angels, and natural for men in the world, for men, so long as they

live in the material body, think and speak naturally; hence then it is, that the Word is given with the angels of each heaven, but with a difference according to the degree of their wisdom, intelligence, and science; and although it differs as to the sense in each heaven, still it is the same Word; the Divine [principle] itself, which is in the Word from the Lord, when it descendeth to the inmost or third heaven, becomes divine celestial, when it thence descendeth to the middle or second heaven, it becomes divine spiritual, and when from this heaven to the ultimate or first, it becomes divine celestial or spiritual natural, and lastly when it thence descendeth into the world, it becomes a divine natural Word, such as is with us in the letter: these successive derivations of the divine truth proceeding from the Lord Himself, exist by virtue of correspondences established from creation itself between things superior and inferior, concerning which, the Lord willing, more will be said hereafter. The reason why all strength and all power is in the ultimates of divine truth, thus in the natural sense of the Word, which is the sense of the letter, is, because this sense is the continent of all the interior senses, namely, of the spiritual and celestial, spoken of above; and inasmuch as it is the continent, it is also the basis, and in the basis lies all strength; for if things superior do not rest upon their basis, they fall down and are dissolved, as would be the case with the spiritual and celestial things of the Word if they did not rest upon the natural and literal sense, for this not only sustains the interior senses, but also containeth them, wherefore the Word or divine truth, in this sense, is not only in its power, but also in its fullness: but upon this subject more may be seen above; namely, that strength is in the ultimate, because the Divine [principle] there is in its fullness, n. 346, 567: the same is also further explained in the *Arcana Cælestia*, viz. that interior things, successively flow into exteriors, even into the extreme or ultimate, and that therein they co-exist, n. 634, 6239, 6465, 9216, 9217: that they not only flow in successively, but also form in their ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10099: that hence strength and power is in the ultimates, n. 9836: that hence responses and revelations are given in ultimates, n. 9905, 10548: that hence the ultimate is holy above the interiors, n. 9824: from these considerations, it also follows, that the all of the doctrine of the church ought to be formed and confirmed from the literal sense of the

Word, and that all the power of doctrine is thence derived, concerning which circumstance also see above, n. 356: for this reason it is that the angel coming down from heaven is called mighty. That by an angel, in the Word, in the supreme sense is understood the Lord, in the respective sense, every recipient of divine truth from the Lord, and in the abstract sense, divine truth itself, may be seen above, n. 130, 302; here therefore by the angel is understood the Lord as to the Word, because the Word is divine truth itself. That the Lord Himself is here meant by the angel, may appear from a similar representation of Him, as to the face and as to the feet, in the first chapter of this book, where treating of the Son of man, Who is the Lord, it is said, "*His face shone as the sun in his power, and His feet were like to fine brass in a furnace of fire,*" verse 15, 16.

594. "Encompassed with a cloud"—That hereby is signified the ultimate of the Word, appears from the signification of being encompassed, as denoting to be from without him, for that which encompasses is also without, since it is further in the circumference; in this case therefore it denotes what is ultimate; and from the signification of a cloud, as denoting divine truth in the ultimates, consequently the Word in the sense of the letter. This signification of cloud is evident from appearances in the spiritual world; likewise from the Word, where clouds are mentioned: from appearances in the spiritual world, thus; the universal angelic heaven consisteth solely of the divine truth which proceedeth from the Lord, the reception whereof maketh angels: in the supreme heaven this truth appeareth as the pure aura which is called ether; in the inferior heaven as less pure, almost as the atmosphere, which is called air; in the lowest heaven it appeareth, as a thin watery [element], upon which is vapour like a cloud: such is the appearance of the divine truth according to degrees in descent: there is a similar appearance, when the angels of the superior heavens speak concerning divine truths, their discourse, in such case, being presented to the view of those who are in the lowest heaven under the aspect of a cloud, which flieth here and there, whilst the more intelligent amongst them know from its gliding, its brightness, and form, what the angels of the superior heavens are discoursing about with each other; hence it may appear, whence it is that a cloud signifies divine truth in ultimates. Inasmuch as the expressions in the Word are for the most part taken from appearances in the spiritual world, and hence signify things

similar to what there exist, therefore this is the case also with respect to clouds. That a cloud signifies the literal sense of the Word, which is divine truth in ultimates, appears in the Word from the following passages; thus in the Evangelists; "*Jesus took Peter, James, and John, into a high mountain, and was transformed before them, and His face shone as the sun, and His raiment became as the light; and behold, Moses and Elias were seen talking with Him. Whilst Peter was yet speaking, behold a lucid cloud overshadowed them; and lo! a voice out of the cloud, saying, This is My beloved Son, hear Him,*" Matthew xvii. 1 to 10; Mark ix. 1 to 11; and in Luke, "*As Peter was thus speaking, there came a cloud, and overshadowed them, when they were sore afraid, whilst they entered into the cloud; but a voice came out of the cloud, saying, This is My beloved Son, hear ye Him,*" ix. 34, 35; the Lord in this transformation also represented divine truth, which is the Word; for the Lord, when He was in the world, made His Humanity divine truth, and when He departed out of the world, He made His Humanity divine good, by union with the Divine Itself, which was in Him from conception: that the Lord made His Humanity divine truth, when He was in the world, and afterwards divine good, may be seen in the *Doctrine of the New Jerusalem*, n. 303, 304, 305, 306; and that the Lord is the Word, n. 263: hence it is, that singular the things which were seen at the transformation of the Lord, were significative of divine truth proceeding from His divine good: the divine good of the divine love, which was in Him, and from which was the divine truth in His Humanity, was represented by His face shining as the sun, for the face represents the interiors, wherefore these shine forth through the face, and the sun signifies the divine love, as may be seen above, n. 401, 424: the divine truth was represented by the raiment, which became as the light; for garments, in the Word, signify truths, and the garments of the Lord, the divine truth, as may also be seen above, n. 64, 271, 395; on which account also they appeared as the light; for divine truth maketh the light in the angelic heaven, and is therefore signified by light in the Word, concerning which more may be seen in the work concerning *Heaven and Hell*, n. 126 to 140: forasmuch as the Word, which is divine truth, was represented, therefore Moses and Elias, were seen speaking with Him, Moses and Elias signifying the Word, Moses, the historic Word, and Elias, the prophetic: but the Word in the letter was represented

by the cloud which overshadowed the disciples, and into which the disciples entered; for by disciples, in the Word, was represented the church, which at that time and afterwards, was only in truths from the literal sense; and because revelation and responses are made by divine truth in the ultimates, as was said in the article above, and this truth is such as is that of the literal sense of the Word, therefore it was that a voice was heard out of the cloud, saying, "This is My beloved son, hear Him," denoting that He is divine truth, or the Word. He who doth not know, that by clouds, in the spiritual sense of the Word, is understood the Word in the letter, cannot know the arcanum involved in these words; "*That in the consummation of the age they shall see the Son of man coming in the clouds of heaven with power and great glory,*" Matthew xxiv. 30; Mark xiii. 26; chap. xiv. 61, 62; Luke xxi. 27: likewise in the Apocalypse; "*Behold, Jesus Christ cometh with clouds, and every eye shall see Him,*" i. 7: and again; "*I saw and behold a white cloud, and upon the cloud one sitting like to the Son of man,*" xlv. 14: and in Daniel; "*I was seeing in the vision of the night, and behold one like the Son of man came with the clouds of heaven,*" vii. 13: he who is ignorant of the spiritual signification of clouds, as denoting the truths in the literal sense of the Word, cannot apprehend any otherwise, than that in the consummation of the age, that is, in the end of the church, the Lord will come in the clouds of heaven, and manifest Himself to the world; but it is a known thing, that since the Word was given, the Lord manifests Himself by that alone, for the Word, which is divine truth, is the Lord Himself in heaven and in the church; hence it may first appear, that the manifestation there predicted signifies His manifestation in the Word; and the manifestation of the Lord in the Word was accomplished by His opening and revealing the internal or spiritual sense thereof, for in this sense is the divine truth itself, such as it is in heaven, and the divine truth in heaven is the Lord Himself there; hence it is evident then that by the Lord's coming in the clouds of heaven with glory, is signified the revelation of Him in the literal sense of the Word, by virtue of its spiritual sense; that the clouds of heaven signify the things which are of the literal sense, and glory, those which are of the spiritual sense, may be seen in the work concerning *Heaven and Hell*, n. 1; and the revelation itself of the spiritual sense, in the small work concerning the *White Horse*; the Son of man also signifies

the Lord as to divine truth, as may be seen above, n. 63, 151. That cloud signifies divine truth in ultimates, consequently the Word in the sense of the letter, may still further appear from the following passages: thus in Isaiah; "*Behold Jehovah riding upon a light cloud, and He cometh into Egypt, whence the idols of Egypt are put in commotion before Him, and the heart of the Egyptian melteth in the midst of Him,*" xix. 1; where by Egypt is not meant Egypt, but the natural man separate from the spiritual, which is then in falses and evils, and thereby perverteth all the truths and goods of the church; that those falses and evils destroy him, when truth from good flows-in from the Lord, is described by these words of the prophet understood in the internal sense; Jehovah riding upon a light cloud, signifies the Lord enlightening the understanding with truths, to ride, when predicated of Jehovah, or the Lord, denoting to enlighten the understanding, and a light cloud denoting truth; that in such case the idols of Egypt are put in commotion and the heart of the Egyptian melteth, signifies, that the evils and falses which are of the natural man separate from the spiritual then destroy him, idols denoting falses, the heart denoting evils, and Egypt, the natural man. So in Moses; "*There is none like the God of Jeshurun Who rideth in the heaven, and in His magnificence upon the clouds, the dwelling place of the God of antiquity, and underneath [are] the arms of the world,*" Deut. xxxiii. 26, 27; here also by riding in heaven upon the clouds, is signified to enlighten the understanding by the influx of spiritual truth into natural truth, which is the truth of the literal sense of the Word; inasmuch as the divine truth in the heavens is spiritual, and the divine truth in the earth is natural, and the latter is illustrated by the former, therefore it is said, and in his magnificence upon the clouds; the dwelling place of the God of antiquity denotes the divine truth where angels are, and the arms of the world denote the divine truth where men are; the truths of the literal sense of the Word, are what are understood by the arms of the world, for that sense is the very strength of divine truth, arms signifying strength; that the strength of divine truth is in the literal sense of the Word may be seen in the article above. So in David; "*God rode upon a cherub, and did fly, and was carried upon the wings of the wind: He made darkness His hiding place, His circuits His tent, darkness of waters, clouds of the heavens; from the splendour before Him the clouds passed,*" Psalm xviii. 11, 12, 13; here

also is described the illustration of the Word and thus of the church; illustration by the influx of divine truth out of the heavens, is signified by, God rode upon a cherub, and did fly; divine truth in ultimates, which is illustrated, is signified by the wings of the wind, darkness of waters, clouds of the heavens; the various degrees of the understanding receiving illustration are signified by those things; that the obscurities of the ultimate or literal sense are thereby dissipated, is understood by, from the splendour before Him, the clouds passed. So again; “*Sing to God, praise His name, extol Him that rideth upon the clouds,*” Psalm lxxviii. 5; by Him that rideth upon the clouds is here also understood the Lord as to illustration; clouds denote truths in the ultimates, which are illustrated, and these are illustrated by the influx of light, which is divine truth, from the spiritual world or heaven. So in Nahum; “*The way of Jehovah is in storms and tempest, and the clouds are the dust of His feet,*” i. 3: truth in the ultimates, which is the truth of the literal sense of the Word, is called the clouds, the dust of the feet of Jehovah, because it is the natural and lowest [truth], into which the divine truth in heaven, which is spiritual, terminates, and upon which also it subsists; divine truth in the ultimates, inasmuch as it is but little understood, unless it be illustrated from heaven, and is therefore a ground of disputation and controversy, is understood by the storm and tempest, in which is the way of Jehovah, spiritual storm and tempest denoting disputation concerning the genuine sense, which nevertheless the Lord illustrates by influx with those who desire the truth. Again in David; “*His seed shall be to eternity, and His throne as the sun before thee; as the moon it shall be firm to eternity, and a faithful witness in the clouds,*” Psalm lxxxix. 37, 38; speaking of the Lord; where by seed which shall be to eternity, is signified the divine truth which is from Him: by throne which is as the sun and as the moon, is signified heaven and the church, as to the good of love and as to the truth of faith, by throne, heaven and the church, by as the sun, as to the good of love, and by as the moon, as to the truth of faith; a faithful witness in the clouds, signifies that He is the divine truth, for witness, when predicated of the Lord, signifies that which proceedeth from Him, and this being of Him, witnesseth concerning Him. Again; “*Jehovah layeth the beams of His chambers in the waters, He maketh the cloud His chariot, He walketh upon the wings of the wind,*” Psalm civ. 3; these few words

are descriptive of heaven and the church, and at the same time of doctrine from the Word; he layeth the beams of his chambers in the waters, signifies, that the Lord formeth heaven and the church from divine truths, waters signify divine truths, beams of the chambers of Jehovah, signify the heavens and the church, and to lay, signifies to form them; He maketh the clouds His chariot, signifies doctrine from ultimate divine truths, clouds denoting ultimate divine truths, such as are in the literal sense of the Word, and a chariot denoting doctrine; this is said, because the all of the doctrine of the church is to be formed and confirmed by the literal sense of the Word; He walketh upon the wings of the wind, signifies life communicated to doctrine from spiritual influx, to walk signifying to live, and, when predicated of the Lord, life itself, the wings of the wind denoting the spiritual things of the Word; that waters signify truths may be seen above, n. 71, 483, 518, 537, 538. So in Isaiah; "*I will lay My vineyard into desolation, yea, I will command the clouds that they rain no rain upon it,*" v. 6; by these words is understood that there shall not be any understanding of divine truth or the Word in the church; vineyard denotes the church, the clouds, the Word in the letter, and by their raining no rain, is signified, no understanding of divine truth. Again in David; "*Jehovah Who covereth the heavens with clouds, Who prepareth rain for the earth, Who maketh the mountains to germinate grass,*" Psalm cxlvii. 8; to cover the heavens with clouds, signifies to defend and keep together the spiritual things of the Word, which are in the heavens, by natural truths such as are in the literal sense of the Word; Who prepareth rain for the earth, signifies instruction thence for the church; Who, maketh the mountains to germinate grass, signifies nourishment thereby for those who are in the good of love. The like is signified by these words in Isaiah; "*Drop ye heavens from above, and let the clouds flow down with justice; let the earth open itself, and fructify salvation,*" xlv. 8. And in Judges; "*Jehovah when Thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, even the clouds dropped waters,*" v. 4; by going forth out of Seir, and marching out of the field of Edom, when predicated of Jehovah, is signified the illumination of the gentiles by the Lord, when He assumed the Humanity; by the earth trembling, is signified the state of the church then thoroughly changed; by the heavens dropping and the clouds dropping waters, is signified instruction, influx, and

perception of divine truth; to drop signifies instruction and influx, waters denote truths, the heavens denote the interior things thereof, and the clouds, the exterior, such as are in the literal sense of the Word. Again in David; "*The clouds dropped waters, the ethers gave a voice, and thine arrows went abroad,*" Psalm lxxvii. 18; the clouds dropping waters, signifies that genuine truths are from the literal sense of the Word; the ethers gave a voice, signifies influx from the heavens; thine arrows went abroad, signifies divine truths thence. So in Job; "*God bindeth the waters in His clouds, and the cloud is not rent under them, He spreadeth out His cloud over His seat,*" xxvi. 8, 9; here also clouds denote ultimate truths in order, and inasmuch as these contain in themselves, and include, spiritual truths that they may not be dissipated, therefore this is expressed and signified by God bindeth the waters in His clouds, and the cloud is not rent; inasmuch as exterior truths which are called natural, also encompass and shut-in interior truths, which are called spiritual, and are proper to the angels of the heavens, therefore this likewise is expressed and signified by, He spreadeth out His cloud over His seat. Again in Isaiah; "*Thus saith Jehovah, I will take My rest, and will look in My dwelling place, as a serene heat upon the light, and as a cloud of dew when the harvest is warm,*" xviii. 4; the cloud of dew signifies truth from good fructifying. Again; "*Jehovah shall create upon every dwelling of mount Zion, and upon all the convocations thereof, a cloud by day, and a smoke and splendour of a flame of fire by night; for upon all the glory shall be a covering,*" iv. 5; by the dwelling of mount Zion is signified the good of the celestial church, and by the convocations thereof are signified the truths of that good; the defence thereof lest it should be hurt from too much light or from too much shade, is signified by the cloud in the day time and by the smoke and splendor of a flame of fire in the night; and inasmuch as all spiritual good and truth is preserved from being hurt by natural good and truth, therefore it is said that upon all the glory shall be a covering, glory denoting spiritual good and truth. The like is signified by "*The cloud upon the tabernacle during the day and the fire in the night,*" in Exod. xi. 36, 37, 38: Numb. ix. 15, 16, 17, to the end: chap. x. 11, 12, 34: chap. xiv. 14: Deut. i. 33: likewise by "*Jehovah going before them by day in a pillar of a cloud, and by night in a pillar of fire,*" Exod. xiii: also by "*The pillar of a cloud standing between the camp of the*"

sons of Israel and the camp of the Egyptians," *Exod. xiv. 19, 20, 21* : again in David ; " *God led them in a cloud by day, and the whole night in a light of fire,*" *Psalm lxxviii. 14* ; and again ; " *Egypt was glad when they departed, for the dread of them fell upon them. He spread out a cloud for a covering, and fire to illuminate the night,*" *Psalm cv. 38, 39* : the reason why there was a cloud upon the tabernacle by day, and a fire by night, was, because the tabernacle represented heaven and the church, the cloud, the presence of the Lord by divine truth, and the fire, His presence by divine good, which is called the good of faith, each ultimate in order, whence they were as coverings for the tabernacle ; on this account it is said in the passages adduced above from David and Isaiah, " *Upon all the glory shall be a covering ; and he spread a cloud for a covering.*" The like is signified by the " *Cloud which covered mount Horeb into which Moses entered,*" *Exod. xxiv. 15 to 18* : also by " *The cloud in which Jehovah descended upon mount Sinai,*" *Exod. xix. 9* : *chap. xxxiv. 5* : and by " *The pillar of a cloud which stood at the door of the tent of Moses,*" *Exod. xxxiii. 9, 10*. Likewise by the cloud mentioned in Ezekiel ; " *I saw, when behold, a wind of a storm came from the north, a great cloud, and fire enfolding itself with a splendour round about,*" *i. 4* : and again ; " *There were cherubs standing at the right side of the house when the man entered, and the cloud filled the court within, and the glory of Jehovah lifted up itself from over the cherub over the threshold of the house, and the house was filled with the cloud, and the court was full of the splendour of the glory of Jehovah,*" *ix. 4* ; by cherubs is signified the Lord as to guard that He may not otherwise be approached than by the good of love ; hence also by cherubs are signified the heavens, specifically, the inmost or third heaven, because the angels of that heaven receive divine truth in the good of love, wherefore it is divine truth, which in its essence is the good of love, which defendeth : this divine truth, as it descendeth out of the inmost heaven into the inferior heavens, and at length into the world where men are, thus by degrees, from pure becometh more dense, and hence it is that in the lowest degree it appeareth as a cloud, by which therefore is signified the divine truth accommodated to the apprehension of the angels who are in the lowest heaven, who are spiritual natural, and, lastly, to the apprehension of men in the natural world ; and inasmuch as the divine truth in this degree is similar to the divine truth which is in the literal sense of the Word, there-

fore by cloud is signified the Word as to the literal sense; this divine truth is what filled the court like a cloud, and lastly the house, at the right side of which stood the cherubs; and inasmuch as this divine truth is inwardly spiritual, which shineth from celestial light, therefore it is called glory, and it is said that the court was filled with the splendour of the glory of Jehovah. Hence it is also said in Job, "*When God causeth the light of His cloud to shine,*" xxxviii. 15. Inasmuch as the superior heavens appear before the eyes of those who are in the inferior heavens as covered over with a light and bright cloud, by reason that the inferior angels cannot otherwise behold the superior or interior Divine [principle] than according to their quality, hence also the divine truth in the superior heavens, or, what is the same, the superior heavens themselves, are in some passages of the Word understood by clouds; for whether we say divine truth, or the heavens, it is the same thing, forasmuch as the heavens are heavens by virtue of divine truth, and the angels there are angels by virtue of the reception thereof; in this sense clouds are mentioned in the following passages: as in Isaiah; "*Lucifer, thou hast said in thy heart, I will ascend above the heights of the cloud, I will become like to the Most High,*" xiv. 14: and in Jeremiah; "*Forsake ye Babel, and let us go every one into his own land, because her judgment hath reached even to the heavens, and she hath lifted up herself even unto the clouds,*" li. 9: and in David; "*Give strength to God, His exaltation upon Israel, and His strength upon the clouds,*" Psalm lxxviii. 35, where the same is signified by clouds, as by "*The waters above the expanse,*" Gen. i. 7; and by "*The waters above the heavens,*" Psalm cxlviii. 4: for clouds are composed of waters, and that waters signify divine truth, may be seen above, n. 7, 483, 518. Forasmuch as there are clouds that are of a thinner and brighter quality, and also such as are grosser and blacker, and the former appear beneath the heavens, but the latter about some of the hells, it is hence evident, that in the opposite sense clouds also signify the falses of evil, which are contrary to truths from good; as in the following passages: in Ezekiel; "*A cloud shall cover Egypt and her daughters shall go into captivity,*" xxx. 18: again, "*He shall ascend as a cloud to cover the earth,*" xxxviii. 9: and again; "*The sheep are dispersed in the day of cloud and thick darkness,*" xxxiv. 12: hence the last judgment,

when they who are in falses of evil perish, is called, "*A day of cloud and obscurity*," Joel ii. 2; Zeph. i. 15: the like is also signified by "*The cloud and thick darkness, which appeared to the sons of Israel, when the law was promulgated from mount Sinai*," Deut. iv. 11, 12, 15; chap. v. 19 to 23; for although Jehovah, that is, the Lord, descended upon that mountain in a bright cloud, yet it appeared before the eyes of the people, who were in the falses of evil, as a thick and dark cloud; concerning which see the *Arcana Cœlestia*, n. 1861, 6832, 8814, 8819, 9434, 10551.

595. "And a rainbow above his head"—That hereby are signified the interior things of the Word, appears from the signification of a rainbow, as denoting the divine truth such as is the Word in the spiritual sense, concerning which we shall speak presently; and from the signification of above the head, as denoting what is interior; for above and superior signifies within and interior, as may appear from this consideration, that when mention is made of what is interior, then in heaven is understood what is superior; for the heavens where the interior angels are, or those who are interiorly wise, appear also above the heavens where are the exterior angels, or those who are exteriorly wise; hence it is, that the three heavens are distinguished from each other as to altitude, the inmost or third heaven appearing over the middle or second heaven, and this over the ultimate or first. The reason why superior signifies interior, is, because when things superior and inferior are together, that is, form what is simultaneous, as in the head of man, they then co-exist in that order; so that those things which stood above in successive order, are repositied within, and those which stood below in successive order, are repositied without, hence it is that things superior signify things interior, and things inferior signify things exterior. This may be illustrated to the apprehension by the idea of a superficies, in the center of which are things purer, and in the peripheries such as are grosser; such superficies, also, do things superior and inferior form, when they let themselves down into one, and constitute what is simultaneous: from these observations it may also appear what is signified by the angel being encompassed with a cloud, spoken of above, what encompasseth, for the same reason and in the same idea, denoting to be from without and beneath. The reason why a rainbow signifies divine truth interior, such as is the Word in the spiritual sense, is, because the light of heaven, in like manner as the light of the world, according to its

incidence into objects, and modifications therein, presents variegations of colours, and likewise rainbows, which also it hath been granted me to see occasionally in the angelic heaven, as may be seen described in the *Arcana Cœlestia*, n. 1623, 1624, 1625: but the rainbows which appear in the angelic heaven differ from the rainbows which appear in the world in this, that the rainbows of heaven are from a spiritual origin, whereas the rainbows of the world are from a natural origin; for the rainbows of heaven are from the light which hath its rise from the Lord as a sun, and inasmuch as that sun is in its essence the divine love of the Lord, and the light thence derived is divine truth, hence the variegations of light, which are presented as rainbows, are variegations of intelligence and wisdom with the angels; from this circumstance it is, that rainbows there signify the form and beauty of divine truth spiritual; but the rainbows of the world are from a natural origin, namely from the sun of the world and its light, and hence are only modifications and thence variegations of light from the water falling from a cloud; and inasmuch as there are similar coloured appearances in the spiritual world as in the natural world, and they correspond, hence by the rainbows of the world are signified the same as by the rainbows of heaven, namely, spiritual divine truths in their form and beauty; these truths are such as those of the Word in the spiritual sense. Similar things are signified by rainbows in Ezekiel; “*Above the expanse which was over the expanse of the cherubs, was as it were the appearance of sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness as it were the appearance of a man above upon it; I saw as it were the appearance of coal, as the appearance of fire, within it, round about from the appearance of his loins, and upwards; but from the appearance of his loins and downwards, I saw as it were the appearance of fire, with a splendor round about it, as the appearance of the rainbow that is in the cloud in the day of rain; so was the appearance of the glory round about; this was the appearance of the likeness of the glory of Jehovah,*” i. 26, 28, 29; inasmuch as by cherubs is signified providence and guard lest the Lord should be approached except by the good of love, therefore there appeared a throne, and upon the throne the appearance of a man, and by the throne is signified the universal heaven, and by the man upon the throne, the Lord Himself; by the appearance of coal like to fire from the appearance of his

loins upwards, is signified divine love celestial, which reigns in the superior heavens, for the superior heavens are represented by the superior part of the body from the loins upwards, to which they correspond, for they constitute that part in the grand man, which is heaven; fire like coal signifies that love, and in like manner, the loins, for the loins correspond to the marriage of good and truth, in which they are who are in the superior heavens, whence it is that heaven is called a marriage, and that the Lord is called bridegroom and husband, and heaven and the church a bride and wife: the appearance from the loins downwards as the splendour of fire, which was as a rainbow, signifies divine love spiritual, which reigneth in the inferior heavens, for the region of the body from the loins even to the sole of the feet corresponds to that love; and because that love proceedeth from divine love celestial, it is called fire and the splendour thereof, divine truth from the divine good of love being what shineth and presenteth the appearance of a rainbow; hence also it is evident, that the translucence of divine truth spiritual through divine truth natural presents that appearance in the heavens, and consequently is thereby signified, as was said above: but these things may be more clearly understood from what is said in the treatise on *Heaven and Hell* concerning heaven: as, that from the Divine Human [principle] of the Lord it has reference to one man, n. 59 to 87: concerning the correspondence of all things of heaven with all things of man, n. 87 to 102: and, in the *Arcana Coelestia*, concerning the correspondence of the loins, n. 3021, 4280, 4462, 5050 to 5062. The like is also signified by the bow in the cloud, or rainbow, in the book of Genesis; “God said unto Noah, this is the sign of the covenant which I gave between Me and between you, and between every living soul which is with you, for the generation of an age: I have given My bow in the cloud, and it shall be for a sign of a covenant between Me and between the earth; and it shall be in darkening Myself with the cloud over the earth, and the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and between you, and between every living soul in all flesh, and there shall no more be waters for a flood to destroy all flesh; and the bows shall be in the cloud, and I see it to remember the eternal covenant between God, and between every living soul in all flesh which is upon the earth,” ix. 12 to 17; unless it be known that there is a spiritual sense in every part of the Word, it may be supposed, that the bow in the cloud, which

is called a rainbow, appeareth for a sign that the earth shall no more be destroyed by a flood, when notwithstanding that bow exists from causes in nature, and is mediately reproduced when the rays of light from the sun strike upon the watery particles of the rain from a cloud, whence it is evident, that similar rainbows also existed before the flood; by the rainbows, therefore, which are seen by men on earth, by reason of the correspondence between things spiritual and things natural, are understood the rainbows seen by the angels in the spiritual world, all which exist from the light of heaven and the modification thereof in the spiritual natural sphere of that world, consequently from divine truth spiritual and the translucence thereof in divine truth natural, for all the light in heaven is spiritual, and is in its essence divine truth proceeding from the Lord; hence it may appear that by the bow in the cloud, or rainbow, is signified divine truth spiritual translucent through divine truth natural, which translucence hath place with those who are reformed and regenerated by the Lord by means of divine truth and a life according to it; the translucence itself also appeareth in the heavens as a rainbow; by the sign of a covenant is signified the presence and conjunction of the Lord with them, for a covenant denotes conjunction; this sign was given, because the flood which then destroyed the human race, signified the dire falses of evil, by which the posterity of the most ancient church perished; the restitution and establishment of a new church, which is called the ancient church, by divine truth conjoined to spiritual good, which in its essence is charity, is representatively exhibited by rainbows in heaven, and hence is signified by rainbows in the world: but as those words involve more arcana than can be explained in a short compass, they may be seen particularly explained in the *Arcana Cœlestia*, n. 1031 to 1060.

596. "And his face as the sun"—That hereby is signified the divine love of the Lord, from which is all divine truth, which in heaven and in the church is the Word, appears from the signification of face, when predicated of the Lord, as denoting the divine love, the divine mercy, and every good, concerning which see above, n. 74, 412; and from the signification of the sun, when predicated of the Lord, as denoting also the divine love, concerning which see above, n. 401, 524, 527; and inasmuch as from the Lord as a sun in the angelic heaven, proceedeth all the light which is there, and the light there is divine truth, hence is also understood,

from which is all divine truth; and inasmuch as the Word includeth all divine truth, and the same Word which is in the world is also in heaven, and whereas by the mighty angel coming down from heaven is understood the Lord as to the Word, as may be seen above, n. 593, therefore it is here said the divine truth which in heaven and in the church is the Word; that the same Word which is in the world, is also in heaven, may be seen in the work concerning *Heaven and Hell*, n. 259, 261, 303 to 310.

597. "And his feet as pillars of fire"—That hereby is signified the divine truth or Word in ultimates, which is the natural [principle] sustaining the interior things therein, also full of the good of love, appears from the signification of feet, when predicated of the Lord, as denoting the divine good of the divine love natural, which is the ultimate in divine order, concerning which see above, n. 65, 69; and from the signification of pillars, as denoting truths inferior which sustain the superior, concerning which also see above, n. 219; and from the signification of fire, when predicated of the Lord, as denoting the divine love, concerning which see also above, n. 68, 496, 504; from these considerations it may appear, that by the feet of the angel seen as pillars of fire, is signified the divine truth or Word in ultimates, which is the natural [principle] sustaining the interior things therein, also full of the good of love. By divine truth in the ultimates is understood the Word in the sense of the letter; and inasmuch as this sense is natural, and the natural [principle] is the ultimate of divine order, therefore it sustaineth the divine truth spiritual and celestial, altogether as pillars sustain a house, and as feet sustain the body; for without the natural sense of the Word, the interior things, which are spiritual and celestial, would come to dissolution, as a house when its pillars are moved from under it: hence therefore all and singular the things, which are in the natural sense or the ultimate, of the Word, are perpetual correspondences, that is, they correspond to things spiritual and celestial which are in the heavens, and hence are also significative of them: from which considerations it may in some degree be manifest, how the divine truth natural, which is the Word in the world, sustains the divine truth spiritual and celestial, which is the divine truth in heaven, as pillars sustain a house: it may also hence appear, why the feet of the angel were seen as pillars of fire. That the Word also in its ultimate or natural sense is full of the good of love, may appear from these words of the Lord; "*Thou shalt love*

the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind; this is the primary and great commandment: the second is like to it, thou shalt love thy neighbour as thyself: from these two commandments hang all the law and the prophets," Matt. xxii. 37, 38, 39; by the law and the prophets is understood the Word in all and singular its contents; consequently by these words is understood that all and singular the things of the Word hang on the good of love to the Lord, and the good of charity towards our neighbour.

598. Verses 2, 3, 4. "*And he had in his hand a little book open, and he set his right foot upon the sea, and the left upon the earth. And he cried with a great voice as a lion roareth: and when he cried, seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write, and I heard a voice from heaven, saying to me, seal up what the seven thunders uttered, and write them not.*" And he had in his hand a little book open, signifies the Word manifested: and he set his right foot upon the sea, and the left upon the earth, signifies the sense of the letter which is natural, in which are all things appertaining to heaven and the church: and he cried with a great voice as a lion roareth, signifies testification of grievous grief on account of the desolation of divine truth in the church: and when he cried, seven thunders uttered their voices, signifies instruction from heaven and perception concerning the last state of the church: and when the seven thunders uttered their voices, I was about to write, signifies that he was desirous to manifest that state: and I heard a voice from heaven saying to me, seal up those things which the seven thunders uttered, and write them not, signifies a command from the Lord, that those things should be reserved, and not yet manifested.

599. "*And he had in his hand a little book open*"—That hereby is signified the Word manifested, appears from the signification of a little book open, as denoting the Word manifested. That this is denoted by the little book open, may appear from this consideration, that by the mighty angel coming down from heaven, who had in his hand the little book, is represented the Lord as to the Word, and indeed as to its ultimate sense, which is called the sense of the letter, as may be seen above, n. 593: and inasmuch as the Word is manifested as well to angels as to men, therefore it is said, a little book open.

600. "And he set his right foot upon the sea and the left upon the earth"—That hereby is signified the sense of the letter, which is natural, in which are all things of heaven and the church, appears from the signification of feet, when predicated of the angel, by whom is understood the Lord as to the Word, as denoting the divine truths in ultimates, or the Word in the natural sense, which is the sense of the letter, concerning which see above, n. 65, 69; by feet, in the general sense, are signified things natural, by reason that man from the head to the soles of the feet corresponds to heaven, which in the whole complex has reference to one man; the head corresponds to the inmost or third heaven, the angels of which are celestial; the breast even to the loins corresponds to the middle or second heaven, the angels of which are called spiritual; and the feet correspond to the ultimate or first heaven, the angels of which are celestial natural and spiritual natural; but the soles of the feet correspond to the world, in which every thing is natural: from these considerations it is manifest, whence it is that the feet signify things natural, concerning which correspondence, more may be seen in the work concerning *Heaven and Hell*, n. 59 to 86, and 87 to 102: hence then it is evident, why the feet of the angel, by whom is represented the Lord as to the Word, signify the natural sense of the Word which is the sense of the letter; and from the signification of the right foot upon the sea and the left upon the earth, as denoting all things of heaven and the church; for by the right are signified all things appertaining to good from which truth is derived, and by the left, all things appertaining to truth from good; and by the sea and the earth are signified all things appertaining to heaven and the church exterior and interior, by the sea, exterior things, and by the earth, interior things; and inasmuch as all things of heaven and the church have reference to good and to truth, likewise to things exterior and interior, therefore by these words are signified all things in general appertaining to heaven and the church. The reason why he was seen to stand upon the sea and upon the earth, is, because the face of things, in the spiritual world, appears similar to that which is in the natural world, viz. as in the latter, so also in the former, there are seas, and likewise earths, seas round about, and earths between them, see above, n. 275, 342, 538; from which circumstance it may be manifest, that by sea and earth are signified all things of heaven, and likewise of the church. Inasmuch as right and left are mentioned in

the Word throughout, and in some places the right alone, or the left alone, it may be expedient to explain, in a few words, what is signified by each of them, and what by both together: this may be known from the quarters in the spiritual world, where to the right is the south, and to the left is the north, and before is the east, and behind is the west; for an angel is perpetually turned to the Lord as a sun, wherefore before him is the Lord as the east, and behind him is the Lord as the west, and at his right hand is the south, and at his left hand the north: from this conversion it is, that the right signifies truth in the light, and the left, truth in the shade; or what is the same thing, that the right signifies spiritual good, which is truth in the light, and the left signifies spiritual truth, which is truth in the shade; thus also the right signifies good from which truth is derived, and the left, truth from good: such things are signified by all the right and left parts of the body, and also of the head; as by the right and left eye, by the right and left hand, by the right and left foot, and so on, the signification proper to each member or part being still retained. From these few observations it may be known what is generally and specifically signified, in the word of both the Old and New Testament, by the right and left; as in the following passages: thus in Matthew; "*Thou when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret,*" vi. 34; by this is signified that good is to be done from good, and for the sake of good, and not for the sake of self and the world in order that it may appear; by alms is understood every good work; and by let not thy left hand know what thy right hand doeth, is signified that good is to be done from good itself, and not without good, inasmuch as otherwise it is not good; by the right hand is signified good from which [truth is derived], and by the left hand, truth from good, as was said above; these act as one with those who are in the good of love and charity, but not so with those who regard themselves and the world in the good things which they do, wherefore by the left hand is here understood to know and to act without good; that thine alms may be in secret, signifies that it may not be for the sake of appearance. Again; "*And the king shall set the sheep on his right hand, but the goats on the left; and he shall say to them who are at the right hand, come ye blessed of my father, possess as an inheritance the kingdom prepared for you from the foundation of the world: and he shall say to them on the left hand, depart from me, ye cursed, into fire*"

*eternal, prepared for the devil and his angels," xxx. 33, 34, 41; he who doth not know what is signified in a proper sense by sheep, and what by goats, may suppose, that by sheep are understood all the good, and by goats all the evil; but in a proper sense by the sheep are understood those who are in the good of charity towards their neighbour, and thence in faith, and by the goats are understood those who are in faith separate from charity, thus all upon whom judgment takes place in the last time of the church; for all who were in the good of love to the Lord, and thence in the good of charity and faith, were taken up into heaven before the last judgment, and all who were in no good of charity, and thence in no faith, consequently all who were interiorly and at the same time exteriorly evil, were cast down into hell before the last judgment; but they who were inwardly good and not equally so outwardly, also they who were inwardly evil but outwardly in good, were all left to the last judgment, when they who were inwardly good were taken up into heaven, and they who were inwardly evil were cast down into hell; concerning this circumstance see what is said, from things seen and heard, in the small tract concerning the *Last Judgment*: from these considerations it may appear, that by goats are understood those who were in faith separate from charity, the same as by the he-goat in Daniel, chap. viii. 5 to 25; and in Ezekiel, chap. xxxiv. 17; hence it may appear, that by the right hand, where the sheep are, is understood the good of charity and of faith thence derived, and by the left hand, where the goats are, is understood faith separate from charity: the reason why it is said to the sheep, that they should possess as an heritage the kingdom prepared for them from the foundation of the world, is, because, in the heavens, at the right hand is the south, where are all who are in truths from good, for in the southern part is the Divine Proceeding itself of such a quality, which is meant by the kingdom prepared from the foundation of the world, hence also they are called the blessed of my Father, for by Father is understood the divine good, from which are all things of heaven; but concerning the goats, who are at the left hand, it is not said prepared from the foundation of the world, but fire eternal prepared for the devil and his angels, because the evil prepare for themselves their own hell; they are called cursed, because by the cursed, in the Word, are understood all who avert themselves from the Lord, for such reject charity and the faith of the church; what is signified by eternal fire may be seen in the work*

concerning *Heaven and Hell*, n. 566 to 575. “*By the two thieves, who were crucified, one on the right hand, and the other on the left, of the Lord,*” Matt. xxvii. 38; Mark xv. 27; Luke xxiii. 39 to 43; are understood the same as by the sheep and the goats, wherefore it was said to the one who acknowledged the Lord, that he should be with Him in paradise. And in John; “*Jesus said to the disciples who were fishing, cast the net on the right side of the ship, then shall ye find; they cast therefore, and could not draw the net for the multitude of fishes,*” xxi. 6; forasmuch as by fishing, in the Word, is signified the instruction and conversion of men who are in external or natural good, in which good were most of the gentiles at that time, for by fish are signified the things appertaining to the natural man, and by a ship is signified doctrine from the Word, therefore by the right side thereof is signified the good of life; hence it may appear what is signified by the Lord’s saying that they should cast the net on the right side of the ship, namely, that they should teach the good of life; that thus they would convert the gentiles to the church, is signified by their finding such abundance that they could not draw the net for the multitude of fishes; it must be obvious to every one, that the Lord would not have said to them, that they should cast the net on the right side of the ship, if the right side had not been significative of somewhat spiritual. Again in Matthew; “*If thy right eye offend thee, pluck it out, and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee,*” v. 29, 30; that by the right eye and the right hand the Lord did not here mean the right eye and the right hand, may be obvious to every one from this consideration, that it is said, that the eye was to be plucked out, and the hand to be cut off, if they offended; but inasmuch as by eye, in the spiritual sense, is signified every thing appertaining to the understanding and the thought thence derived, and by the right hand whatever appertains to the will and the affection thence derived, it may appear that by plucking out the right eye, if it offended, is signified, that if evil be thought it ought to be rejected from the thought; and that by cutting off the right hand, if it offended, is signified, that if evil be willed it is to be shaken off from the will; for the eye itself cannot offend, nor the right hand, but the thought of the understanding and the affection of the will, to which they correspond, can offend: the reason why it is said, the right eye and the right hand, and not the left eye and the left hand, is, because by the right is signified good, and, in

the opposite sense, evil, but by the left is signified truth, and, in the opposite sense, the false, and all offence is from evil, but not from the false, unless the false be the false of evil: that these things are said concerning the internal man, whose part it is to think and to will, and not concerning the external, whose part it is only to see and to act, may appear also from the words next preceding, concerning a strange woman, that to look upon her only from concupiscence is to commit adultery. Again; "*The mother of the sons of Zebedee asked of Jesus, that one of her sons might sit at the right hand, and the other at the left, in His kingdom; Jesus said, ye know what ye ask: to sit at My right and at My left, is not Mine to give, except to those to whom it is given by the Father,*" Matt. xx. 20, 21, 23; Mark 35 to 40; the reason why the mother of the sons of Zebedee, James and John, asked this, was, that by mother might be understood the church, by James, charity, and by John, the good of charity in act; these two, or they who are in them, in heaven, are at the right hand and the left of the Lord; to the right hand there is the south, and to the left hand is the north, and in the south are those who are in the clear light of truth from good, and in the north are those who are in the obscure light of truth from good; the Divine Itself proceeding from the Lord as a sun produceth such a divine sphere in those quarters, wherefore no others can be there than those who are in such truths from good; this is signified by its being said, that to sit at the right hand and at the left hand of the Lord is only for those to whom it is given or prepared by the Father; by Father is understood the divine good of the divine love, from which is heaven, and every thing belonging to heaven; by these words of the Lord therefore is understood, that the Lord giveth to those to sit at His right hand and at His left in the heavens, for whom it is prepared from the foundation of the world to be allotted an heritage in the south and in the north. That by the right hand is understood the south in the heavens, appears manifestly in David; "*The heavens are Thine, and the earth is Thine, Thou hast founded the globe and its fulness, Thou hast created the north and the right hand,*" Psalm lxxxix. 13; by the heaven and the earth are understood the superior and inferior heavens, in like manner the internal and external church; by the globe and the fulness thereof are understood the heavens and the church in general, as to good and as to truth, by the globe, heaven and the church as to good, and by the fulness thereof, heaven and the church as to truth; and inasmuch as these principles, or those who are in them,

are in the north and in the south, and the south is at the right hand of the Lord, therefore it is said, the north and the right hand; and inasmuch as such is the quality of divine truth united to divine good in those quarters from the foundation of the world, as was said above, therefore it is said, thou hast founded and thou hast created. So in Isaiah; "*The Lord hath given to you the bread of straitness, and the waters of oppression, but thy teachers shall not be forced to fly away any more, and thine eyes shall again look to thy teachers, and thine ears shall hear the word, saying, this is the way, go ye in it, when ye go to the right hand, and when ye go to the left,*" xxx. 20, 21; the subject there treated of is concerning those who are in temptations, and who by means thereof and after them admit and receive instruction in the truths of doctrine; the temptations themselves are signified by the bread of straitness and by the waters of oppression; by the bread of straitness are signified temptations as to the good of love, and by waters of oppression are signified temptations as to the truths of faith; for temptations are of two kinds, viz. as to good which is of love, and as to truth which is of faith; bread signifies the good of love, and waters signify the truths of faith, and straitness and oppression signify states of temptations; instruction in the truths of doctrine is signified by, thine eyes shall again look to thy teachers, eyes denoting understanding and faith, and teachers denoting doctrine; the good of life according to truths of doctrine is signified by, thine ears shall hear the Word, ears denoting obedience, and whereas obedience is of the life, therefore by hearing the Word is signified a life according to truths of doctrine; instruction and obedience is further described by saying, this is the way, go ye in it, when ye go to the right and when to the left; by way is signified truth leading, truth leading to the south in heaven is understood by going to the right, and truth leading to the north there is signified by going to the left. Again in the same prophet; "*Enlarge the place of thy tent, and let them spread out the curtains of thine habitations, hinder not; lengthen thy cords, and make firm thy nails, for thou shalt break forth to the right and to the left, and thy seed shall inherit the nations, and they shall make the desolate cities to be inhabited,*" liv. 2, 3; the subject there treated of is concerning the establishment of the church among the gentiles or nations; by enlarge the place of thy tent, are signified the increments of the church as to worship originating in good; by let them spread out the curtains of thy habitations, are signified the increments

of the church as to truths of doctrine ; by lengthening the cords, is signified the extension thereof ; by making firm the nails, is signified confirmation from the Word ; by breaking forth to the right and to the left, is signified amplification as to the good of charity and as to the truth of faith, to the right denoting as to the good of charity, and to the left, as to the truth of faith originating in that good ; by the seed which shall inherit the nations, is signified truth by which are goods, seed denoting truth, and nations denoting goods ; and by the desolate cities, which the nations shall make to be inhabited, are signified truths originating in the goods of life, desolate cities denoting truths of doctrine, where there were not truths before, nations denoting the goods of life from which are truths, and to dwell denoting to live. So again ; *“ In the wrath of Jehovah Zebaoth the land is obscured, the people are become as fuel for the fire, they shall not spare a man his brother, and though he fall to the right hand, he shall yet be hungry, and though he eat to the left hand they shall not be satisfied, they shall eat every man the flesh of his own arm,”* ix. 18, 19, 20 ; by these words is described the extinction of good by the false, and of truth by evil ; the extinction of all good and truth, however it may be enquired for, is signified by, though he fall to the right hand he shall yet be hungry, and if he eat to the left hand they shall not be satisfied ; the right hand denotes good from which comes truth ; the left hand denotes truth from good ; to fall to the right and the left and to devour, denotes inquiry ; to be yet hungry and not satisfied, denotes their not being found, and if found still not received ; the remainder may be seen explained above, n. 386. So in Ezekiel ; *“ The likeness of the faces of the cherubs, they four had the face of a man, and the face of a lion to the right hand, and the face of an ox to the left hand, and the four had the face of an eagle,”* i. 10 ; what is signified by the cherubs, and by their faces, which were as the faces of a man, of a lion, of an ox, and of an eagle, may be seen above, n. 277 to 281 ; the reason why the face of the man and of the lion were seen to the right, is, because by man is signified divine truth in light and intelligence, and by the lion, divine truth thence in power, such as is in heaven in the south ; and the face of the ox being seen to the left, signifies the good of truth in obscurity, for by ox is signified the good of the natural man, which is in obscurity with those who in heaven dwell to the north. So in Zechariah ; *“ In that day I will make the governors of Judah as a furnace of fire in wood, and as a torch of fire in a sheaf, that*

they may devour to the right hand and to the left all people round about, that Jerusalem may longer dwell under herself in Jerusalem;” xii. 6; the subject there treated of is concerning the establishment of the celestial church, or of the church which shall be principled in the good of love to the Lord, and is understood by the house of Judah; by her governors are understood the goods together with the truths of that church; the dispersion of evils and falses by them is signified by their being placed as a furnace of fire in wood, and as a torch of fire in a sheaf, and by devouring to the right hand and to the left all people round about; the evils which shall be dispersed by that church are signified by, as a furnace in wood, and as a torch in a sheaf; and the falses which shall also be dispersed, are signified by people round about whom they shall devour or consume; that that church shall be safe from the infestation of evils and falses, and shall live in the good of life according to truths of doctrine, is signified by, Jerusalem shall longer dwell under herself in Jerusalem; to dwell and to be inhabited is predicated of the good of life, and Jerusalem signifies the church as to truths of doctrine. Again in Ezekiel; “*Against all their gates I will give the point of the sword, and it is made into lightning, sharpened for slaughter; unite thyself, turn to the right hand, arrange thyself, turn to the left hand, whither thy faces nod,*” xxi. 20, 21; by these words is described the destruction of truth by dire falses; by the sword is signified such falses destroying truth, and the direfulness and enormity of that false is described by the sword being made into lightning sharpened for slaughter; that they who are in that false principle have neither good nor truth, however studiously they inquire, is signified by, unite thyself, turn to the right hand, arrange thyself, turn to the left, whither thy faces nod. Again; “*Wo to the shepherd of nought that forsaketh the flock, a sword upon his arm and upon the eye of his right hand; his arm in withering shall wither, and the eye of his right hand in darkening shall darken,*” xi. 17; by the shepherd of nought that forsaketh the flock, are understood those who do not teach truth and thereby lead to the good of life, and who are not concerned, whether what they teach be true or false; by the sword upon his arm is signified the false destroying all the good of the will, and by the sword upon the eye of the right hand is signified the false destroying every truth of the understanding; that they shall be deprived of all good

and truth, is signified by, the arm in withering shall wither, and the eye of the right hand in darkening shall darken; these words also may be seen further explained, n. 131, 152. Forasmuch as the right region of the body, and the members of the right region, signify good by which is truth, therefore when Aaron and his sons were inaugurated into the priesthood, it was commanded, that "*The blood of the ram should be taken, and put upon the auricle of their right ear, upon the thumb of the right hand, and upon the thumb of their right foot,*" Exod. xxix. 20; this was commanded, because blood signified divine truth, by which man hath the good of love, for the latter was represented by Aaron, and the former by his sons; and inasmuch as all inauguration to represent the divine good of love is effected by divine truth, therefore blood was given upon the auricle of the right ear, upon the thumb of the right hand, and upon the thumb of the right foot; by the auricle of the right ear is signified obedience from perception; by the thumb of the right hand is signified good in the will; and by the thumb of the right foot is signified good in act. Inasmuch as by the leper is signified good consumed by falses, the manner of the restitution thereof by divine means is described by the process of the cleansing of the leper, understood according to the spiritual sense, from which we shall adduce only a small part; as "*That the priest should take of the blood the guilt-offering, and should give it upon the right auricle of the ear of him that was to be cleansed, and upon the right thumb of his hand, and upon the right thumb of his foot: and the priest should take of the oil from the log, and should pour it upon his left palm, and the priest should dip his left finger in the oil, which was upon his left palm, and should sprinkle of the oil with his finger seven times before Jehovah,*" Levit. xiv. 14, 15, 16, 17, 24 to 28; similar things are here signified by the right auricle of the ear, the right thumb of the hand, and the right thumb of the foot, as above; the like also is signified by the blood, namely, divine truth, for this purifieth man from the falses which consumed the goods appertaining to him; and when he is purified from these, good may be produced by truths, and the man thereby healed of his leprosy. From what has been adduced then it may appear, that by right and left are signified good from which is truth, and truth from good, as was said above; to what purpose else could it be, that the blood should be sprinkled upon the right part of those members, and that the oil should be taken in the left palm,

and sprinkled with the left finger. It is likewise written, that "*The prophet Ezekiel was commanded to lie upon his left side, and that the iniquities of the house of Israel should be laid upon it,*" iv. 4; for a prophet signifies one who teaches, and, in the abstract sense, the doctrine of the church; by the left side is signified the doctrine of truth from good, and by truths from good man is purified from his iniquities. The reason why "*Solomon placed the lavers, five near the shoulder of the house on the right hand, and five near the shoulder of the house on its left hand; but the brazen sea on the right shoulder of the house towards the east, over against the south,*" 1 Kings vii. 39, was, because the house or temple represented heaven and the church, and the lavers represented purifications from falses and evils, and preparations thereby to enter into heaven and into the church; the right shoulder of the house signified the south in the heavens, where divine truth is in its light, and the left shoulder thereof signified the north, where divine truth is in its shade; thus by the ten lavers were signified all things appertaining to purification, and all who are purified, and by five on this shoulder and on the other were signified those, or that kind of men, with whom divine truth is in the light, and with whom it is in the shade, for ten signify all things and all, and five, one part or one kind; but the brazen sea represented the common or general purificatory, and the reason why this was placed at the right shoulder of the house towards the east over against the south, was, because divine truth, which purifieth, proceedeth from the divine love of the Lord, for the east is where the Lord appeareth as a sun, and the divine truth, which is the light of heaven from that sun, in the south is in its clearness and sunshine; this was the reason why the common purificatory was placed towards the east over against the south. These arcana of the Word cannot be known in the world, except from a knowledge of the quarters in heaven, which are differently circumstanced to what they are in the world, but concerning the quarters in heaven, see what is said, from things seen and heard, in the work concerning *Heaven and Hell*, n. 141 to 153. Forasmuch as, in the spiritual world, every one entereth and walketh in the ways which lead to those who are in a similar ruling love, and every one hath the liberty to go which way he will, thus in that into which and through which his love leadeth him, and those ways to the right and the left tend to one or the other love, thus to that which is implanted, therefore also by the

right and left is signified what is pleasant, free, and wished for; as in Genesis; “*Abraham said unto Lot, separate thyself, if to the left hand, I will seek the right hand; if to the right hand, I will go to the left hand,*” xiii. 9: and again, “*The servant of Abraham said unto Laban, when he asked Rebecca to be a wife for Isaac, declare to me that I may look to the right or to the left,*” xxiv. 49. By not receding or declining to the right hand or to the left, is also signified not to go any other way than that into which the Lord Himself leadeth, and into which the good and truth of heaven and the church lead, thus not erroneously: as “*That they should not recede from the Word of the priest and Levite, and of the judge, nor from the precepts in the Word, to the right hand or to the left,*” Deut. xvii. 11, 20; chap. xxviii. 14; Joshua i. 7; 2 Sam. xiv. 19: and that “*The sons of Israel should not decline to the right hand or to the left, but should go the way of the king when they passed through the land of Edom,*” Numb. xx. 17; also when “*They passed through the land of the king of Sihon,*” Deut. ii. 27. Moreover, that the right hand signifies full power, and, when predicated of the Lord, the divine omnipotence, may be seen above, n. 298.

601. “And he cried with a great voice, as a lion roareth” —That hereby is signified testification of grievous grief on account of the desolation of divine truth in the church, appears from the signification of crying with a great voice, as denoting testification of grievous grief, concerning which we shall speak presently; and from the signification of as a lion roareth, as denoting, on account of the desolation of divine truth in the church; for by a lion is signified divine truth in its power, as may be seen above, n. 278, and by roaring is signified the effect of grief, on account of the desolation thereof. This signification of these words may also appear from what follows in this chapter, wherein the desolation of divine truth in the church is treated of; for by the mighty angel coming down from heaven, is understood the Lord as to the Word, which is divine truth, concerning which it is afterwards said, “*That the angel lifted up his hand to heaven, and swear by Him that liveth into ages of ages, that time shall be no more;*” by which is signified, that there shall be no longer any understanding of divine truth, nor consequently any state of the church: and it afterwards follows, that “*In the days of the voice of the seventh angel the mystery of God shall be consummated;*” by which is signified the last judgment, which takes place

when there is no longer any faith of divine truth in consequence of there being no good of charity: from these considerations it may appear, that by crying with a great voice as a lion roareth, is signified testification of grievous grief on account of the desolation of divine truth in the church. Moreover, mention is frequently made of a lion in the Word; and by a lion, in the supreme sense, is signified the Lord as to divine truth, and likewise heaven and the church as to the same from the Lord; whence a lion also signifies the divine truth as to power, concerning which signification see above, n. 278; hence it may appear what is signified by roaring, or the roaring of a lion, namely, the ardent affection of defending heaven and the church, and thus of saving the angels of heaven and men of the church, which is effected by destroying the falses of evil by divine truth and its power; but in the opposite sense by roaring, and the roaring of a lion, is signified the ardent cupidity of destroying and devastating the church, which is effected by destroying divine truth by the falses of evil; these things are signified by the roaring of a lion, because when a lion is hungry and seeks his prey, also when he is enraged against his enemy, he is wont to roar. That such things are signified by roaring, may appear from the following passages: as in Isaiah; *"Thus saith Jehovah unto me, even as a lion roareth, and a young lion over his prey, when the fullness of the shepherds runneth out against him, at whose voice he is not dismayed, neither afflicted at their tumult, so shall Jehovah Zebaoth descend to militate upon the mount of Zion, and upon the hill thereof,"* xxxi. 4; Jehovah is compared to a lion roaring, because by a lion is signified the Lord as to divine truth and its power, and by roaring is signified the ardour of defending the church against evils and falses, wherefore it is said, so will Jehovah descend to militate upon the mount of Zion, and upon the hill thereof; the mount of Zion denotes the celestial church, and the hill thereof, or Jerusalem, denotes the spiritual church; the prey over which the lion roareth, signifies liberation from hell. So in Joel; *"Jehovah shall roar from Zion, and from Jerusalem He shall give His voice, and the heavens and the earth shall tremble; but Jehovah [shall be] a refuge for His people and a munition to the sons of Israel,"* iv. 16; the defence of the faithful by the Lord by divine truth, is described by Jehovah roaring from Zion, and giving His voice from Jerusalem; the vehement power of divine truth, and the terror consequent thereon, are described by the

heavens and the earth trembling; and salvation and defence is described by Jehovah being a refuge for His people, a munition to the sons of Israel; the people of Jehovah and the sons of Israel denote the faithful who are of the church. Again in Hosea; "*I will not return to destroy Ephraim; they shall go after Jehovah; as a lion He shall roar, because He shall roar, and with honour shall the sons from the sea draw near, with honour shall they come as a bird from Egypt, and as a dove from the land of Assyria; and I will cause them to dwell upon their own houses,*" xi. 10, 11; by Ephraim is signified the church as to the understanding of truth, concerning which therefore the following things are said; to go after Jehovah signifies to worship the Lord, and to live from Him; as a lion He shall roar because He shall roar, signifies their defence by divine truth; with honour shall the sons from the sea draw near, signifies that they shall draw near to the church who are in natural good; with honour shall they come as a bird from Egypt, signifies their natural thought from scientific truths, a bird denoting thought, and Egypt the scientific principle, which is natural truth; and as a dove from the land of Assyria, signifies that they shall have rational good and truth, a dove denoting rational good, and the land of Assyria the church as to rational truth; for there appertain to man both natural and rational good and truth, the natural is inferior or exterior looking to the world, the rational is superior or interior conjoining the natural with the spiritual, the natural is Egypt, the rational is Ashur, and the spiritual is Israel; to make them dwell upon their own houses, signifies life from the will of good and from the understanding of truth; the human mind, which consists of those principles, is understood by house, and to live is signified by dwelling. Again in Amos; "*The Lord Jehovih will not do a word without revealing His secret to His servants the prophets; the lion hath roared, who will not fear, the Lord Jehovih hath spoken, who will not prophecy,*" iii. 7, 8; the Lord Jehovih will not do a word without revealing His secret to His servants the prophets, signifies, that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good; by revealing His secret is signified to illustrate and open the interior things of the Word; by the servants the prophets are signified those who are in the truths of doctrine and receive; the lion hath roared, who will not fear, signifies a powerful revelation and manifestation of divine truth; the Lord

Jehovih hath spoken, who will not prophecy, signifies the reception thereof and manifestation; the Lord is called Lord Jehovih, when the subject treated of is concerning good. Again in Zechariah; "*The voice of the howling of the shepherds, that their magnificence is laid waste, the voice of the roaring of lions, that the lifting up of Jordan is laid waste,*" xi. 3; the voice of the howling of the shepherds that their magnificence is laid waste, signifies the grief of those who teach, on account of the good of the church perishing; they are called shepherds who teach truths and thereby lead to the good of life, and magnificence denotes the good of the church; the voice of the roaring of the young lions that the lifting up of Jordan is laid waste, signifies grief on account of the desolation of divine truth in the church; they are called lions who are in divine truths, roaring signifies grief, the lifting up of Jordan which is laid waste, signifies the church as to divine truth which introduceth. Thus also in Job; "*God roareth with His voice, He thundereth with the voice of His majesty, nor yet doth He subvert when His voice is heard, God thundereth with His voice wonderfully,*" xxxvii. 4, 5; where by roaring and thundering with the voice, is signified the power and efficacy of divine truth or the Word. In the passages that have been adduced, in an extended sense, by roaring is signified the ardent affection of defending heaven and the church, or the angels of heaven and the men of the church, which is effected by destroying the falses of evil by divine truth and its power. But by roaring in the opposite sense is signified the ardent cupidity of ruining and destroying the church, which is done by destroying divine truth by the falses of evil; in this sense to roar is mentioned in the following passages: as in Jeremiah; "*Babel shall become heaps, a dwelling place for dragons, an astonishment and a hissing, they shall roar together as lions, they shall utter a roaring as the whelps of lions: when their feasts grow a little warm, and I will inebriate them that they may exult, and sleep the sleep of an age, and not awake,*" li. 37, 38, 39; the destruction of Babel, so that there is no longer any truth there nor any good, is signified by, Babel shall be for heaps, a dwelling place of dragons, an astonishment, and hissing; Babel signifies those who abuse holy things for the purpose of ruling by them; their ardent cupidity of destroying divine truth by the falses of evil, is signified by, they shall roar together as lions, they shall utter a roaring as the whelps of lions; the ardour of

those consociated to this wicked deed is signified by their feasts waxing warm; that such shall be insane from the falses of evil, is signified by, I will inebriate them that they may exult; that they will never understand any thing of truth, and thence will not see life, is signified by, they shall sleep the sleep of an age, and shall not awake. Again in the same prophet; "*Is Israel a servant, or the son of the house, why then is he become a prey? the young lions roar against him, they utter their voice, they reduce his land to wasteness, his cities are set on fire so that there is no inhabitant,*" ii. 14, 15; is Israel a servant or the son of the house, signifies the church which had been in truths and goods, and that hitherto it is not; Israel signifies the church, servants, those who are in truths, the son of the house, those who are in goods; why then is he become a prey, signifies the devastation thereof; the young lions roar against him, they utter their voice, signifies the desolation of divine truth therein by the falses of evil; they reduce his land into wasteness, signifies the destruction of that church by evils; his cities are set on fire so that there is no inhabitant, signifies the destruction of the doctrinals thereof also by evils, so that there is not any good of the church left remaining. Again in Ezekiel; "*One of the whelps of the lioness rose up, he became a young lion, but he learned to seize the prey, he devoured men, he defiled widows, and devastated the cities, and the land was devastated and the fulness thereof by the voice of his roaring,*" xix. 3, 7; these things are said concerning the Jewish church, which is there understood by the mother of lions; by the young lion is signified the false of evil in the ardour of destroying the truth of the church; by seizing the prey, is signified the destruction of the truth and good of the church; he devoured men, he defiled widows, and devastated cities, signifies the destruction of all the understanding of truth, and of good desiring truth, likewise of doctrinals, men signifying the understanding of truth, widows, the good desirous of truth, and cities, doctrinals; the land is devastated and the fulness thereof at the voice of his roaring, signifies the devastation of the church, and the extinction of all truth from the Word, by the false of evil, the land denoting the church, the fulness denoting the truths thereof from the Word, and the voice of roaring denoting the false of evil destroying. Again in Jeremiah; "*I call a sword upon all the inhabitants of the earth; wherefore thou shalt say unto them, Jehovah shall roar from on high, and*"

from the dwelling place of His holiness He shall utter His voice; in roaring He shall roar against their dwellings; a tumult shall come even to the end of the earth, because the strife of Jehovah is against the nations, judgment shall enter with all flesh, He shall deliver the impious to the sword," xxv. 29, 30, 31: the vastation of the church is here attributed to Jehovah, although men are the cause thereof; I call a sword upon all the inhabitants of the earth, signifies the false destroying all the truth in the universal church; Jehovah shall roar from on high, and from the dwelling place of His holiness He shall utter His voice, signifies testification of grief in heaven on account of the vastation of divine truth; in roaring He shall roar against their dwellings, signifies grievous grief and lamentation over all things of the church; a tumult cometh even to the end of the earth, signifies the perturbation of all things from first to last appertaining to the church; because the strife of Jehovah is against the nations, judgment shall enter with all flesh, signifies, visitation and judgment upon all who are in evil; He will deliver the impious to the sword, signifies their destruction from falses. Again in Amos; "*Jehovah shall roar from Zion, and from Jerusalem He shall give His voice, and the habitations of the shepherds shall mourn, and the top of Carmel shall wither,*" i. 2: the roaring from Zion signifies grievous grief, and the voice from Jerusalem signifies lamentation; the mourning of the habitations of the shepherds, and the withering of the top of Carmel, signifies, on account of the vastation of all the goods and truths of the church, the habitations of the shepherds signifying all the goods of the church, the top of Carmel signifying all the truths thereof, and the mourning and withering denoting vastation; the reason why the top of Carmel signifies the truths of the church, is, because in Carmel there were vineyards, and the truth of the church is signified by wine. Again in Isaiah; "*The anger of Jehovah is kindled against His people, He hath lifted up a sign to the nations afar off, and He hath hissed to them from the extremity of the earth: His roaring is of the lion, He roareth as the young lions, and He rageth, and taketh hold of the prey, He seizeth and none taketh from Him, He rageth against him as it were with raging of the sea, whence He shall look down to the earth, which behold is darkness, anxiety, and the light is darkened in the ruins thereof,*" v. 25 to 30; here also the roaring as of a lion and as of young lions signifies grief and lamentation over

the vastation of divine truth in the church by the falses of evil; by seizing the prey and none taking it from him, is signified the liberation and salvation of those who are in truths from good; the vastation itself is described by, behold darkness, anxiety, and the light being darkened in the ruins thereof; darkness denotes falses, anxiety denotes evil, the darkening of the light denotes the evanescence of divine truth, and ruins signify total subversion. So in David; "*The enemy hath destroyed all things in the sanctuary, the enemies roared in the midst of thy feast,*" Psalm lxxiv. 3, 4; the enemy signifies evil from hell, the sanctuary signifies the church, and the feast, worship; hence it is evident what is signified by those words in a series. That roaring signifies grievous lamentation from grief of heart, appears from these passages in David; "*When I kept silence my bones waxed old, by my roaring all the day,*" Psalm xxxii. 3: again; "*I am enfeebled and broken exceedingly, I have roared by reason of the roaring of my heart,*" Psalm xxxviii. 9: and in Job; "*Before bread my sighing cometh, and my roarings are poured out as waters,*" iii. 24.

602. "And when he cried, seven thunders uttered their voices"—That hereby is signified instruction from heaven and perception concerning the last state of the church, appears from the signification of uttering voices, as denoting to instruct, in the present case, from heaven, because it is said that the seven thunders uttered; and from the signification of the seven thunders, as denoting the divine truth as to understanding and perception, concerning which see above, n. 273; the thunders are said to be seven, because the number seven signifies all and full, and is used when things holy are treated of, concerning which see above, n. 20, 24, 257, 299; the reason why it relates to the last state of the church, concerning which John was instructed from heaven by voices as of thunders, is, because that state is treated of in the present chapter, as may appear from these words in verse 7, "*In the days of the voice of the seventh angel, when he shall be about to sound, and the mystery of God shall be consummated, as he hath declared in good tidings to his servants the prophets;*" and that it shall still be taught in the church, before that state, which is the end, shall come, is understood by the last words of this chapter, "*Thou must again prophecy upon peoples, and nations, and tongues, and many kings,*" verse 11: hence then it may appear, that by the seven thunders

uttering their voices is signified instruction from heaven, and perception, concerning the last state of the church.

603. "And when the seven thunders uttered their voices, I was about to write"—That hereby is signified that he was desirous to manifest that state, appears from the signification of when the seven thunders uttered their voices, as denoting instruction from heaven, and perception, concerning the last state of the church, concerning which see just above, n. 602; and from the signification of I was about to write, as denoting to be desirous to manifest; that to write denotes to manifest is evident.

604. "And I heard a voice from heaven, saying to me, seal up those things which the seven thunders uttered, and write them not"—That hereby is signified a command from the Lord that those things should be reserved and not yet manifested, appears from the signification of hearing a voice from heaven, as denoting a command from the Lord, which is not to write them; and from the signification of sealing up those things which the seven thunders uttered, as denoting that they should be kept in silence and reserved, viz. those things in which he was instructed, and which he perceived, concerning the last state of the church; and from the signification of write them not, as denoting that they are not yet to be manifested, concerning which see just above, n. 603. That to seal up denotes to keep in silence and to reserve until another time, appears from what follows in this book where the middle state of the church is treated of, which intercedes betwixt the sounding of the sixth and seventh angel, that is, between the state of the church which is almost last, and that which is the last, wherefore the things which are to take place in the last or ultimate state, are what are to be reserved, and not yet manifested.

605. Verses 5, 6, 7. "*And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ages of ages, Who created heaven and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he is about to sound, and the mystery of God shall be consummated, as he hath declared in good tidings to His servants the prophets.*" And the angel whom I saw standing upon the sea and upon the earth, signifies the Lord, to whom all things of heaven and the church are subject: lifted up his hand

unto heaven, signifies contestation before the angels concerning the state of the church: and sware by Him that liveth for ages of ages, signifies verity from His own Divine [principle]: Who created heaven and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, signifies the Lord as to all things of heaven and the church interior and exterior: that there shall be time no longer, signifies that there be no longer any understanding of divine truth, and thence not any state of the church: but in the days of the seventh angel when he is about to sound, signifies the last state of the church, and then revelation of divine truth: and the mystery of God shall be consummated, as he hath declared in good tidings to his servants the prophets, signifies prediction in the Word concerning the advent of the Lord to be fulfilled when the end of the church is at hand.

606. "And the angel whom I saw standing upon the sea and upon the earth"—That hereby is signified the Lord, to Whom all things of heaven and the church are subject, appears from the signification of an angel coming down from heaven, as denoting the Lord, concerning which see above, n. 593; and from the signification of standing upon the sea and upon the earth, as denoting to Whom all things of heaven and the church, are subject, concerning which also see above, n. 600; hence by standing upon them is signified their being subject to Him, as it is also written in David; "*Thou hast made Him to rule over all things of thine hands, thou hast put all things under His feet,*" Psalm viii. 7, speaking of the Lord, Whose dominion over all things of heaven and the church, is understood by all things being put under his feet: and in Isaiah; "*I will make the place of my feet honourable,*" lx. 13; by the place of the feet of the Lord, in the general sense, are understood all things of heaven and the church, inasmuch as the Lord as a sun is above the heavens; but, in a particular sense, by the place of His feet is signified the church, for the church of the Lord is with men in the natural world, and the natural principle is the ultimate, into which the Divine closes, and upon which It as it were subsists; hence it is, that the church in the earths is also called the footstool of the Lord; as in the same prophet; "*The earth is the stool of my feet,*" lxvi. 1; Matthew v. 35: likewise in Lamentations; "*He hath cast down the beauty of Israel from the heavens to the earth, He remembereth not the stool*

of His feet," ii. 1: and in David; "*We will enter into His dwelling places, we will bow ourselves down at the stool of His feet,*" Psalm cxxxii. 7, speaking also of the Lord, and by the stool of His feet is signified the church in the earths. From these considerations it may appear that by standing upon the sea and upon the earth, when predicated of the Lord, is signified that all things of heaven and the church are subject to Him; but specifically by the sea and the earth, upon which He set His feet, is signified the ultimate heaven and the church in the earths, as was just said; for by the superior parts of the body, which appertain to the angel, are signified the superior heavens, because they correspond to them; for the inmost heaven corresponds to the head, the middle heaven to the breast even to the loins, and the ultimate heaven to the feet, but the church in the earths to the soles of the feet, whence it is, that this latter is understood by the stool of the feet; from this correspondence it may be concluded, what is represented generally and specifically by the angel standing upon the sea and upon the earth, by whom the Lord is understood, namely, that the universal heaven is represented, for the Lord is heaven, and His Divine Human [principle] formeth it to His own image, hence it is, that the universal heaven, in the sight of the Lord, is as one man, and corresponds to all things of man, wherefore heaven is also called the grand man; but concerning this subject, see what is said in the work concerning *Heaven and Hell*, n. 59 to 102.

607. "Lifted up his hand to heaven"—That hereby is signified contestation before the angels concerning the state of the church, appears from the signification of lifting up the hand to heaven, as denoting contestation before angels; that this is concerning the state of the church is evident from what follows: that it is contestation before the angels which is here signified by lifting up the hand to heaven, may be concluded from this consideration, that contestations are effected by the raising of the hands to heaven, also from this circumstance, that he sware by Him that liveth for ages of ages that there shall be time no longer, as immediately follows, and to swear is an expression of contestation, and the time which shall be no longer signifies the state of the church.

608. "And sware by Him that liveth for ages and ages"—That hereby is signified verity from His own Divine [principle], appears from the signification of swearing, as

denoting asseveration and confirmation, and, when predicated of the Lord, as denoting verity, concerning which we shall speak presently; and from the signification of Him that liveth for ages of ages, as denoting the Divine [being or principle] from eternity, which alone liveth, and from which is the life of all in the universe as well of angels as of men; that this is signified by Him that liveth for ages of ages, may be seen above, n. 289, 291, 349. That to swear signifies asseveration and confirmation, but, in the present case, verity, as being from the angel, by whom is understood the Lord, may appear from this consideration, that to swear is to assert and confirm the reality of a thing, and, when predicated of the Lord, is divine verity: for oaths are taken only by those, who are not interiorly in verity itself, that is, who are not interior but only exterior men, hence they can never be taken by the angels, and much less by the Lord; but the reason why He is said to swear, in the Word, and why it was granted to the sons of Israel to swear by God, is, because they were only exterior men, and because the asseveration and confirmation of the internal man, when it comes into the external, falls into swearing; and in the Israelitish church all things were external, which represented and signified things internal; the case is similar also with respect to the Word in the sense of the letter; hence it may appear that by the angel swearing by Him that liveth for ages of ages, it is not to be understood that He thus sware, but that He said in Himself that it is verity, and that this falling into the natural sphere, according to correspondences, is converted into swearing. Now inasmuch as to swear is only what is external corresponding to the confirmation which is of the mind of the internal man, and hence is significative thereof, therefore in the Word of the Old Testament it is said to be lawful to swear by God, and even God Himself is said to swear: that this signifies confirmation, asseveration, and simply the verity of a thing, or that it is true, may appear from the following passages: thus in Isaiah; "*Jehovah hath sworn by His right hand, and by the arm of His strength,*" lxii. 8: and in Jeremiah; "*Jehovah Zebaoth hath sworn by His soul,*" li. 14; Amos vi. 8: and again in Amos; "*The Lord Jehovah hath sworn by His holiness,*" iv. 2: and again, "*Jehovah hath sworn by the excellency of Jacob,*" viii. 7: and in Jeremiah; "*Behold I have sworn by My great name,*" xlv. 26: by Jehovah being said to swear by His

right hand, by His soul, by His holiness, and by His name, is signified, by the divine verity, for by the right hand of Jehovah, by the arm of His strength, by His holiness, by His name, and by His soul, is understood the Lord as to divine truth, thus divine truth proceeding from the Lord; the same is signified also by the excellency of Jacob, for by the mighty one of Jacob is understood the Lord as to divine truth. That to swear, when predicated of Jehovah, signifies, confirmation from Himself, or from His own Divine [principle], is evident in Isaiah; "*By myself have I sworn, from my mouth hath gone forth the Word, which shall not be recalled,*" xlv. 23: and in Jeremiah; "*By myself have I sworn that this house shall come to desolation,*" xxii. 5. Inasmuch as by swearing, when predicated of Jehovah, is signified divine verity, therefore it is said in David, "*Jehovah hath sworn to David verity, from which He will not depart,*" Psalm cxxxii. 11. Jehovah God or the Lord, never sweareth, for it is not suitable to God Himself, or the divine verity, to swear; but when God, or the divine verity, wills to have any thing confirmed before men, then that confirmation, in its descent into the natural sphere, falls into an oath, or into the form of an oath, as used in the world: hence it is evident, that although God never sweareth, yet in the literal sense of the Word, which is the natural sense, it may be said that He sweareth; this therefore is what is signified by swearing when predicated of Jehovah or the Lord in the preceding passages, and also in the following: as in Isaiah; "*Jehovah Zebaoth sware, saying, even as I have thought, so shall it come to pass,*" xiv. 24: and in David; "*I have established a covenant with mine elect, I have sworn to David my servant: Lord, Thou hast sworn to David in verity,*" Psalm lxxxix. 4, 36, 40: again; "*Jehovah sware and will not repent,*" Psalm cx. 4: and in Ezekiel; "*I have sworn to thee, and I entered into a covenant with thee, that thou mayest be mine,*" xvi. 8: and in David; "*To whom I sware in mine anger,*" Psalm xcv. 11: and in Isaiah; "*I have sworn that the waters of Noah shall no more pass over the earth,*" liv. 9: and in Luke; "*To remember His holy covenant, so the oath which He sware to Abraham our father,*" i. 72, 73: and in David; "*He remembered His covenant, which He made with Abraham, and His oath with Isaac,*" Psalm cv. 9: and in Jeremiah; "*That I may establish the oath which I sware unto your fathers,*" xi. 5; chap. xxxii. 22: "*The land*

which I swear that I would give to your fathers," Deut. i. 35; chap. x. 11; chap. xi. 9, 21; chap. xxvi. 3, 15; chap. xxxi. 20; chap. xxxiv. 4. From what has been adduced it may now appear, what is understood by the angel lifting up his hand to heaven, and swearing by Him that liveth for ages of ages; as it is likewise written in Daniel; "*I saw the man clothed in linen, that he lifted up his right hand and his left hand to the heavens, and swore by Him that liveth for ages of ages,*" xii. 7; namely, that it denotes contestation before the angels, concerning the state of the church, that what follows is divine verity. Inasmuch as the church instituted with the sons of Israel was a representative church, in which all things that were commanded were natural things, which represented, and thence signified, things spiritual, therefore it was granted them to swear by Jehovah, and by His name, likewise by the holy things of the church, by which was represented and thence signified internal confirmation, and also verity; as may appear from the following passages: as in Isaiah; "*He who blesseth himself in the earth, let him bless himself in the God of verity; and he who sweareth in the earth, let him swear in the God of verity,*" lxxv. 16: and in Jeremiah; "*Swear by the living Jehovah, in verity, in judgment, and in justice,*" iv. 2: and in Moses; "*Thou shalt fear Jehovah thy God, thou shalt serve Him, and shalt swear in His name,*" Deut. vi. 13; chap. x. 20: and in Isaiah; "*In that day there shall be five cities in the land of Egypt, swearing to Jehovah Zebaoth,*" xlviii. 19: and in Jeremiah; "*If in learning they will learn the ways of My people, to swear by My name, Jehovah, liveth,*" xii. 16: and in David; "*Every one that sweareth by God shall glory, and the mouth of him that speaketh lies shall be stopped,*" Psalm lxxiii. 12; to swear by God here, signifies to speak verity, for it follows, the mouth of him that speaketh lies shall be stopped: that they swear by God, see also Gen. xxi. 23, 24, 31; Joshua ii. 12; chap. ix. 20; Judges xxi. 7; 1 Kings i. 17. Inasmuch as it was allowed to the ancients to swear by Jehovah God, it therefore follows that it is a most enormous evil to swear falsely or to a lie: as appears from these passages: as in Malachi; "*I will be a witness against the soothsayers and against the adulterers, and against them that swear falsely,*" iii. 5: and in Moses; "*Thou shalt not swear by My name to a lie, to profane the name of thy God, and lest thou take the name of thy God in vain,*" Deut. v. 11; Exod. xx. 7; Lev. xix. 12; Zech. v. 4: and in Jeremiah; "*Run ye through the streets of Jerusalem, and see whether there are any who say,*

by the living Jehovah, and if they do they swear falsely: thy sons have forsaken Me, and have sworn by them that are no gods," v. 1, 2, 7: and in Hosea; "*Israel, swear ye not Jehovah liveth,"* iv. 15: and in Zephaniah; "*I will cut off them that swear by Jehovah and them that swear by their own king, and them that recede from after Jehovah,"* i. 5, 6: and in Zechariah; "*Love not the oath of a lie,"* viii. 17: and in Isaiah; "*Hear ye O house of Jacob, who swear by the name of Jehovah, not in verity, neither in justice,"* xlviii. 1: and in David; "*He that is clean in hands, and pure in heart, that lifteth not up his soul unto vanity, nor sweareth deceitfully,"* Psalm xxiv. 4: from these passages it may appear, that to the ancients, who were in the representatives and significatives of the church, it was granted to swear by Jehovah God, in order to testify verity, and thereby was signified that they thought what was true, and willed what was good: but it was more especially granted to the sons of Jacob, inasmuch as they were altogether natural and external men, and not internal and spiritual; and mere external or natural men are desirous of having the verity of a thing attested and confirmed by oaths, whereas internal or spiritual men are unwilling, yea, are averse from oaths, and account them horrible, especially those in which God is appealed to, and the holy things of heaven and the church, and are contented with saying and having it said, that a thing is so, or that it is true. Forasmuch as swearing is not for the internal or spiritual man, and the Lord, when He came into the world, taught men to be internal or spiritual, and for that end afterwards abrogated the external things of the church, and opened the internals thereof, therefore He also prohibited the swearing by God and by the holy things of heaven and the church: as may appear from these words of the Lord in Matthew; "*Ye have heard that it hath been said, thou shalt not forswear, but shalt perform to the Lord thine oath; but I say unto you, swear not at all; neither by heaven, for it is the throne of God, neither by the earth, for it is His footstool, neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, for thou canst not make one hair of it either white or black,"* v. 33 to 37; in this passage the holy things which shall not be called upon in oaths are particularly mentioned, viz. heaven, the earth, Jerusalem, and the head; and by heaven is understood the angelic heaven, wherefore it is called the throne of God, and that by the throne of God is understood that heaven, may be seen above, n. 253, 462, 477; by the earth is understood

the church, as may be seen above, n. 29, 304, 413, 417, wherefore it is called the footstool of God, concerning which see above, n. 606; by Jerusalem is understood the doctrine of the church, wherefore it is called the city of the great king, and that a city denotes doctrine, may be seen above, n. 223; and by the head is understood intelligence thence derived, concerning which see above, n. 553, 578, wherefore it is said, thou canst not make one hair white or black, by which is signified, that man can understand nothing of himself. Again likewise in the same evangelist; *“Wo unto you, blind leaders; for ye say, whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is guilty; ye fools and blind, whether is greater, the gold, or the temple which sanctifieth the gold; likewise, whosoever shall swear by the altar it is nothing, but whosoever shall swear by the gift which is upon it, he is guilty; ye fools and blind, whether is greater, the gift, or the altar which sanctifies the gift; but he who shall swear by the altar, sweareth by it and by every thing that is upon it; and he who shall swear by the temple, sweareth by it and by Him who dwelleth in it; and he who sweareth by heaven, sweareth by the throne, and by Him who sitteth upon it,”* xxiii. 16, 22; the reason why they were not to swear by the temple and by the altar, is, because to swear by them was to swear by the Lord, by heaven, and by the church; for by the temple, in the supreme sense, is understood the Lord as to divine truth, and, in the respective sense, heaven and the church as to that truth, likewise all worship from divine truth, as may be seen above, n. 220; and by the altar is signified the Lord as to divine good, and, in the respective sense, heaven and the church as to that good, likewise all worship from divine good, as may also be seen above, n. 391; and inasmuch as by the Lord are understood all divine things which proceed from Him, for He Himself is in them, and they are of Him, therefore he who sweareth by Him, sweareth by all things that are of Him; in like manner, he who sweareth by heaven and the church, sweareth by all the holy things which appertain to them, for heaven is the complex and the continent thereof; and in like manner the church; wherefore it is said, that the temple is greater than the gold of the temple, because the temple sanctifies the gold, and that the altar is greater than the gift which is upon it, because the altar sanctifies the gift.

609. “Who created heaven and the things which are therein, and the earth and the things which are therein, and

the sea and the things which are therein,"—That hereby is signified the Lord as to all things of heaven and the church, interior and exterior, appears from the signification of creating, as denoting not only to give a thing existence, but also to give it perpetual existence, holding it together and sustaining it by the Divine Proceeding; for the heavens have existed and do perpetually exist, that is subsist, by the Divine [principle] of the Lord, which is called the divine truth united to divine good, which, being received by the angels, constitutes heaven; hence it is, that when heaven is mentioned, the Lord is understood, because heaven, where the angels are, is heaven from the Lord, that is from the Divine proceeding from him; this therefore is what is here signified by creating: that to create, when spoken concerning the church, and the men of the church, is to create anew, that is, to regenerate, may be seen above, n. 4; and from the signification of heaven, the earth, and the sea, and the things which are in them, as denoting all things of heaven and the church, interior and exterior; by heaven, the earth, and the sea, are here signified specifically, the superior and inferior heavens, inasmuch as in the spiritual world the face of things is similar to what it is in the natural world, consequently, there are mountains, earths, and seas, and the mountains there are the superior heavens, because the angels of those heavens dwell upon mountains, and the earth and sea there are the inferior heavens, for the angels of these heavens dwell upon the earths below the mountains, and as it were in seas, concerning which see above, n. 594; hence it is, that the angel who spake these things, was seen to stand upon the earth and sea. The reason why by the earth and the sea and the things which are in them, are also signified all things of the church, as well interior as exterior, is, because in the church there are things interior and exterior, as in the heavens there are things superior and inferior, and the former correspond to the latter; that by the sea and the earth is signified the church as to the exteriors and interiors thereof, may be seen above, n. 600. According to the sense of the letter, by heaven, the earth, and the sea, are understood the visible heaven, the habitable earth, and the navigable sea, and by the things therein are understood the birds, beasts, and fishes; but that these are not the things properly understood by those words, may appear from this circumstance, that the angel was seen by John, when he was in the spirit, to stand upon the sea and upon the earth, and what is seen

in the spirit, is not seen in the natural world, but in the spiritual world, where also, as was said above, there are earths, and seas, and angels and spirits in them; but concerning the appearance of seas in that world, and concerning those who are therein, see above, n. 342.

610. "That time shall be no more"—That hereby is signified, that there shall not be any longer any understanding of divine truth, and thence not any state of the church, appears from the signification of time, as here denoting the state of man as to the understanding of the Word, and thence the state of the church, because these are the subjects treated of in this chapter. The reason why time signifies state, is, because times, in the spiritual world, are no otherwise determined and distinguished than by states of life, particular and general; the reason is, because the sun in that world, which is the Lord, is constant and stationary in the same place of heaven, which there is the east, and does not make any revolution as the sun in the natural world appears to do: by the apparent revolution of this sun, times are determined, and so exist in general and in particular; in general, the year and its four seasons, which are called spring, summer, autumn, and winter; these four seasons of the year also are the four natural states thereof corresponding to so many states in the spiritual world, which are the general spiritual states thereof; in particular, within those common or general states in the natural world, there are determined and stated times, which are called months and weeks, but chiefly days, which are distinguished into four natural states, which are called morning, noon, evening, and night, to which also correspond four states in the spiritual world: in this latter world, inasmuch as the sun, as was said above, is not carried about, but remaineth constant and stationary in the east, therefore there are not given years, nor months and weeks, neither days and hours, nor consequently any determination by times, but only determinations by states of life general and particular; hence it is, that it is unknown in that world what time is, but it is known what state is, for the determination of a thing is what giveth the notion thereof, and it is named accordingly; this then is the reason why it is not known in the spiritual world what times are, although they succeed each other there as in the natural world, but in the place of times are states and their changes; hence also it is, that times, where they are mentioned in the Word, signify states; but concerning time and times in the spiritual world more may be seen in the

work concerning *Heaven and Hell*, n. 162 to 169 ; and concerning the change of states with the angels, n. 154 to 161. Forasmuch as by time are understood the things appertaining to time in the natural world, as those which are of the year and which are of the day, those of the year being seed time and harvest, and those of the day being morning and evening, by these therefore, in the Word, are also described the states of the church; by seed time is described and signified the establishment of the church, by harvest, the fructification thereof, by morning, the first time thereof, and by noon to evening, its progression: these natural states also correspond to spiritual states, which are states of heaven and the church: as to what concerns the church; it passes through those states in general, and every man of the church in particular; every man of the church is also inaugurated into those states from his first age, but when the church is at its end, he can then no longer be inaugurated, for divine truth is not received, but is either rejected or perverted, whence there can be no seed time nor harvest, that is, no establishment nor fructification, neither can there be morning nor evening, that is, neither beginning nor progression, which are the states understood and signified by times in the Word; and inasmuch as in the end of the church those states cease with the men of the church, therefore it is here said that time shall be no more, by which is therefore signified, that there shall be no further understanding of divine truth or the Word, consequently not any state of the church. The like is signified by time in Ezekiel; “*An evil, one evil, behold, is come, the end is come, the end is come, it hath watched over thee, behold the morning cometh upon thee, O inhabitant of the earth, the time is come,*” vii. 5, 6, 7; these things are also said concerning the state of the church: the end of the former church is first described, and the establishment of the new church afterwards; the end of the former church by these words, an evil, one evil, behold, is come, the end is come, the end is come; the establishment of the new church by these words, behold the morning cometh upon thee, O inhabitant of the earth, the time is come; the morning signifies the state of a new church, or the commencement of a church, and time, the progressive state thereof, consequently the same as seed time and harvest, likewise morning and evening, mentioned above, and consequently also the state of the church as to the understanding of truth and the will of good. So in Daniel;

“The fourth beast shall speak words against the Most High, and shall wear out the saints of the Most High, because he shall think to change the times, and right, and they shall be given into his hands for a time, and times, and part of a time,” vii. 25; by the fourth beast is understood the evil which was about fully to vastate the church; the falses destroying the truths of the church are understood by the words which he shall speak against the most High, and by which he will wear out the saints of the most High, the saints of the most High in the abstract sense signifying divine truths; that the truths of the Word, and the goods thereof, will then be converted into falses and evils, is signified by his changing the times and right, or justice, times denoting states of the church, as to the understanding of truth; the duration of that state as to the end of the church, is signified by, for a time, and times, and part of a time, by which is understood a full state of vastation. The like is signified by these words in Daniel; *“I heard the man cloathed in linen, that he lifted up his right hand and his left hand unto the heavens, and swore by Him that liveth for ages of ages, that at the appointed time of the times appointed, and the half, when they were about to consummate to disperse the people of holiness, all these things should be consummated,”* xii. 24; by time is here signified state, and by time, times, and a half, is signified a full state of vastation, wherefore it is said, when they were about to consummate to disperse the people of holiness, the people of holiness denoting those of the church who are in divine truths, and abstractedly, divine truths themselves. To the same purpose it is written in the Apocalypse; *“That the woman should be nourished in the wilderness, for a time, and times, and half a time,”* xii. 24. Inasmuch as time signifies those things which appertain to time, as spring, summer, autumn, and winter, by which are signified states of a person about to be regenerated, and of a regenerate person; likewise such things as appertain to those times, namely seed time and harvest, by which is signified the state of the church, as to the implantation of truth and as to the fructification of good thence derived; therefore similar things are also signified by times of the day, which are morning, noon, evening, and night; as in the following passages: thus in Genesis; *“As yet all the days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease,”* viii. 22; which may be seen explained in the *Arcana Cœlestia*, n. 930 to 937. So in David; *“The day is Thine and the night is Thine, Thou*

hast prepared the light and the sun, Thou hast decided all the borders of the earth, Thou hast formed summer and winter," Psalm lxxiv. 16, 17: and in Jeremiah; "*Jehovah giving the sun for the light of the day, the statutes of the moon and of the stars for the light of the night: if these statutes shall recede before Me, the seed of Israel also shall cease, that they may not be a nation before Me all days,"* xxxi. 35: and again; "*Jehovah said, if I have not appointed My covenant of the day and of the night, and the statutes of heaven and of the earth, I will also reprobate the seed of Jacob and of Israel My servant,"* xxxiii. 25, 26; by the statutes of the sun, of the moon, and of the stars, likewise by the covenant of the day and of the night, and by the statutes of heaven and of the earth, are signified similar things as by times, inasmuch as times exist from those statutes: that by seed time and harvest, summer and winter, likewise by day and night, are signified similar things as by times, was shewn above. Hence it follows that the same things are signified by times in these words in Genesis; "*God said, let there be luminaries in the expanse of the heavens, to distinguish between the day and the night, and let them be for signs, and for stated times, and for days, and for years,"* i. 13 to 19; by the two luminaries, the sun and the moon, are signified love and faith; for in the spiritual sense of that chapter the new creation or regeneration of the man of the church is treated of, and by the things there said concerning the sun and the moon, are signified those things which principally regenerate man and make the church, wherefore by those words and the following is described the process by which regeneration is accomplished, and afterwards the states thereof are described. From these considerations it may now appear, what is signified by time being no more.

611. "But in the days of the voice of the seventh angel when he is about to sound"—That hereby is signified the last state of the church, and then revelation of divine truth, appears from the signification of the days of the voice of the seventh angel, as denoting the ultimate or last state of the church; for the progressive changes of the state of the church are described by the sounding of the seven angels, whence the voice of the seventh angel signifies the last state; and from the signification of when he is about to sound, as denoting revelation then of divine truth; that by sounding a trumpet is signified the influx of divine truth, and its revelation, may be seen above, n. 50; that its revelation is here signified, is evident from the following part

of this verse, where it is said, “And the mystery of God shall be consummated, as He hath declared in good tidings to His servants the prophets,” by which is signified, that the prediction concerning the advent of the Lord shall then be fulfilled; with the advent of the Lord there is also revelation of divine truth.

612. “And the mystery of God shall be consummated, as He hath declared in good tidings [or evangelized] to His servants the prophets”—That hereby is signified prediction in the Word concerning the advent of the Lord to be fulfilled when the end of the church is at hand, appears from the signification of being consummated, as denoting to be fulfilled; and from the signification of the mystery of God which he hath declared in good tidings, as denoting the advent of the Lord, concerning which we shall speak presently; and from the signification of His servants the prophets, as denoting the truths of doctrine, and, in the present case, the Word; that they are called servants of the Lord who are in truths from good, may be seen above, n. 6, 409; and that they are called prophets who teach doctrine, and that, in the abstract sense, doctrine itself is denoted by them, may also be seen above, and will be further demonstrated below; the reason why the Word also is denoted, is, because the Word is the doctrine of divine truth, and because the Word was written by the prophets, likewise because the all of doctrine must be from the Word: hence it now follows, that by the mystery of God shall be consummated, as He hath declared in good tidings [or evangelized] to His servants the prophets, is signified prediction in the Word of the Lord to be fulfilled when the end of the church is at hand. This signification of these words is also evident from what precedes and from what follows; *in what precedes* it is said, that this shall come to pass in the days of the voice of the seventh angel, by which is understood, that it shall come to pass when the end of the church is at hand; and *in what follows*, after that the seventh angel had sounded, it is said, the kingdoms of the world are become the kingdoms of the Lord and of His Christ, and afterwards, that the temple of God was opened in heaven, and the ark of His covenant was seen in His temple, chap. xi. 15 to 19; the same may also further appear from this consideration, that when the end of the church is at hand, the Word is opened, and a new church established; this also is understood by the advent of the Lord, for the Lord is the Word, wherefore when this is opened, the Lord appeareth; that the Word was opened when the

Lord came into the world, is a known thing; that it is also now opened by the revelation of the spiritual sense thereof, may appear from the small treatise concerning the *White Horse*,* and in the work concerning *Heaven and Hell*, n. 1; and that now is the end of the church may be seen in the work concerning the *Last Judgment*, n. 33 to 39, and n. 45 to 52. The end of the church is also understood by evening, and the advent of the Lord by morning, in Daniel; “*Even unto the evening and morning, two thousand three hundred,*” viii. 14; the evening signifies the end of the former church, and the morning, the advent of the Lord and beginning of a new church. The same is signified by morning in Ezekiel; “*The evil, behold, is come, the end is come, the end is come, it hath watched over thee, behold it is come, the morning is come upon thee, O inhabitant of the earth, the time is come,*” vii. 5, 6, 7; where also by the end is signified the end of the church, and by the morning, the advent of the Lord and beginning of a new church. In like manner in Zechariah; “*There shall be one day, which shall be known to Jehovah, not day nor night, because about the time of evening it shall be light,*” xiv. 7; by the one day which shall be known to Jehovah, is understood the advent of the Lord; by the time of evening is understood the end of the church, when all divine truth is obscured and falsified; and by light is signified the divine truth manifested: this new light, or that morning which shall appear in the end of the church, is also here understood by the mystery of God which shall be consummated, as he hath evangelized by his servants the prophets. In the Word, mention is frequently made of evangelizing, and of the gospel [evangelium], and thereby is signified the advent of the Lord; as may appear from the following passages: thus in Isaiah; “*Get thee up upon the high mountain, O Zion that evangelizest, lift up with power thy voice, O Jerusalem that evangelizest, say to the cities of Judah, behold your God; behold the Lord Jehovih cometh in strength, and His arm shall rule for Him; as a shepherd He shall feed His flock,*” xl. 9, 10, 11; that these things are said concerning the advent of the Lord is fully evident, and hence it is that Zion and Jerusalem are called evangelizers; by Zion are understood all who are of the celestial church, who are those that are principled in love to the Lord, wherefore it is said, get thee up upon the high mountain, the high mountain denoting that love, as may be seen above, n. 405; by Jerusalem are understood all who are of the spiritual church, who are those that are principled in the

doctrine of genuine truth, wherefore it is said, lift up with power thy voice, by which is signified confession from genuine truths; by the cities of Judah, to which it is said, behold your God, behold the Lord Jehovih cometh in strength, are signified doctrinals from the Word, by cities doctrinals, and by Judah the Word; that Zion and Jerusalem are called evangelizers, by reason that the gospel [evangelium] signifies the advent of the Lord, is manifest, for it is said, behold your God, behold the Lord Jehovih cometh in strength; that He will accomplish a judgment, and defend those who acknowledge Him, is signified by, His arm shall rule for Him, as a Shepherd He shall feed His flock. Again in the same prophet; "*How delightful upon the mountains are the feet of Him that evangelizeth, that causeth to hear peace, that evangelizeth good, that causeth to hear salvation, that saith to Zion, thy king shall reign, when he shall see eye to eye, that Jehovah shall turn again to Zion,*" lli. 7, 8; these words also are spoken of the advent of the Lord, who is understood by thy king shall reign, when he shall see eye to eye, that Jehovah shall turn again to Zion; in like manner in what follows of that chapter; hence it is that mention is made of evangelizing: the rest of that verse may be seen explained above, n. 365. So in Nahum; "*Lo upon the mountains the feet of him that evangelizeth, that proclaimeth peace, keep thy feasts, O Judah,*" i. 15: and in Isaiah; "*The spirit of the Lord Jehovih is upon me, therefore hath Jehovah anointed me to evangelize to the poor, he hath sent me to bind up the broken in heart, to preach liberty to the captives, to the bound, and recovery of sight to the blind, to proclaim the year of the good pleasure of Jehovah, and the day of vengeance to our God, to comfort all that mourn,*" lxi. 1, 2; that these things are said concerning the Lord and His advent, may be seen in Matt. v. 3 and following verses; and in Luke, chap. iv. 16 to 22: the advent itself is understood by the year of the good pleasure of Jehovah, and by the day of vengeance to our God; by the poor to whom the Lord should evangelize, likewise by the captives, the bound, and the blind, are understood the gentiles, who are called such because they were in ignorance of truth, by reason of their not having the Word: the gentiles are also understood in Matthew, by "*the poor who hear the Gospel,*" xi. 5. Again in David; "*Sing to Jehovah, bless His name, evangelize from day to day His salvation; for Jehovah cometh, for He cometh to judge the earth, He shall judge the globe in justice, and the people in His verity,*" Psalm xcvi. 2, 13; the acknowledg-

ment and celebration of the Lord with joy of heart on account of His advent, is signified by, sing to Jehovah, bless His name, evangelize from day to day His salvation; the advent itself is described by, Jehovah cometh; and inasmuch as His advent is when the last judgment taketh place, therefore it is said, He cometh to judge the earth, He shall judge the globe in justice, and the people in verity; by the earth is understood the church, by the globe are understood those in the church who are in the good of charity, and by the people, those who are in truths thence derived; that the advent of the Lord is when the last judgment takes place, was said above, for then the evil will be separated from the good, or the goats from the sheep, and the evil will be judged to hell, and the good to heaven, which is also signified by the words of Isaiah in the above passage, to proclaim the day of vengeance to our God, and to comfort all that mourn: this is the reason that where the last judgment is treated of, mention is also made of evangelizing; as likewise in the following passage in the Apocalypse; "*I saw another angel flying in the midst of heaven, having the everlasting gospel [evangelium] to evangelize to them that dwell upon the earth, and to every nation and tribe and tongue and people, saying with a great voice, fear ye God, and give glory to Him, because the hour of His judgment is come,*" xiv. 6, 7. That when the end of the church takes place, the advent of the Lord will be evangelized, is also predicted by the Lord Himself in Matthew; "*This gospel [evangelium] of the kingdom, shall be preached in the whole globe, for a testimony to all nations, and then shall the end come,*" xxiv. 14; Mark xiv. 8, 9. That the advent of the Lord is understood by evangelization and the gospel, may also appear from the following passages: as in Luke; "*The angel said to Zechariah, I am Gabriel that standeth before God, who am sent to speak unto thee, to evangelize to thee this thing,*" i. 19: again; "*The angel said to the shepherds, fear not, behold I evangelize to you great joy, which shall come to pass to all people, for to-day is born to you a Saviour, who is Christ the Lord, in the city of David,*" ii. 10, 11: again it is said, "*that John evangelized to the people concerning Jesus,*" iii. 16, 17, 18: again; "*Jesus said, the law and the prophets evangelize unto John,*" xvi. 16: also, "*that the Lord Himself evangelized, and also His disciples, the kingdom of God,*" Matthew iv. 23; chap. ix. 3; Mark i. 15; Luke vii. 22; chap. viii. 1; chap. ix. 1, 2, 6; by the kingdom of God is understood a new heaven and a new church from the Lord. Inasmuch as to

evangelize signifies to announce the advent of the Lord, hence by the gospel [evangelium] in the supreme sense is signified the Lord Himself as to His advent, as to judgment, and as to the salvation of the faithful, in these passages in Mark; "*Jesus said, whosoever would save his soul, shall lose it, but whosoever would lose his soul for My sake and the gospel's shall save it,*" viii. 35: chap. ix. 29, 30; "*Jesus said to the disciples, go ye into all the world, and preach the gospel to every creature,*" xvi. 15.

613. Verses 8, 9, 10. "*And the voice which I heard from heaven again spake with me, and said, depart, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth: and I went to the angel, saying to him, give me the little book; and he said, take it and devour it, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and I devoured it, and it was in my mouth as sweet as honey, and when I had devoured it, my belly was made bitter. And the voice which I heard from heaven again spake with me and said,*" signifies exploration of the men of the church, as to the quality of the understanding of the Word still remaining with them: depart, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth, signifies the Word manifested by the Lord to heaven and the church: and I went to the angel, saying, give me the little book, signifies the faculty of perceiving from the Lord the quality of the Word: and he said to me, take and devour it, signifies that he should read, perceive, and explore, the Word, and the quality thereof, within and without: and it shall make bitter thy belly, signifies that it was inwardly undelightful, because adulterated: but in thy mouth it shall be sweet as honey, signifies that it was delightful outwardly: and I took the little book out of the hand of the angel and devoured it, signifies exploration: and it was in my mouth sweet as honey, signifies that the Word as yet as to its external or literal sense was perceived as delightful, but this only by reason of its serving to confirm principles of the false originating in the love of self and of the world: and when I had devoured it my belly was made bitter, signifies that it was explored and perceived that the Word was inwardly undelightful, by reason of the truth of the literal sense thereof being adulterated.

614. "*And the voice which I heard from heaven again spake with me, and said*"—That hereby is signified explo-

ration of the men of the church as to the quality of the understanding of the Word as yet remaining with them, appears from the things which precede and from those which follow in this chapter, for the voice from heaven which spake with him and said, involveth those things; in those which precede, the subject treated of is concerning the understanding of divine truth or the Word, as may appear from verses 2, 3, 4, where by the voice with which the mighty angel coming down from heaven cried, and by the voices of the seven thunders, is signified the manifestation of the quality of the state of the church as to the understanding of the Word, as may be seen above, n. 601, 602, 603, 604; in those which follow, the subject treated of is concerning the understanding of the Word as yet remaining with the men of the church; for by the little book which the angel had in his hand, is signified the Word, and by the devouring thereof is signified exploration, and by its being sweet in the mouth, and bitter in the belly, is signified that in the sense of the letter it was delightful, but in the internal sense, in which are real truths, undelightful; this will further appear from what follows. These then being the things treated of above, and which are to be yet treated of, it may appear, that by the voice, which he heard from heaven again speaking and saying, is signified the exploration of the men of the church, as to the quality of the understanding of the Word as yet remaining with them. It is to be observed, that the understanding of the Word perishes in the church by degrees, as the man of the church from internal becomes external, and from internal he becomes external as he recedes from charity, consequently as he recedeth from the life of faith; when the man of the church is such, he may indeed be delighted with the reading of the Word, but still he is not delighted with the truth itself, which is of the interior sense thereof, for the real life of faith, which is charity, is what produceth the affection of interior truth, and thence the delightfulness thereof; wherefore the Word, as to the sense of the letter may indeed be loved, but this only because it can be drawn over to confirm the falses which originate in the love of self and of the world, for the Word in the letter is of such a quality: hence flows the consequence, that in the end of the church there remaineth scarce any understanding of truth; truths from the Word are indeed spoken with the mouth, but without any idea of the real truth contained in them; that this is the case, it hath been given me to try with many in the spiritual world, and it was found,

that although they spake truths so far as they spake from the Word, yet they had no understanding of them, so that they were as empty vessels, and as tinkling bells sounding only from such things as they pressed forth from the memory, and entirely destitute of any perception of the understanding: when man is of such a quality he cannot inwardly possess any thing celestial and spiritual, but only what is natural from the body and the world, which, when separated from what is celestial and spiritual, becomes infernal. From these considerations also it may appear, what is understood in what follows, by the little book given to John to eat being in his mouth sweet as honey, but making bitter his belly.

615. "Depart, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth"—That hereby is signified the Word manifested from the Lord to heaven and the church, appears from the signification of the little book open, as denoting the Word manifested, concerning which see above, n. 599: and from the signification of the angel who had the little book in his hand, as denoting the Lord as to the Word, concerning which see above, n. 593; and from the signification of the sea and the earth, as denoting heaven and the church, concerning which also see above, n. 600; and from the signification of standing upon them, as denoting the subjection of all things in them, concerning which see also above, n. 606. Hence it may appear, that by the little book open in the hand of the angel who stood upon the sea and upon the earth, is signified the Word manifested from the Lord to heaven and the church; what is signified by taking and devouring it will be explained in what follows.

616. "And I went to the angel, saying, give me the little book"—That hereby is signified the faculty of perceiving from the Lord the quality of the Word, appears from the signification of going to the angel and saying, give me the book, as denoting, in the proximate sense, obedience to the command, because it was said to him that he should go and take it; but in a more remote sense, which is also the interior sense, by those words is understood the faculty of perceiving from the Lord the quality of the Word. The Lord giveth to every man the faculty of perceiving this, but still no one doth perceive, unless he desire as it were of himself to perceive it; this reciprocal [principle] is necessary on the part of man

in order that he may receive the faculty of perceiving the Word, and unless a man desire and set himself to do this as of himself, there cannot be any faculty appropriated to him; for it is necessary, in order to appropriation, that there be an active [principle] and a re-active; the active is from the Lord, and also the re-active, but this appeareth as from man, for the Lord Himself giveth this re-active principle, and hence it is from the Lord and not from man; but inasmuch as man doth not know otherwise than that he liveth from himself, consequently that he thinketh and willeth from himself, hence he ought to use the re-active principle as from the proprium of his life, and when he so useth it, then first it is implanted in him, conjoined, and appropriated. He who believeth that divine verities and goodnesses flow in without such a re-active or reciprocal principle is much deceived, for this would be to hang down the hands and wait for immediate influx, as is the case with those who altogether separate faith from charity, and say that the goods of charity, which are the goods of life, flow in without any co-operation of the will of man, when notwithstanding the Lord teacheth that He continually stands at the door and knocks, and that man should open the door, and that He entereth unto him who openeth, Apocalypse iii. 20: in fine, action and re-action constitute all conjunction, and action and mere passion, none; for an agent or active principle, when it flows in into a mere patient or passive principle, passeth through and is dissipated, for the passive yieldeth and recedeth; but when an agent or active principle floweth into such a passive as is also a re-active, then they are applied, and both remain conjoined; thus it is with the influx of divine good and divine truth into the will or into the love of man; wherefore when the Divine [principle] floweth in into the understanding alone, it passes through and is dissipated, but when it floweth in into the will, where the proprium of man resides, it then remaineth conjoined. From these considerations it may appear what arcanum is involved in its being first said, go and take the little book that is open in the hand of the angel who standeth upon the sea and the earth, and that he then went to the angel, saying, give me the little book, upon which the angel said, take and devour, for thus is described the re-active and reciprocal principle; hence then it is that by those words is signified the faculty of receiving and perceiving from the Lord the quality of the Word. The

reception of the divine influx is also described in like manner in other passages of the Word.

617. "And he said to me, take and devour it"—That hereby is signified that he should read, perceive, and explore the Word, as to its quality within and without, appears from the signification of saying, take the little book, as denoting to give the faculty of perceiving the quality of the Word, that is, the quality of the understanding of the Word now in the church, concerning which see the preceding article, n. 616; and from the signification of devouring, or eating, as denoting to conjoin or appropriate to one self, and inasmuch as the Word is conjoined to man by reading and perception, therefore here by devouring or eating is signified to read and perceive: the reason that to devour here also signifies to explore, is, because it is afterwards said that the little book would make his belly bitter, and would be in his mouth sweet as honey, by which is understood the exploration of the quality of the Word as to the understanding thereof within and without; its quality within is signified by the belly and its bitterness, and without, by the mouth in which it was perceived sweet as honey: from these considerations it may appear, that by these words, he said to me, take and devour the little book, is signified, that he should read, perceive, and explore, the Word, as to its quality within and without. In the Word, mention is frequently made of eating and drinking, and they who are unacquainted with the spiritual sense suppose that these expressions signify nothing more than natural eating and drinking; whereas they signify spiritual nourishment, consequently the appropriation of good and truth, eating signifying the appropriation of good, and drinking, the appropriation of truth: any one may know, who believeth in the spirituality of the Word, that by eating and drinking, as by bread, food, wine, and drink, is signified spiritual nourishment, for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels: that by bread, food, wine, and drink, in the spiritual sense, is understood the nourishment of the mind, has been frequently shewn above, and also that the Word every where is spiritual, although in the sense of the letter it is natural: to be spiritually nourished is to be instructed and imbued, consequently it is to know, to understand, and to be wise; unless man enjoyeth this nourishment together with the

nourishment of the body, he is not a man, but a beast; which is the reason that they who place all delight in feastings and banquetings, and daily indulge their palates, are stupid as to things spiritual, however they may be able to reason concerning the things of the world and of the body, whence, after their departure from this world, they live rather a beastly than a human life, for instead of intelligence and wisdom they have insanity and folly; these things are mentioned, in order that it may be known, that here by devouring or eating the little book is signified to read, to perceive, and to explore, the Word, for by the little book, which was in the hand of the angel coming down from heaven, is understood the Word, as was said above: besides, no one can eat or devour any book, as neither the Word, naturally, from which also it may appear, that by eating is here signified to be spiritually nourished. That by eating and drinking, in the Word, is also signified to eat and drink spiritually, which is to be instructed, and by instruction both to imbue the life and to appropriate to oneself good and truth, consequently intelligence and wisdom, may further appear from the following passages: as in Jeremiah; "*Thy words shall be found so that I may eat them, and let thy word be unto me for joy, and for gladness of my heart,*" xv. 16; where to eat manifestly denotes to eat spiritually, which is to know, to perceive, and appropriate; for it is said, that I may eat thy words, and let thy words be unto me for joy, and for gladness of heart; the words of God signify the precepts or divine truths. This is the same with what the Lord said to the tempter, "*That man doth not live from bread alone, but from every word which proceedeth out of the mouth of God,*" Matthew iv. 3, 4; Luke iv. 4; Deut. viii. 3; likewise, "*Labour not for the food which perisheth, but for the food which remaineth, to life eternal,*" John vi. 27; and in another place, "*The disciples said, Rabbi, eat, but He said, I have food to eat which ye know not of: the disciples said to each other, hath any one brought him ought to eat; Jesus said to them, My food is, that I may do the will of Him who sent me, and that I may perfect His work,*" John iv. 31 to 34; from these passages it is also evident, that to eat, in a spiritual sense, signifies to receive in the will, and to do, whence comes conjunction; for the Lord, by doing the divine will, conjoined the Divine which was in Him with His Human [principle], so that He appropriated the Divine to His Human. It was for the same reason

also, "*That the Lord fed five thousand men, besides women and children, with five loaves and two fishes, and after they had eaten and were filled they took up twelve baskets of fragments,*" Matthew xiv. 15 to 22; John vi. 5, 13, 23; "*And that He fed four thousand men, from seven loaves and a few fishes,*" Matthew xv. 32, and following verses; this miracle was performed because the Lord had before been teaching them, and they received and appropriated to themselves His doctrine; this was what they spiritually ate, whence the natural eating followed, namely, flowed in with them out of heaven, as the manna with the sons of Israel, themselves not knowing; for at the will of the Lord, spiritual food, which is also real food, but only for spirits and angels, is turned into natural food, in like manner as it was turned into manna with the sons of Israel every morning. The like is signified in Luke by eating bread in the kingdom of God, as in these words; "*I dispose for you a kingdom, that ye may eat and drink upon My table in My kingdom,*" xxii. 27, 29, 30; here also by eating and drinking is signified to eat and drink spiritually, consequently to eat denotes to receive, perceive, and appropriate, the good of heaven from the Lord, and to drink denotes to receive, perceive, and appropriate, the truth of that good; for to eat is predicated of good, because bread signifies the good of love, and to drink is predicated of truth, because water and wine signify the truth of that good. So again in Luke; "*Blessed is he who eateth bread in the kingdom of God,*" xiv. 15: hence also it is that the Lord likened "*The kingdom of God to a great supper, to which those that were invited did not come, but only those who were brought in out of the streets,*" verse 16 to 24. Spiritual eating, by which the soul is nourished, is also signified by eating in the following passages: as in Isaiah; "*If ye be willing and hearken, ye shall eat good,*" i. 19; by eating good is signified spiritual good, wherefore it is said, if ye be willing and hearken, that is, if ye do, for spiritual food is given, conjoined, and appropriated, to man, by willing and thence doing it. So in David; "*Blessed is every one that feareth Jehovah, that walketh in His ways; thou shalt eat the labour of thine hands, blessed art thou and thou shalt have good,*" Psalm cxxviii. 1, 2; by eating the labour of his hands is signified the celestial good which man receiveth by a life according to divine truths from the Lord, and as it were acquireth to himself by his own labour and study, wherefore it is said that he shall

eat who feareth Jehovah and walketh in His ways, and afterwards, blessed art thou and thou shalt have good. Again in Isaiah; "*Say to the just that it is good, because they shall eat the fruit of their works,*" iii. 10; by eating the fruit of their works is signified the same as by eating the labour of their hands, mentioned above. So in Ezekiel; "*Fine flour, honey, and oil, hast thou eaten, whence thou art become exceedingly beautiful, and hast prospered even to a kingdom,*" xvi. 3; speaking of Jerusalem, whereby the church is signified, in the present case, the ancient church, which was in truths and in spiritual good, and at the same time in natural good; by fine flour is signified truth, by honey, good natural or of the external man, and by oil, spiritual good or the good of the internal man; the reception, perception, and appropriation, thereof, is signified by eating fine flour, honey, and oil; that she became intelligent thence, is signified by, whence thou art become exceedingly beautiful, beauty denoting intelligence; that thence she became a church, is signified by, thou hast prospered even to a kingdom, a kingdom denoting a church. Again in Isaiah; "*Behold a virgin shall conceive and shall bring forth a Son, and shall call His name, God with us: butter and honey shall he eat, that he may know to reprobate the evil, and choose the good; for before the boy knoweth to reprobate the evil and choose the good, the land shall be deserted, which thou loatest, from before her two kings,*" vii. 14, 15, 16; that the Son whom a virgin shall conceive and bring forth, and whose name shall be called God with us, is the Lord as to His Human [principle], is manifest; the appropriation of divine good spiritual and natural, as to the Human [principle], is understood by butter and honey shall he eat, divine good spiritual by butter, and divine good natural by honey, and appropriation by eating; and inasmuch as it is known how to reprobate evil, and choose good, in proportion as divine good spiritual and natural is appropriated, therefore it is said, that he may know to reprobate evil and choose good; that the church was deserted and vastated as to all good and truth by scientifics falsely applied, and by reasonings thence derived, is signified by the land which they shall loathe being then deserted from before her two kings; the land signifies the church; the desertion and vastation thereof is understood by being deserted and loathed; and the two kings, who are the king of Egypt and the king of Assyria, signify scientifics ill applied and reasonings thence derived,

the king of Egypt, those scientifics, and the king of Assyria, those reasonings; that these are the kings who are here understood, is evident from what presently follows in the same chapter, verses 17, 18, where Egypt and Assyria are mentioned; these things also are what principally vastate the church: that the Lord came into the world when there was no longer any good and truth in the church, thus when there was nothing of the church remaining, hath been occasionally shewn above. Again in the same prophet; "*It shall come to pass by reason of the abundance of milk that shall be made, every one shall eat butter, for butter and honey shall every one eat that is left in the land,*" vii. 22; treating of the new church to be established by the Lord; and by butter and honey is signified spiritual and natural good, and by eating is signified to appropriate, as above; by milk is signified what is spiritual from a celestial origin, from which those goods are. So again; "*Ho, every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy and eat, yea, go and buy wine and milk without silver and without price: wherefore do ye weigh silver for that which is not bread, and your labour for that which satisfieth not? attend in attending unto Me, and eat good, that your soul may delight in fatness,*" lv. 1, 2; that to eat here signifies to appropriate to oneself from the Lord, is manifestly evident, for it is said, every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy and eat, by which is signified, that every one who desireth truth, and who had not truth before, may procure and appropriate it to himself from the Lord; to thirst signifies to desire, water denotes truth, silver, the truth of good, wherefore by him that hath no silver is signified him that before had no truth of good; to go denotes to go to the Lord, to buy denotes to procure for himself, and to eat denotes to appropriate; go ye, buy wine and milk without silver and without price, signifies to procure divine truth spiritual and divine truth natural without self-derived intelligence, wine denoting divine truth spiritual, and milk divine truth spiritual natural; wherefore do ye weigh silver for that which is not bread, and your labour for that which satisfieth not, signifies, that it is in vain to endeavour from the proprium to procure the good of love, and that which nourisheth the soul, silver here denoting truth from the proprium, or self-derived intelligence, and in like manner labour; bread denotes the good of love, and that which satisfieth denotes that

which nourisheth the soul, in the present case, that which doth not nourish; attend in attending unto Me, signifies, that those things are from the Lord alone; and eat good, that your soul may delight in fatness, signifies, that they may appropriate to themselves celestial good, from which is all delight of life, to delight in fatness denoting to be delighted from good, and soul signifying life. Again in the same prophet; "*The merchandize of Tyre shall be for them that dwell before Jehovah to eat unto satiety, and to him that covereth himself with what is ancient,*" xxiii. 18; by the merchandize of Tyre are signified the knowledges of good and truth of every kind; to dwell before Jehovah, signifies, to live from the Lord; to eat unto satiety, signifies, to receive, perceive, and appropriate, the knowledges of good sufficiently for the nourishment of the soul; to cover himself with what is ancient, signifies to imbibe the knowledges of genuine truth, for to cover is predicated of truths, because garments signify truths cloathing good, and ancient is predicated of what is genuine, inasmuch as genuine truths were with the ancients. The like is signified by what is written in Moses, "*That they should eat to satiety, and that they should eat the old long stored up,*" Levit. xxvi. 5, 10. Again, "*Thou shalt eat and be satisfied in the good land,*" Deut. xi. 15: likewise, "*That they should eat and not be satisfied,*" Lev. xxvi. 26. And in Isaiah; "*They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them, they shall not build and another inhabit, they shall not plant and another eat,*" lxv. 21, 22: every one knoweth what is signified by those words in the sense of the letter, but inasmuch as the Word in its bosom is spiritual, spiritual things also are thereby understood, namely, such things as appertain to heaven and the church, for these are things spiritual; by building houses and inhabiting them, is signified, to fill the interiors of the mind with the goods of heaven and the church, and thereby to enjoy celestial life, houses denoting the interiors of the mind, and to inhabit denoting celestial life thence derived; by planting vineyards and eating the fruit of them, is signified to enrich themselves with spiritual truths, and to appropriate to themselves the goods thence derived; vineyards denoting spiritual truths, fruit the goods thence derived, and to eat denoting to receive, perceive, and appropriate, for all good is appropriated to man by truths, namely, by a life according to them: hence it may be evident, what is signified by they shall not

build and another inhabit, they shall not plant and another eat; another signifies the false and evil which destroyeth truth and good, for when truths and goods perish with man, falses and evils enter. Thus also in Jeremiah; "*Build ye houses and inhabit them, and plant gardens, and eat ye the fruit of them,*" xxix. 5, 28; which words are to be understood in like manner. Again in Moses; "*They shall be given in the land great and good cities which they builded not, houses full of all good which they filled not, cisterns dug out which they digged not, vineyards and olive yards which they planted not, they shall eat to satiety,*" Deut. vi. 11; these things are understood by the natural man only according to the sense of the letter, but if there was not a spiritual sense contained in every particular, the Word would be merely natural, and not spiritual, and thus it may be supposed, that it is only worldly opulence and abundance which is freely given to those who live according to the divine precepts; but what would it profit a man if he were to gain the whole world, and lose his own soul, thus what would it profit him if houses were given him full of every good, likewise cisterns, olive yards, and vineyards, and to eat thereof to satiety; but the case is, these worldly riches are mentioned to denote spiritual riches, from which man hath life eternal; by the great and good cities which shall be given, are signified doctrinals from genuine goods and truths; by houses full of all good, are signified the interiors of the mind full of love and wisdom; by cisterns dug out, are signified the interiors of the natural mind full of the knowledges of good and truth; by vineyards and olive yards, are signified all things appertaining to the church, as well the truths as the goods thereof, vineyards denoting the church as to truths, and olive yards, the church as to goods, for wine signifies truth, and oil good; to eat to satiety signifies plenary reception, perception, and appropriation. Again in Isaiah; "*Thou shalt delight thyself in Jehovah, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob,*" lviii. 14; by causing to ride upon the high places of the earth, is signified, to give the understanding of superior or interior verities, concerning the things of the church and of heaven; and by feeding with the heritage of Jacob, is signified, to gift with all things of heaven and the church; for by the heritage of Jacob is understood the land of Canaan, and by that land is understood the church, and, in a superior sense, heaven. Inas-

much as eating signifies appropriation, it may hence appear what is signified by "*Eating of the tree of life, which is in the midst of paradise,*" Apocalypse ii. 7; viz. the appropriation of celestial life: likewise, what is signified by eating of the tree of science in Genesis; "*Jehovah God commanded the man, saying, of every tree of the garden, eating thou mayest eat, but of the tree of the science of good and evil, of this thou shalt not eat, because on the day in which thou eatest of it, dying ye will die,*" ii. 16, 17; by the tree of science of good and evil, is signified the science of things natural, by which it is not allowable to enter into things celestial and spiritual which appertain to heaven and the church, for this is to enter from the natural man into the spiritual, which is an inverted way, and consequently doth not lead unto wisdom, but destroyeth it; by Adam and his wife is understood the most ancient church, which was a celestial church; the men of that church being principled in love to the Lord, had divine truths inscribed upon them, and thence knew from influx the things corresponding in the natural man, which are called scientifics; in a word, with the men of that church, spiritual influx had place, which is from the spiritual mind into the natural, and thus into the things which are therein, which things they saw according to their quality, as in a mirror, from correspondence; spiritual things with them were altogether distinct from natural things, the former residing in their spiritual mind and the latter in their natural mind, and hence they did not immerse any thing spiritual in their natural mind, as is the case with men who are spiritual natural; if therefore they had committed spiritual things to the natural memory, and in that manner had appropriated them to themselves, what was implanted with them would have perished, and they would have begun to reason from the natural man concerning spiritual subjects, and thence have formed their conclusions, which the celestial never do; this also would have been to desire to be wise from self-derived intelligence, and not from divine intelligence, as before, whereby they would have extinguished all their celestial life, and have conceived natural ideas also concerning things spiritual; this therefore is what is signified by its being said, that they should not eat of the tree of science of good and evil, and if they did eat, that dying they would die: the case was similar with the most ancient people, who are understood by Adam, to what it is with those who are in the celestial kingdom

of the Lord, who, if they imbue the natural man and its memory with the knowledges of spiritual truth and good, and desire to be wise from them, become stupid, when notwithstanding they are the most wise of all in heaven; but upon this subject more may be seen in the work concerning *Heaven and Hell*, n. 20 to 28, where the two kingdoms, called celestial and spiritual, into which heaven is in general distinguished, are treated of. Again it is written in David; "*He who ate my bread hath lifted up his heel upon me,*" Psalm xli. 10; this is said concerning the Jews, with whom there were divine truths, because they had the Word, as may appear in John, chap. xiii. 18, where the same is applied to them; wherefore by eating the bread of the Lord, is signified, the appropriation of divine truth, but here the communication thereof, inasmuch as it could not be really appropriated to the Jews, the bread signifying the Word, from which spiritual nourishment is derived; to lift up the heel upon Him, signifies, to pervert the literal sense of the Word even to the denial of the Lord and to the falsification of every truth; for the divine truth is exhibited in an image as a man; whence heaven in its whole complex is called the grand man, and corresponds to all things appertaining to man; for heaven is formed according to divine truth proceeding from the Lord, and inasmuch as the Word is divine truth, therefore this also, before the Lord, is in an image as a divine man; hence the ultimate sense thereof, which is the mere sense of the letter, corresponds to the heel; the perversion of the Word, or of the divine truth, by the application of the sense of the letter to falsities, such as were the traditions of the Jews, is signified by lifting up the heel upon the Lord. That the universal heaven is in an image as a man, and thence corresponds to all things of man, and that heaven is such by reason of its being created and formed from the Lord by divine truth proceeding from Him, which is the Word, from which all things were made, John i. 1, 2, 3, may be seen in the work concerning *Heaven and Hell*, n. 59, 102; likewise n. 200 to 212. Thus also in Luke; "*Then shall ye begin to say, we have eaten before Thee and drunk before Thee, and thou hast taught in our streets; but He will say, I know you not whence ye are, depart from me ye workers of iniquity,*" xiii. 26, 27; by their saying, when presented to judgment, that they had eaten and drunk before the Lord, is signified, that they had read the Word, and imbibed thence the knowledges of good

and truth, supposing that they should thereby be saved, wherefore it follows, and thou hast taught in our streets, denoting that they were instructed in truths from the Word, thus from the Lord; but that to read the Word and be instructed from it is of no avail to salvation, unless at the same time they live according to it, is signified by the answer, that He will say, I know ye not whence ye are, depart from Me ye workers of iniquity; for it is of no avail to salvation to enrich the memory from the Word, and from the doctrinals of the church, unless they are committed to life. Again in Matthew; "*The king said to them on His right hand, I hungered and ye gave me to eat, I thirsted and ye gave me to drink: and to them on the left hand, I hungered and ye gave me not to eat, I thirsted and ye gave me not to drink,*" xxv. 35, 42; by these words also is signified spiritual hunger and thirst, likewise, spiritual eating and drinking; spiritual hunger and thirst are the affection and desire for good and truth, and spiritual eating and drinking are instruction, reception, and appropriation; it is there said concerning the Lord, that he hungereth and thirsteth, because from His divine love He desireth the salvation of all; and concerning man it is said, that they gave Him to eat and to drink, which is the case when from affection they receive and perceive good and truth from the Lord, and appropriate them to themselves by a life according to them; in like manner it will be said of a man who from his heart loveth to instruct a man, and desireth his salvation; wherefore it is charity, or the spiritual affection of truth, which is described by these words and those which follow. From what has been said it may now appear, what is signified by eating bread and drinking wine, in the spiritual sense, in the holy supper, Matthew xxvi. 26; Mark xiv. 22; where it is also said, that the bread is the Lord's body, and the wine, His blood; that by bread is there signified the good of love, and by wine the truth from that good, which is also the good of faith, and that the same is signified by flesh and blood, likewise that by eating is signified appropriation and conjunction with the Lord, may appear from what is said and shewn in the *Doctrine of the New Jerusalem*, n. 210 to 222. That such things are signified by bread and wine, and by body and blood, as likewise by eating, may appear still more evidently from the Lord's words in John; "*Your fathers did eat manna in the wilderness, and are dead: this is the bread which cometh down from heaven; if any one eat of*

this bread he shall live for ever: the bread which I will give is My flesh, which I will give for the life of the world. Verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; he who eateth My flesh and drinketh My blood hath life eternal, and I will raise him up in the last day: he who eateth My flesh and drinketh My blood, dwelleth in Me, and I in him: this is the bread, which cometh down from heaven; he that eateth of this bread shall live for ever," vi. 49 to 58; that neither flesh and blood, nor bread and wine, are here meant, but the Divine proceeding from the Lord, must be evident to every one who enjoys the faculty of thinking inwardly, for it is the Divine Proceeding, which is divine good and divine truth, which giveth eternal life to man, and causeth the Lord to be in man, and man to abide in the Lord; for the Lord is in man in His own Divine [principle] and not in the proprium of man, this being nothing but evil; and the Lord is in man, and man in the Lord, when the Divine Proceeding is appropriated to man, by a right reception thereof; the appropriation itself is signified by eating, the divine good proceeding, by flesh and by bread, and the divine truth proceeding, by blood and by wine; in like manner as in the sacrifices, in which the flesh and the meat offering, which was bread, signified the good of love, and the blood and the wine, which was the drink offering, signified the truth from that good, both from the Lord. Inasmuch as by flesh and bread is signified the divine good proceeding, and by blood and wine, the divine truth proceeding, therefore by bread and flesh is understood the Lord Himself as to divine good, and by blood and wine, the Lord Himself as to divine truth; the reason why the Lord Himself is understood by those things, is, because the Divine Proceeding is the Lord Himself in heaven and in the church, wherefore the Lord saith concerning Himself, "This is the bread which cometh down from heaven;" likewise, "He who eateth my flesh and drinketh my blood, dwelleth in Me and I in him." Forasmuch as bread signifies the Lord as to divine good, and to eat signifies appropriation and conjunction, therefore "*When the Lord after death manifested Himself before His disciples, on His breaking bread, and giving to them, their eyes were opened and they knew Him,*" Luke xxiv. 30, 31; from this circumstance it is also evident, that to eat bread given by the Lord, signifies conjunction with Him, by virtue of which the disciples, being illustrated, immediately knew Him;

for eyes, in the Word, correspond to the understanding, and thence signify it, and this is what is illustrated, whence it is said, their eyes were opened; by breaking bread, in the Word, is signified to communicate good with another. The reason that, "*The Lord ate with publicans and sinners, at which the Jews murmured, and were offended,*" Mark ii. 15, 16; Luke v. 29, 30; chap. vii. 33 to 35, is, because the gentiles, or nations, which are understood by the publicans and sinners, received the Lord, imbibed His precepts, and lived according to them, whereby the Lord appropriated to them the good things of heaven, which is signified in the spiritual sense by eating with them. Inasmuch as by eating was signified to appropriate, therefore it was granted to the sons of Israel to eat of the sanctified things, or of the sacrifices, for by the sacrifices were signified divine celestial and spiritual things, and hence by eating of them was signified the appropriation thereof; hence various laws were given concerning what and where they should eat, and of what sacrifices; thus "*That Aaron and his sons should take and eat of the sacrifices,*" Exod. xxix. 31, 32, 33; Lev. vi. 9, 10, 11; chap. vii. 6, 7; chap. viii. 31, 32, 33; chap. x. 13, 14, 15; "*That they should eat the breads of proposition in the holy place,*" Levit. xxiv. 5; "*That the daughter of a priest, being married to a stranger, should not eat of the holy things, but that the daughter of a priest, being a widow, or divorced, who had no offspring, but was returned to her father as in her youth, might eat of them,*" Levit. xxii. 10, 11, 12; "*That certain of the people may eat,*" Numb. viii. 10, 11, 13, 19; "*That a stranger, a lodger or hired servant of a priest should not eat of them, but that he who was bought with silver should eat,*" Levit. xxii. 10, 11, 12; "*That the unclean should not eat,*" Levit. vii. 19, 20, 21; chap. xxi. 16 to end, chap. xxii. 2 to 8; "*That they should not eat any part of the burnt offerings, but of the eucharistic sacrifices, and should be glad before Jehovah,*" Deut. xii. 27; chap. xxvii. 7: in these and many other statutes and laws concerning the eating of things sanctified, are contained arcana concerning the appropriation of divine good and divine truth, and thence of conjunction with the Lord; but it is not necessary to unfold the particulars in this place, only that it may be known from the passages adduced, that to eat signifies to be appropriated and conjoined: hence also, "*When the sons of Israel were conjoined to the Lord by the blood of the covenant, and after Moses had read the book of the law before them, and they presently*

saw the God of Israel, it is said, that they did eat and drink," Exod. xxiv. 6, 11. That to eat flesh and drink blood signifies the appropriation of spiritual good and truth, may also appear in Ezekiel; "*Thus saith the Lord Jehovih, gather yourselves together from every side upon my sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the strong, and drink the blood of the princes of the earth, and ye shall eat fat to satiety and ye shall drink blood to drunkenness, of my sacrifice which I sacrifice for you; ye shall be satiated upon my table with the horse and the chariot, with the strong, and every man of war: so will I give my glory among the nations,*" xxxix. 17 to 21: the subject there treated of is concerning the convocation of all to the kingdom of the Lord, and specifically concerning the establishment of the church with the gentiles or nations, for it is said, so will I give my glory among the nations; by eating flesh and drinking blood, is understood, that they should appropriate to themselves divine good and divine truth, flesh denoting the good of love, and blood, the truth of that good; by the strong or oxen are signified the affections of good, by the princes of the earth, the affections of truth, and the plenary fruition thereof is signified by eating fat to satiety and drinking blood to drunkenness; by fat are signified interior goods, and by blood, interior truths, which were manifested from the Lord when He came into the world, and appropriated by those who received Him: before the advent of the Lord it was prohibited to the sons of Israel to eat fat and drink blood, by reason that the sons of Israel were only in externals, for they were natural sensual men, and not at all in things internal or spiritual, wherefore if it had been allowed them to eat fat and drink blood, by which the appropriation of interior goods and truths was signified, they would have prophaned them, and therefore by eating those things was signified prophanation: similar things are signified by being satiated upon the table of the Lord with the horse, the chariot, the strong, and every man of war; by horse is signified the understanding of the Word, by chariot, doctrine from the Word, by the strong and the man of war, good and truth combating with evil and the false, and destroying them; by the mountains of Israel, upon which they should eat, is signified the spiritual church, in which the good of charity is the essential principle: from these considerations it is manifest, that by eating is signified to

appropriate, and that by flesh, blood, the strong, the princes of the earth, the horse, the chariot, and the man of war, are signified things spiritual, which are to be appropriated, and by no means natural things, for to eat such things naturally would be wicked and diabolical: like things are also signified by "*Eating the flesh of kings, of chief captains, of horses, and of them that sit upon them, of freemen and of servants,*" Apocalypse xix. 17. Forasmuch as most things in the Word have also an opposite sense, so likewise have eating and drinking, and in that sense they signify to appropriate what is evil and false, and thence to be conjoined to hell; as may appear from the following passages: thus in Isaiah; "*The Lord Jehovih shall call in that day to weeping and to wailing, and to baldness and to putting on sackcloth; behold, gladness and joy to slay the ox and to kill the cattle, to eat flesh and drink wine; let us eat and drink, for to-morrow we die,*" xxii. 12, 13: the vastation of the church, and lamentation over it, is signified by being called in that day to weeping, wailing, baldness, and putting on sackcloth; lamentation for the destruction of truth is signified by weeping, of good, by wailing, of all the affection of good, by baldness, and of all the affection of truth, by sackcloth; by slaying the ox and killing the cattle, is signified, to extinguish natural good and spiritual good; by eating flesh and drinking wine is signified, to appropriate what is evil and false, flesh, in this place, denoting evil, and wine, the false of evil; and to eat and drink thereof signifies to appropriate them. Again in Ezekiel; "*It was said to the prophet, that he should eat his food by weight and with solicitude; and that he should drink water by measure and with astonishment; and that he should eat barley cake made with dung: that thus the sons of Israel should eat their unclean bread amongst the nations whither they were driven, and should want bread and water, and be desolated a man and his brother, and consume away for their iniquity,*" iv. 10 to 17; by these words in the prophet was represented the adulteration of divine truth, or the Word, in the Jewish nation; the cake of barley made of dung signifies that adulteration, the cake of barley denoting good and truth natural, such as is the Word in the sense of the letter, and dung denoting infernal evil, wherefore it is said so shall the sons of Israel eat their bread unclean, bread unclean denoting good defiled with evil, or adulterated; that they should want bread and water amongst the nations whither they were driven, signifies, that they would no

longer have any good and truth by reason of their being in evils and falses, nations denoting evils and falses, and to be driven thither denoting to be delivered up to them; by the man and his brother, who shall be desolated, is signified faith and charity, man [vir] denoting the truth of faith, and brother, the good of charity, and to be desolated denoting the plenary extinction of both; inasmuch as such things are signified by eating bread and drinking water, therefore it is said that they shall pine away for their iniquity; to pine away is predicated of spiritual life, when it perishes. Forasmuch as beasts signify the affections, some of them good affections, and some evil affections, therefore laws were promulgated for the sons of Israel, with whom was the representative church, what beasts should be eaten, and what should not be eaten," Lev. xi. 1 to end; by which was signified what beasts represented good affections, which should be appropriated, and what evil affections, which should not be appropriated, inasmuch as good affections render a man clean, but evil affections render him unclean: all things contained in that chapter, as to the particular beasts and birds, and as to their hoofs, feet, and cud, by which the clean are distinguished from the unclean, are significative. Again in Isaiah; "*If he fall to the right, he shall yet be hungry, and if he devour to the left they shall not be saturated, they shall eat every man the flesh of his own arm, Menasseh, Ephraim, and Ephraim, Menasseh,*" ix. 19, 20: by these words is described the extinction of good by the false, and the extinction of truth by evil; the extinction of all good and truth, however they may be enquired into, is signified by, if he fall to the right, he shall yet be hungry, if he devour to the left, they shall not be saturated, to fall and devour denoting to enquire, to hunger and not to be saturated denoting their not being found, and if found that still they cannot be received; they shall eat every man the flesh of his own arm, signifies that the false shall consume the good, and evil, the truth, in the natural man; Menasseh, Ephraim, and Ephraim, Menasseh, signifies, that the will of evil shall consume the understanding of truth, and that the understanding of the false shall consume the will of good; but this may be seen explained above, n. 386 and 600. The consumption of all truth and good is also signified by "*Eating the flesh of their sons and daughters,*" Levit. xxvi. 29: likewise, by "*The fathers eating the sons, and the sons the fathers,*" Ezek. v. 10; the fathers signify the goods of the church and

in the opposite sense, the evils thereof, sons, the truths of the church, and in the opposite sense, falses, and, daughters, the affections of truth and good, and, in the opposite sense, the cupidities of the false and evil; their mutual consumption and extinction is signified by their eating each other, hence it is evident that these things are otherwise to be understood than according to the sense of the letter. Again in Matthew; "*It shall be in the consummation of the age as before the deluge, eating and drinking, contracting matrimony and giving to nuptials,*" xxiv. 38; Luke xvii. 1, 2, 3; which words are not to be understood literally, but spiritually, as by eating, the appropriation of evil, by drinking the appropriation of the false, and by contracting matrimony and giving to nuptials, the conjunction of the false with evil, and of evil with the false; for the subject there treated of, is concerning the state of the church when the last judgment takes place, for this is signified by the consummation of the age; it must be evident to every one, that there is nothing of evil in eating and drinking, and consequently, that both the good and the evil will then eat and drink, in like manner as before the deluge; hence it is not on account of these things that they perish, but on account of their appropriating to themselves evil and the false, and conjoining them in themselves, which are the things there signified by eating and drinking, and by contracting matrimony and giving to nuptials. Again in Luke; "*The rich man said to his soul, soul thou hast many goods laid up for many years, take thy rest, eat, drink,*" xii. 19: again; "*If the servant shall say in his heart, the Lord delayeth His coming, and shall begin to beat the servants, to eat, to drink, and be drunken,*" xii. 45: and again; "*Jesus said, take heed, lest your hearts be heavy with eating and drunkenness,*" xxi. 34: it appears in these places as if by eating and drinking were understood luxury and intemperance in those who indulge their inclinations, but this is only the natural literal sense of those words, whereas, in the spiritual sense, they denote the appropriation of what is evil and false, as may appear from the passages above adduced, where eating and drinking have such a signification, also from this consideration, that the Word, in the letter, is natural, but inwardly, spiritual, the latter sense being for angels and the former for man. Besides these, many other passages may be adduced from the Word, to testify and confirm the signification of eating, as denoting reception, perception, and appropriation, of such things as

serve for the nourishment of the soul; for to eat spiritually is nothing else but to imbue the mind with its own food, which is the desire of knowing, understanding, and becoming wise in things appertaining to eternal life: this may also appear from the signification of bread and meat, of hunger and thirst, of wine and water, which have been treated of above in their proper places. Forasmuch as to eat signifies to perceive the quality of a thing, and this is perceived by its savour, hence it is from correspondence, that in human language savour [sapor] is predicated of the perception of a thing, and thence also is derived the Word sapientia or wisdom.

618. "And it shall make bitter thy belly"—That hereby is signified that inwardly it was undelightful, because outwardly adulterated, appears from the signification of being bitter, or of bitterness, as denoting undelightfulness from adulterated truth, of which we shall speak presently; and from the signification of the belly, as denoting what is interior. The reason why the belly denotes what is interior, is, because it immediately follows these words, that in the mouth it shall be sweet as honey, and by the mouth is understood what is exterior, for what is taken in by the mouth, is chewed and passed into the belly, goes thus from the exterior to the interior, for it enters into the bowels of the man; but concerning the signification of belly, we shall speak further presently. The reason why bitter or bitterness signifies what is undelightful from adulterated truth, and that hence to make bitter signifies to render undelightful, is, because what is sweet becomes bitter, and hence undelightful, by mixture with any thing foul or unpalatable, whence comes the bitterness of wormwood, gall, and myrrh; now inasmuch as sweet signifies what is delightful from the good of truth and the truth of good, hence bitter signifies what is undelightful from adulterated truth: this undelightfulness is not perceived and felt by any man in the natural world as bitter, but by spirits and angels in the spiritual world, for all good of truth adulterated, when it is turned with them into savour, is sensitively perceived as bitter; for spirits and angels have a taste equally as men, but the taste of spirits and angels flow from a spiritual origin, whereas that of men is from a natural origin; the taste of bitter with spirits, is from the truth of good adulterated, but the taste of bitter, with men, is from the commixture of a sweet quality with what is foul and unpalatable; the sense of bitterness with

John was also from a spiritual origin, for he was then in the spirit, otherwise he could not have eaten the little book. By truth adulterated is signified the truth of good, applied to evil and commixed with the false thereof, which is the case when the truths of the literal sense of the Word are applied to filthy loves, and are thus commixed with evils: this is the undelightfulness which is here signified by the bitterness of the belly. It shall also be briefly explained, what is signified by what is interior in the Word, that is, by the interior things of the Word: the interior things of the Word are those which are contained in its internal or spiritual sense, and which are genuine truths: to these correspond the exterior truths of the Word, which are those in the external or natural sense, called the sense of the letter: when the exterior things of the Word, or the truths of the literal sense are falsified and adulterated, then the interior truths of the Word are falsified and adulterated; wherefore when man applies the Word in the sense of the letter to the evils of his earthly loves, he causes it to be undelightful to the angels, who are in the internal or spiritual sense, and this undelightfulness, is as that of bitterness: from these considerations it may appear, that by its being said that the little book would make bitter the belly, and did make bitter the belly, is signified, that the Word was inwardly undelightful. But the undelightfulness of which we have now treated is a spiritual undelightfulness, whereas the spiritual-natural undelightfulness, which is also here signified by bitterness, is that which arises from the truth of doctrine, which is collected inwardly from the literal sense of the Word, being undelightful to those who are in the falses of evil; for the subject here treated of is concerning the understanding of the Word by the men of the church at its end, when they are for the most part in falses from evil, and in this case the falses of evil, confirmed from the literal sense of the Word, are delightful to them, but truths confirmed from the same are undelightful; this also is what is signified by the little book being in the mouth sweet as honey, but making bitter the belly. That bitter signifies the truth of good adulterated, may also appear from the Word, where it is mentioned; as in the following places: thus in Isaiah; "*Wo unto them that call evil, good, and good, evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter; wo to them that are heroes to drink wine, and men of strength to mingle strong drink,*" v. 20, 22;

that good and truth adulterated is here signified by bitter, is evident, for it is said, wo unto them that call evil, good, and good, evil, that put darkness for light, and light for darkness, by which is signified the adulteration of good and falsification of truth; for good is adulterated when good is called evil and evil good, and truth is falsified when darkness is put for light and light for darkness, darkness denoting falses and light denoting truths; hence it is evident that similar things are signified by putting sweet for bitter and bitter for sweet, also by its being said, "Wo unto them that are heroes to drink wine, and men of strength to mingle strong drink," by heroes to drink wine are signified those who adulterate the truth of the Word, and by men of strength to mingle strong drink, are signified those who falsify it, wine and strong drink denoting the truths of the Word, and heroes and men of strength, those who excel in ingenuity and subtlety in adulterating them. Again in the same prophet; "*The new wine shall mourn, the vine shall languish, all the glad in heart shall groan, they shall not drink wine with a song, strong drink shall be bitter to them that drink it,*" xxiv. 7, 9; by the new wine which shall mourn, and by the vine which shall languish, is signified the truth of the Word and of the church which is destroyed, new wine denoting the truth of the Word, and vine, the truth of the doctrine of the church; by all the glad in heart shall groan, and they shall not drink wine with a song, is signified, that internal blessedness of mind and felicity of heart will perish, by reason of the truth of spiritual good being destroyed; strong drink shall be bitter to them that drink it, signifies, that the truth of good will be undelightful from the falsification and adulteration thereof. It is written also in Moses; "*That the waters in Marah, which could not be drunk for their bitterness, were healed by the wood cast into them,*" Exod. xv. 23, 24, 25; truths adulterated were hereby represented, for waters signify truths, and bitterness signifies adulteration; the healing of the waters by the wood which was cast into them, represented the good of love and of life shaking off the false, and opening truth, and thus restoring it; for all truth is adulterated from evil of the life and love, wherefore by the good of love and of life it is opened and restored, by reason that all truth is of good, and the good of love is like to fire, from which truth appears in the light. The like was signified by "*the pottage into which the sons of the prophets cast bitter gourds or grapes of the field, which Elisha healed*"

by casting in fine flour," 2 Kings iv. 38 to 41; by the pottage into which they cast bitter gourds, is signified the Word falsified; and by the fine flour which was cast in, by which it was healed, is signified truth from good; for truth which is from good dissipates the falses which produce falsifications. Forasmuch as the sons of Jacob perverted all the truths of the Word, and, by application to themselves and to their earthly loves, falsified and adulterated them, therefore it is said of them in the song of Moses, that "*their vine was as the vine of Sodom and of the fields of Gomorrah, and the grapes thereof grapes of gall and clusters of bitterness,*" Deut. xxxii. 32; by vine is signified the church as to truth, consequently also the truth of the church, and by grapes are signified goods thence derived, which are the goods of charity, and by clusters, the goods of faith; hence it is evident that by clusters of bitternesses are signified the goods of faith adulterated. Again it is written in Moses, "*That cursed waters should be given to the wife accused by her husband of adultery, which if she was guilty should become in her bitternesses, and her belly should swell and her thigh fall,*" Numb. v. 12 to 29: by the marriage of man and wife is signified the marriage of truth and good, inasmuch as love truly conjugal descends from that spiritual marriage; hence by adultery is signified the conjunction of the false and evil, and this was the reason why, in case of guilt, the waters should become bitternesses, by which is signified the adulteration of good; and whereas the belly signified conjugal love, in like manner as the womb, and also the thigh, hence it was, that the belly swelled and the thigh fell, by which, in the spiritual sense, was signified that the conjugal principle perished, or conjugal love itself spiritual and natural, the womb or belly signifying that love spiritual, and the thigh, the same love natural. From these considerations it may appear, that by bitter and bitterness, in general, is signified the falsification and adulteration of truth and good, and that the various species thereof are signified by gall, wormwood, myrrh, wild grapes, gourds, and the like.

619. "But in thy mouth it shall be sweet as honey"—That hereby is signified exterior delight, appears from the signification of the mouth, as denoting what is exterior, for the subject treated of is concerning the little book and the devouring thereof, and by the little book is signified the Word, and by devouring it, perception and exploration, whence by the mouth, which first receiveth, is understood the external of the Word; and from the signification of

sweet as honey, as denoting the delight of natural good. The reason that the external of the Word was sweet as honey, that is, thus delightful, was, because the external of the Word is of such a nature that it can be applied to any love whatsoever, and to any principle thence conceived, which may also be thereby confirmed; the reason of this is, because in the external of the Word, which is the sense of the letter, many things are written according to appearances before the natural man, and many appearances, if they are not inwardly understood, are fallacies, such as are the fallacies of the senses; wherefore by those who love to live to the body and to the world, the external of the Word is drawn, by those appearances, to confirm evils of life and falses of faith: this was especially the case with the sons of Jacob, who applied all things of the Word to themselves, and from the sense of the letter maintained it as a principle of their faith, which they also retain at this day, that they were elected above others, and hence were a holy nation; also that their Jerusalem, the temple there, the ark, the altar, the sacrifices, with innumerable other things, were holy of themselves, not knowing or being willing to know, that the holiness of all those things consisted solely in their representing things divine proceeding from the Lord, which are called celestial and spiritual, and are the holy things of heaven and the church, and that to think them to be holy of themselves, and not from the divine things which they represented, was to adulterate and falsify the Word by applications thereof to themselves and their own loves; the case was similar with respect to their faith concerning the Messiah, which was, that He would be king of the world, and raise them above all the nations and people in the universe; not to mention other things which they collect from the mere literal sense of the Word, and which, to them, were in the mouth sweet as honey: hence it is, that those things which are in the spiritual sense of the Word are undelightful, for in this sense are essential truths, which are not according to appearances; as for instance, that that nation was not holy, but worse than every other nation, consequently that they were not elect; that the city Jerusalem only signifies the church of the Lord, and doctrine concerning Him and concerning the holy things of heaven and the church; and that the temple, the ark, the altar, and the sacrifices, represented the Lord and the holy things proceeding from Him, and that hence and from no other source was their holiness derived: these truths are those which are stored up inwardly in the

literal sense of the Word, that is, in its internal spiritual sense, which truths they deny, by reason as was said, of their falsifying and adulterating the literal sense, and which therefore are to them undelightful as food that is bitter in the belly. The reason of its being said that the little book should be in the mouth sweet as honey, is, because honey signifies the delight of natural good, which signification may appear from the following passages: thus in Ezekiel; *"It was said to the prophet, open thy mouth, and eat that which I give thee; and I saw, and behold a hand sent out to me, and behold in it the scroll of a book; and he spread it before me, and it was written before and behind, and the things written upon it were lamentations, mourning, and woe; then he said unto me, son of man, eat this scroll, and go speak unto the house of Israel: afterwards he said unto me, feed thy belly, and fill thy bowels, with this scroll, which I give unto thee; and when I had eaten, it was in my mouth as honey as to sweetness; and then he said, go unto the house of Israel, and speak my words to them,"* ii. 8, 9, 10; chap. iii. 1, 2, 3, 4; similar things are involved in these words as in those we are now treating of in the Apocalypse; the prophet Ezekiel's being commanded to eat the scroll of the book, involves the same thing as John's being commanded to eat the little book, namely, exploration how the divine truth which is in the Word is as yet received, perceived, and appropriated, by those who are of the church; for by the prophet Ezekiel, and by John, is represented the doctrine of truth and the Word, hence exploration was made with them: the reason why it was made by eating a book, is, because to eat signifies to perceive, and thus to appropriate, as was shewn above, and when this was explored, viz. in what manner the Word was as yet perceived, it is then said to the prophet Ezekiel, that he should go unto the house of Israel and speak the words of God unto them; also to the prophet John, that he must as yet prophecy, that is, teach the Word in the church; and this because the book in his mouth was perceived sweet as honey, that is, because the Word, as to the sense of the letter, is as yet delightful, though only by reason that this sense can be applied to any principles of the false whatsoever, and to any loves of evil whatsoever, and thus may serve for confirming the delights of the natural life separate from the delights of the spiritual life, which, when they are separated, are merely delights of the loves of the body and of the world, whence arise principles of the false originating in fallacies. It is also written in Isaiah, *"A virgin shall conceive and bear a Son, and shall*

call His name God with us; butter and honey shall He eat, that He may know to reprobate the evil and to choose the good," vii. 14, 15; that these words are spoken of the Lord, may be seen confirmed in Matt. chap. i. 23: any one may see that by butter and honey there mentioned are not meant butter and honey, but somewhat divine corresponding thereto, for it follows, that he may know to reprobate the evil and choose the good, which is not known by eating butter and honey; but by butter is signified the delight of spiritual good, and by honey, the delight of natural good, consequently the Divine Spiritual and the Divine Natural of the Lord are thereby signified, and thus His Human [principle] interior and exterior; that the Lord's Human [principle] is what is understood, may appear from its being said, that a virgin shall conceive and bear a Son; and that this is divine, is evident from His name being called God with us, name denoting quality, here therefore that it was divine. By butter and honey also is signified the delight of spiritual and natural good in these words in the same chapter; "*Butter and honey shall every one eat that is left in the land,*" verse 22; by them that are left in the land are understood those that are inwardly and also outwardly good from the Lord, consequently who receive the good proceeding from the Lord in truths; the blessedness thence of the internal or spiritual man, and likewise of the external or natural, is signified by butter and honey. Thus also in Job; "*He shall suck the venom of asps, the tongue of the viper shall slay him, lest he should see the rivers, the flowings of the streams of honey and butter,*" xx. 16, 17; these things are said concerning hypocrites, who speak well and smoothly concerning God, concerning their neighbour, also concerning heaven and the church, when notwithstanding they think altogether otherwise, and because they can thereby cunningly devise how to captivate the minds of others, whilst in their heart they harbour what is infernal, it is said, he shall suck the venom of asps, the tongue of the viper shall slay him; that such possess not any delight of natural good nor of spiritual good, is understood by, lest he should see the rivers, the flowings of the streams of honey and butter, rivers denoting those things which appertain to intelligence, and the flowings of the streams of honey and butter such things as thence appertain to the affection and love, which are the very delights of heavenly life; all the delight of life which remaineth to eternity is the delight of spiritual good and truth, and of natural good and truth thence derived, whereas hypocritical

delight is a natural delight separate from spiritual, but this delight, in another life, is turned into what is direfully infernal: that by butter and honey in this passage also are not understood butter and honey, is manifest, for in what part of the world are there given flowings of streams of honey and butter? The same as is signified by butter and honey, is also signified by milk and honey: and inasmuch as by milk is signified the delight of spiritual good, and by honey, the delight of natural good, and these delights are given to those who are of the church of the Lord, therefore the land of Canaan, by which the church is signified, was called "*a land flowing with milk and honey*," Exod. iii. 8, 17; Levit. xx. 24; Numb. xiii. 27; chap. xiv. 8; Deut. vi. 3; chap. xi. 9; chap. xxvi. 9, 15; chap. xxvii. 3; chap. xxxi. 20; Joshua v. 6; Jerem. xi. 5; chap. xxxii. 20; Ezek. xx. 6; that by the land of Canaan, in the Word, is understood the church, was shewn above, n. 29, 304, 417; and the church is with those only who are in spiritual good and at the same time in natural good, for in these the church is formed by the Lord; for the church is in man and not without him, consequently not with those in whom those goods are not; these goods with their delights are signified by milk and honey. That in the land of Canaan there was also much honey at that time, on account of the church of the Lord being there, appears from the first book of Samuel, where it is said, "*that they came into a wood, where there was honey upon the face of the ground, and a stream of honey, and that Jonathan tasted the honey, by which his eyes were opened*," xiv. 25, 26, 27, 29; the reason of Jonathan's eyes being opened by his tasting the honey, was, because honey corresponds to natural good and its delight, and this good gives intelligence and illustrates, whence Jonathan knew that he had done evil; this is also agreeable to what is said in Isaiah, that the child should eat butter and honey, that he might know to reprobate the evil and choose the good; for correspondences at that time exhibited their effects outwardly, inasmuch as all things of the Israelitish church existed from correspondences, by which were represented and signified things celestial and spiritual. The same as is signified by butter and honey is also signified by oil and honey, in the following passages: thus in Moses; "*He made him to ride upon the high places of the earth, and fed him with the produce of the fields, he made him to suck honey out of the rock, and oil out of the stone of the rock*," Deut. xxxii. 13; these words are in the song of Moses, in which the subject treated of is concerning

the church in its beginning, and afterwards in its progression, and at length in its end; they who constituted the ancient church are described by these words, and not they who constituted the Israelitish church, for the latter were evil from the beginning even to the end, as may appear from their fathers in Egypt and afterwards in the wilderness; but the ancient church, the men whereof are understood by their fathers, was that which the Lord caused to ride upon the high places of the earth, and fed with the produce of the fields; that the good of natural love and the good of spiritual love, with their delights, were given to them by means of truths, from which their intelligence was derived, and according to which they lived, is signified by, he made him to suck honey out of the rock, and oil out of the stone of the rock, honey denoting the delight of natural love, oil, the delight of spiritual love, and the rock and stone of the rock, truth from the Lord; that oil signifies the good of love and charity, may be seen above, n. 375, and that a rock signifies truth from the Lord, n. 443. So in David; "*I would have fed them with the fat of wheat, and with honey out of the rock would I have satisfied them,*" Psalm lxxxi. 17; where by the fat of wheat is also signified the delight of spiritual good, and by honey out of the rock, the delight of natural good by truths from the Lord, as above: it is to be observed, that natural good is not good, unless it be also spiritual good; for all good floweth-in by the spiritual man or mind into the natural man or mind, and in proportion as the natural man or mind receiveth the good of the spiritual man or mind, in the same proportion he receiveth good; it is necessary that there be both, or in both principles, in order to constitute good; wherefore natural good separate from spiritual good is in itself evil, which nevertheless is perceived by man as good; inasmuch as the spiritual and natural must be together in order that there may be good, therefore in the passages which have been adduced, and in these still to be adduced, mention is made of butter and honey, milk and honey, fat and honey, likewise oil and honey, and by butter, milk, fat, and oil, is signified the good of spiritual love, and by honey, the good of natural love, together with their delights. Again in Ezekiel; "*Thus wast thou adorned with gold and silver, and thy raiment was fine linen, and silk, and needle work; fine flour, honey, and oil, hast thou eaten, whence thou hast become exceedingly beautiful, and art prospered even to a kingdom. But my bread, which I gave thee, and fine flour, oil, honey, with which I fed thee, thou hast given before*

idols for an odour of rest," xvi. 13, 19; speaking of Jerusalem by which is signified the church, first the ancient church, and afterwards the Israelitish church; concerning the ancient church, it is said, that she was adorned with gold and silver, whereby is signified, the love of good and truth with the men of the church; the raiment of fine linen, silk, and needle work, signifies the knowledges of celestial, spiritual, and natural truth; fine linen signifies truth from a celestial origin, silk, truth from a spiritual origin, and needle work, truth from a natural origin, which is called scientific truth; by eating fine flour, honey, and oil, is signified the perception of truth and good natural and spiritual, and the appropriation thereof, to eat denoting to appropriate, fine flour denoting truth, honey, natural good, and oil, spiritual good, which were appropriated to them by a life according to the truths above mentioned; by becoming exceedingly beautiful and prospering even to a kingdom, is signified, to become intelligent and wise, so as to constitute a church, beauty denoting intelligence and wisdom, and kingdom signifying a church: but concerning the Israelitish church, which was only in externals without internals, whence the men of that church were idolatrous, it is said, that they gave the fine flour, honey, and oil, before images of a male, or idols, for an odour of rest, that is, that they perverted the truths and goods of the church into falses and evils, and thus prophaned them. Again in the same prophet; "*Judah and the land of Israel were thy traders in wheat, minnith, and pannag, and oil, and honey, and balsam, they gave thy trading,"* xxvii. 17; speaking of Tyre, whereby is signified the church as to the knowledges of truth and good, whence also by Tyre are signified the knowledges of truth and good themselves appertaining to the church; by oil and honey are signified spiritual and natural good, as above; what is understood in the spiritual sense by Judah, and the land of Israel, likewise by wheat, minnith, and pannag, and by balsam, also by the tradings of Tyre, may be seen explained above, n. 433. Again in Moses; "*A land of rivers of waters, of fountains and abysses, issuing out of the valley and out of the mountain, a land of wheat and barley, and of the vine, and fig tree, and pomegranate, a land of the olive, of oil, and of honey,"* Deut. viii. 7, 8; treating of the land of Canaan, by which is understood the church which is in celestial, spiritual, and natural good, and thence in truths; but the particulars of this verse are explained above, n. 374, and 403, where it is shewn, that oil and honey signify the

good of love in the internal or spiritual man, and in the external or natural man. So in David; "*The judgments of Jehovah are verity, they are just altogether, more desirable than gold and than much tried gold, and sweeter than honey and the dropping of the honey combs,*" Psalm xix. 10, 11: by judgments are signified the truths and goods of worship; wherefore it is said, that the judgments of Jehovah are verity and just altogether, just being predicated of the good of life and worship thence derived; and inasmuch as good is also signified by gold and tried gold, it is therefore said, that they are more desirable than gold and than much tried gold, gold denoting celestial good, tried gold, spiritual good, and desirable denoting what is of the affection and love; inasmuch as the goods with which a man is affected are also delightful, therefore it is said, that they are sweeter than honey and the dropping of the honey-combs, sweet denoting what is delightful, honey, natural good, and the dropping of the honey-combs, natural truth. So again; "*I have not receded from thy judgments, because thou hast taught me; how sweet are thy words to my palate, yea sweeter than honey to my mouth,*" Psalm cxix. 102, 103; where the mouth denotes the external, the same as in the Apocalypse, that the little book was sweet as honey in the mouth. So in Luke; "*Jesus said to the disciples who supposed that they saw a spirit, see My hands and My feet, that it is I Myself, handle Me and see, for a spirit hath not flesh and bones, as ye see Me have. Afterwards He said unto them, have ye any thing to eat? and they gave Him a piece of broiled fish and of a honey-comb, which, taking, He ate before them,*" xxiv. 39, 41, 42, 43; from the series of these words viewed in their spiritual sense it manifestly appears, that by honey-comb or by honey is signified natural good, for the Lord disclosed to His disciples that He had glorified or made divine His whole Humanity, even as to the natural and sensual principle thereof; this is signified by the hands and feet, and by the flesh and bones, which they saw and felt, by the hands and feet, the ultimate principle of man, which is called the natural, by the flesh, the good thereof, and by bones, the truth thereof; for all things appertaining to the human body correspond to things spiritual, and the flesh corresponds to the good of the natural man, and the bones to the truths thereof; but concerning this correspondence more may be seen in the work concerning *Heaven and Hell*, n. 87 to 102; the Lord also confirmed the same by eating before the disciples of a broiled fish and a honey-comb, the

broiled fish signifying the truth of good of the natural and sensual man, and the honey-comb, the good of truth of the same, wherefore by eating of these things, and by the disciples feeling Him, the Lord shewed and confirmed that His whole Humanity, even to the ultimates thereof, was glorified, that is was made divine. Forasmuch as honey signifies the good of the natural man, therefore also "*John the Baptist had cloathing of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey,*" Matt. iii. 4; Mark i. 6; for John the Baptist represented the same as Elias, wherefore also it was said, that Elias should come, by whom was understood John; Elias represented the Lord as to the Word, or the Word which is from the Lord, and in like manner John; and inasmuch as the Word teacheth that the Messiah or the Lord was about to come, therefore John was sent before to preach concerning the advent of the Lord, according to the predictions of the Word: and inasmuch as John represented the Word, therefore the ultimates of the Word, which are natural, were represented by John by his cloathing, and also by his food, namely, by the cloathing of camel's hair and the leathern girdle about his loins, the camel's hair signifying the ultimates of the natural man, such as are the exteriors of the Word, and the leathern girdle about the loins the external bond or connexion thereof with the interior things of the Word which are spiritual; similar things are signified by locust and wild honey, by locust, the truth of the natural man, and by wild honey, its good; whether we speak of the truth and good of the natural man, or of natural truth and good, such as the Word is in its ultimate sense, which is called the sense of the letter, or natural sense, it amounts to the same, for this was what John represented by his cloathing and food. The reason why "*no leaven, nor any honey, should be used in the offerings made by fire to Jehovah,*" Levit. ii. 11, was because leaven signifies the false of the natural man, and honey the delight of the good of the natural man, and, in the opposite sense, the delight of the evil thereof, which also is like to leaven when it is mixed with such things as signify things of a holy and interior nature, for natural delight derives all that it hath from the delights of the love of self and of the world; and inasmuch as the Israelitish nation was in those delights more than other nations, therefore it was forbidden them to use honey in their sacrifices. Concerning the signification

of honey, as denoting the delight of the good of the natural man, more may be seen in the *Arcana Cœlestia*, n. 5620, 6856, 8056, 10137, 10530. It is recorded of Sampson, "*That after he had rent the young lion, he found in his carcase a swarm of bees and honey, when he went to take a wife from the nation of the Philistines,*" Judges xiv. 8; hereby was signified the dissipation of the faith which is separate from charity, which the Philistines represented; it was on this account that the Philistines were called the uncircumcised, by which name is signified, that they were without spiritual love and charity, and only in natural love, which is the love of self and of the world; such faith, inasmuch as it destroyeth the good of charity, was represented by the young lion, which assaulted Sampson with intent to tear him in pieces; but Sampson, inasmuch as he was a Nazarite, and by his Nazariteship represented the Lord as to His ultimate natural principle, rent the lion in pieces, and afterwards found in his carcase a swarm of bees and honey, by which was signified, that after that faith is dissipated, the good of charity succeedeth in its place. Similar things were represented and signified by the other circumstances related of Sampson in the book of Judges; for there is nothing written in the Word which doth not represent and signify somewhat appertaining to heaven and the church, which can only be known from the science of correspondences, and thence from the spiritual sense of the Word.

620. "And I took the little book out of the hand of the angel, and devoured it"—That hereby is signified exploration, appears from those things which precede, viz. that by the little book is understood the Word, by the angel, the Lord as to the Word, and by devouring or eating it, reception, perception, and appropriation thereof, consequently also exploration, in this case as to the quality of the understanding of the Word as yet remaining in the church, which exploration takes place from what is perceived, and according to perception; hence exploration took place with the prophet John, because by a prophet is signified the doctrine of the church, and, in a universal sense, the Word.

621. "And it was in my mouth sweet as honey"—That hereby is signified that the Word, as to the external or literal sense thereof, was as yet perceived as the delight of good, but this only by reason of its serving to confirm principles of the false and loves of evil, or principles originating in the love of self and of the world, all which are falses, may be seen in what was said above.

622. "And when I had devoured it, my belly was made bitter"—That hereby is signified that it was perceived and explored that the Word was inwardly undelightful from the adulterated truth of the literal sense thereof, appears from those things which are explained above, n. 617, 618, where similar words occur. The reason why the belly here signifies the interiors of the Word, which are called spritual, is, because exploration was represented by the devouring or eating of the little book, by which is understood the Word, and by its savour, by which is understood perception; hence the first perception is signified by the savour in the mouth, where the little book was sweet as honey, and is the perception of the quality of the literal sense thereof, thus of the quality of the Word outwardly; but the other perception is signified by its savour when it comes into the belly, which is said to be made bitter, and this other perception is that of the quality of the spiritual sense thereof, thus of the quality of the Word inwardly: hence it is, that as by the mouth is signified the Word outwardly, therefore here by the belly, is signified the Word inwardly, because inwardly received and explored. The reason why the belly signifies the interiors, is, because the belly storeth up the food inwardly, and by food is signified every thing which nourisheth the soul, and because the belly, as well as the rest of the bowels, is within or in the midst of the body; hence it is that by the belly, and also by the bowels, in the Word, are signified the interiors; this may further appear from the following passages: as in Ezekiel; "*Son of man, feed thy belly, and fill thy bowels, with this scroll,*" iii. 1; by which similar things are signified as are now explained in the Apocalypse; for by the scroll is signified the same as by the little book, namely, the Word, and by feeding the belly and filling the bowels with the scroll, is signified, to explore how the Word is understood in the church, which is done by the reading and perception thereof. Again in David; "*Fill their belly with thy treasure, the sons are saturated, and they leave their residue to their infants,*" Psalm xvii. 14; by treasure is signified the truth of the Word, by the belly, the interior understanding, whence by filling their belly with treasure is signified to instruct their interior understanding in the truths of the Word; that they who are affected with truths are thence fully instructed, is signified by, the sons are saturated, sons denoting those who are in the affection of truth; the infants of the sons signify truths springing up or in the birth, wherefore it is said that they leave their residue

to their infants: it is here said, the interior understanding, for there is with man an exterior understanding, and an interior; the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind; the interior is signified by the belly. Again in John; "*Jesus said, if any one thirst, let him come unto Me, and drink; who-soever believeth in Me, as the scripture saith, out of his belly shall flow rivers of living water; this said He of the spirit, which they who believe on Him should receive,*" vii. 37, 38, 39; thus the Lord describeth the divine truth inwardly perceived by those who are in the spiritual affection of truth, who are understood by them that thirst and come to the Lord and drink; that with such there shall be understanding of divine truth, is signified by, out of his belly shall flow rivers of living water, rivers flowing out of the belly denoting the interior understanding or intelligence, and living water denoting divine truth from the Lord; and inasmuch as by the holy spirit is signified the divine truth proceeding from the Lord, it is therefore added, this He said of the spirit which they who believe on Him should receive. Again in Mark; "*Whatsoever is from without entering into a man, cannot render him unclean, because it entereth not into his heart, but into the belly, and is cast out into the draught purging all meats; but that which cometh out of the man, that rendereth the man unclean, for it cometh out from within, out of the heart of man,*" vii. 18, 19, 20; Matt. xv. 17, 18, 19, 20; these words are to be understood thus, that all things, whether falses or evils, which, either from the sight or hearing, flow into the thought of the understanding and not into the affection of the will, do not affect or infect the man, inasmuch as the thought of the man, so far as it doth not proceed from the affection of his will, is not in the man but without him, wherefore it is not appropriated to him; the case is the same with respect to truth and good: these things the Lord teacheth by correspondences, when He saith, that that which entereth by the mouth into the belly doth not render a man unclean, because it entereth not into the heart, for that which entereth into the belly is cast out into the draught, by which is understood, that whatever is from without, whether it be from objects of the sight, or from objects of the speech, or from objects of the memory, and entereth the thought of the understanding of man, doth not render him unclean, but that so far as it is not of his affection or will, it is separated and cast out, as what is taken into the belly is cast out into the

draught: these spiritual things the Lord expounded by natural things, inasmuch as the meats which are taken into the mouth, and thus passed into the belly, signify such things as man spiritually imbibeth, and with which he nourisheth his soul, and hence it is that the belly corresponds to the thought of the understanding, and is likewise significative of it; that the heart signifies the affection of the will of man was shewn above; likewise, that that alone is appropriated to man which becomes of his affection or will: that spiritual things, and not natural things, are understood, is evident, for the Lord saith that out of the heart proceed evil thoughts, murders, adulteries, rapes, thefts, false testimonies, blasphemies: forasmuch as the falses and evils which enter from without into the thoughts, enter from the hells, and, if they are not received by man in the affection of the will, are rejected into the hells, it is therefore said that they are cast out into the draught; for by the draught is signified hell, because in the hells all things are unclean, and they who are there are ejected out heaven, which in form is as a man, whence it is called the grand man, and also corresponds to all things of man, whereas the hells correspond to the ejections from the belly of the grand man or of heaven, whence it is that in the spiritual sense hell is understood by the draught: the reason that the belly is said to purge all meats, is, because by the belly is signified the thought of the understanding, as was said above, and by meats are signified all spiritual nourishments, and the thought of the understanding is what separates the unclean from the clean, and so purgeth. Again in Jeremiah; "*Jehovah God hath said, Nebuchadnezzar the king of Babel hath disturbed me, he hath made me an empty vessel, he hath swallowed me as a whale, he hath filled his belly from my delicacies, he hath driven me away,*" li. 34; by Nebuchadnezzar king of Babel is signified the prophanation of divine truth; and because they who prophane it imbibe it more than others and apply it to filthy loves, especially to the love of rule, even to the transferring of all divine power to themselves, this is signified by its being said, he hath swallowed me as a whale, he hath filled his belly from my delicacies, the whale signifying the ultimate natural principle, in which they are who are in the love of self, and delicacies denoting the knowledges of truth and good from the Word, wherefore to fill the belly with them denotes here to imbibe and prophane them. Again in David; "*Have mercy upon me, O Jehovah, for I am in straitness; mine eye is consumed for indignity, my soul, and my belly,*" Psalm

xxx. 10; by the eye, the soul, and the belly, is here signified the understanding, and thence the thought of truth, interior and exterior; thus by the belly are signified the interiors of the understanding, which are said to consume by reason of indignity when they perish by falses. Again; "*Our soul is bowed down to the dust, our belly cleaveth to the earth,*" Psalm xliv. 26; where also by the soul and the belly, in the spiritual sense, is signified the thought of the understanding; and by being bowed down to the dust and cleaving to the earth, is signified the being imbued with falses, for by dust and earth is here signified what is infernal and accursed: the same is also signified by walking upon the belly and by eating dust, as it was said to the serpent; "*Cursed be thou above all beasts and above all wild beasts of the field; upon thy belly thou shalt walk, and dust shalt thou eat, all the days of thy life,*" Gen. iii. 14: hence also it was that it was altogether forbidden "*to eat any thing that walketh upon the belly, because it was abomination,*" Levit. xi. 42; the reason why by dust and by cleaving of the belly to the earth is signified the infernal and accursed false principle, is, because the hells are under the earths in the spiritual world, and through the earths in that world falses of evil are exhaled from the hells; and because the belly, from its correspondence, signifies the interiors of the understanding and thought, which are infected and imbued with the falses of evil if they adhere to those earths; hence also, in the spiritual world, no one lieth with the belly upon the earth; moreover to walk there upon the earth with the feet, denotes to touch and imbibe what is exhaled from the hells with the corporeal natural principle, which corresponds with the soles of the feet, and this part of the natural principle hath not any communication with the thoughts of the understanding, except with those who are in evils as to life and in falses as to doctrine. Again in Job; "*The belly prepareth deceit,*" xv. 35: and again; "*I am filled with words, the spirit of my belly causeth to me straitness, and my belly, as wine, is not opened,*" xxxii. 18, 19; by which is meant that he cannot open the thoughts of his understanding. Again in Jeremiah; "*Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved, how long shalt thoughts of iniquity abide in thy belly,*" iv. 14; where thoughts are manifestly attributed to the belly, for it is said, how long shall thoughts of iniquity abide in thy belly; and wickedness to the heart, because the heart corresponds to the will, in which wickedness resides. So in David; "*There is no certainty in*

their mouth, their belly is perditions, their throat an open sepulchre, they flatter with their tongue," Psalm v. 10; where also perditions, that is, evil thoughts, are attributed to the belly. Again; "*Both the belly of a man and the deep heart,*" Psalm lxiv. 6; where by the belly of a man are signified the thoughts of what is false, and by the deep heart, the affections of evil, the latter appertaining to the will, the former to the understanding. So in Habakkuk; "*My belly was put in commotion, my lips quivered at the voice,*" iii. 16; where the belly being put in commotion, signifies grief of thought, wherefore it is also said, my lips quivered at the voice, denoting a stammering thence of the speech. "*By the bowels of the whale, in which Jonah was three days and three nights,*" Jonah ii. 1, are signified the hells where are the most dire falses, with which he was encompassed, consequently grievous temptations, as may appear from the prophecy of Jonah in the same chapter, where it is said, "*Out of the belly of hell have I vociferated, and thou heardest my voice,*" verse 3. That the bowels have a similar signification may appear from the following passages: as in Isaiah; "*My bowels are moved as a harp for Moab, and my intestine for Kirkeresh,*" xvi. 11: and in David; "*Bless Jehovah, O my soul, and all my bowels the name of His holiness,*" Psalm ciii. 1: again; "*I have desired to do Thy will, O my God, and thy law is in my bowels,*" Psalm xl. 9. So in Ezekiel; "*Their silver and gold shall not be able to deliver them in the day of the anger of Jehovah, they shall not saturate their soul, neither shall they fill their bowels,*" vii. 19; by their silver and gold are signified the falses and evils of the religion which is from self intelligence and self will; that from these there is not any spiritual nourishment, or intelligence and affection of good, is signified by, they shall not saturate their soul, neither shall they fill their bowels. Inasmuch as by the bowels are signified the interiors of the thought, and these are what are affected with grief, therefore such grief is expressed in the Word by the moving of the bowels; as in Isaiah, lxiii. 15; Jer. xxxi. 20; Lam. i. 20; Matth. ix. 36; Mark vi. 34; chap. viii. 2; Luke i. 78; chap. vii. 12, 13; chap. x. 33, 34; chap. xv. 20. Whereas by the belly are signified the interiors of the thought or of the understanding, therefore by the fruit of the belly, in the spiritual sense, are signified the goods of the understanding, and by sons, the truths thereof: as in David; "*Behold sons are the heritage of*"

Jehovah, the fruit of the belly a reward," Psalm cxxvii. 3: and in Isaiah; "They will have no pity on the fruit of the belly, their eye will not spare the sons," xiii. 18; and in Job; "Pitying I mourn the sons of my belly," xix. 17: and in Moses; "The fruit of the belly shall be blessed, and the fruit of the land," Deut. vii. 13: and in Hosea; "Even when they generate, I will slay the desires of their belly," ix. 11, 16; the fruit of the belly and the desires of the belly signify, in the literal sense, natural offspring, but in the spiritual sense they signify spiritual offspring, which is science, intelligence, and wisdom, for into these man is re-born when he is regenerated; hence it is, that by births, by sons and daughters, and other names appertaining to nativity, are signified such things as appertain to spiritual nativity, that is, to regeneration; for the angels, who perceive the Word spiritually, are unacquainted with any other birth or fruit of the belly. Hence also it is, that by the womb and the belly are signified similar things in the following passages: as in Isaiah; "I wish thou hadst hearkened to my precepts, thy seed should have been as the sand, and the born of thy bowels as the gravel thereof," xlviii. 18, 19: and in David; "I was cast upon thee from the belly of my mother, Thou art God," Psalm xxii. 11: again; "Thou possessest my reins, thou hast covered me in my mother's belly," Psalm cxxxix. 13: again; "The impious are estranged from the womb, they go astray from the belly, speaking lies," Psalm lviii. 4: and elsewhere. The reason why belly or the bowels signify the interiors of the thought or of the understanding, is, because there are two lives with man, viz. the life of the understanding and the life of the will; to those two fountains of life correspond all things of the body, wherefore also the latter are acted upon and act at the disposal of the former, insomuch that whatever part of the body doth not suffer itself to be actuated by the understanding and the will, is not alive; hence it is that the whole body is subject to the government of those two lives, for all things in the body which are moved, and so far as they are moved, by the respiration of the lungs, are subject to the government of the life of the understanding, and all things in the body which are acted upon by the pulsation of the heart, and so far as they are acted upon, are subject to the government of the life of the will: it is hence that in the Word mention is frequently made of the soul and heart, and that the soul signifies the life of the understanding, likewise the life of faith, for the soul

is predicated of respiration, and that the heart signifies the life of the will, likewise the life of the love: it is hence also that the belly and the bowels are predicated of thought which is of the understanding, and that the heart is predicated of affection which is of the will.

613. Verse 11. "*And He said to me, thou must again prophecy upon peoples, and nations, and tongues, and many kings*"—And He said to me, thou must again prophecy, signifies the divine command that the Word may yet be taught: upon peoples, and nations, and tongues, and many kings, signifies with all who are in truths and goods as to life, and at the same time in goods and truths as to doctrine, consequently that the Word may be taught as to goods of life and as to truths of doctrine.

624. "And He said to me thou must again prophecy"—That hereby is signified the divine command that the Word may as yet be taught, appears from the signification of saying, when by an angel, by whom in this chapter the Lord is represented as to the Word, as denoting command, for what the Lord saith, this is a command; and from the signification of prophecy, as denoting to teach the Word, concerning which we shall speak presently. The reason of its being said that he must as yet teach the Word, was, because it was explored what was the quality of the understanding of the Word as yet remaining in the church, and it was found that the Word was delightful as to the sense of the letter, for this is signified by the little book being in the mouth sweet as honey, the little book denoting the Word: hence it was commanded that the Word should be yet taught in the church, because the end thereof was not yet come, for the end of the church is described by the sounding of the seventh angel; but here the state proximately before the end is described by the sounding of the sixth angel, which state of the church is the subject now treated of; moreover, before the end is fully come, the Word, when it is taught, is as yet delightful to some, but not so in the last state or end of the church, for then the Lord openeth the interior things of the Word, which are undelightful, as was said above in treating concerning the devouring of the little book, and its making bitter the belly. The reason that the Word is still to be taught, although the interior truths thereof are undelightful, and that the last judgment doth not take place before there is a consummation, that is, when there is no longer any good and truth remaining with the men of the

church, is altogether unknown in the world, but is known in heaven, and is this; there are two kinds of men upon whom judgment takes place; one kind consists of those that are upright, and the other of those that are not upright: those that are upright are angels in the ultimate heaven, who for the most part are simple, by reason of their not having cultivated their understanding with interior truths, but only with exterior truths from the literal sense of the Word, according to which they have lived, hence it is that their spiritual mind, which is the interior mind, was not indeed shut, but neither was it opened, as with those who received interior truths in doctrine and in life, wherefore as to spiritual things they became simple; and are called the upright; but the non-upright are those, who have lived outwardly as christians, but inwardly admitted evils of every kind into the thought and into the will, so that in the external form they appeared as angels, although in the internal form they were devils; these, when they come into the other life, are for the most part consociated with the upright, that is, with the simple good who are in the ultimate heaven, for the exteriors consociate, and the simple good are such that they believe every thing to be good which appears good in the external form, their thought not penetrating farther: but the non-upright are to be separated from the upright or simple good, before the coming of judgment, and after it, and this separation can only be effected successively: this therefore is the reason that before the time of the last judgment the Word is still to be taught, although inwardly it is undelightful, that is, as to the interior things thereof, which therefore they do not receive, but only such things from the letter as favour their own loves, and the principles thence conceived, on account of which the Word, as to the literal sense, is still delightful to them: hence it may appear how the upright are separated from the non-upright. That on account of this reason the time is protracted after the last judgment before the new church is fully established, is an arcanum from heaven which at this day can only enter the understanding of a few; and yet this is what the Lord teacheth in Matthew; "*The servants of the householder drawing near said to him, didst thou not sow good seed in thy field, whence then are the tares? and they said, wilt thou that we go and gather them? But he said, no, lest in gathering the tares, ye root out the wheat together with them; let both therefore grow together until the harvest, and at the time*"

of harvest I will say to the reapers, gather first the tares and bind them in bundles to burn them, but gather the wheat into my barn. He who sowed the good seed is the son of man, the field is the world, the good seed are the sons of the kingdom, the harvest is the consummation of the age; as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age," xiii. 27 to 30, 37 to 42; the consummation of the age signifies the last time of the church; that before this the upright are not to be separated from the non-upright, because they are conso-
ciated by exteriors, is signified by not gathering the tares lest the wheat be rooted out with them; concerning this circumstance see also what is said in the work concerning *the Last Judgment*, n. 70. The ground and reason why to prophecy signifies to teach the Word, is, because by a prophet, in the supreme sense, is understood the Lord as to the Word, and, in the respective sense, one that teacheth the Word, but, in the abstract sense, the Word itself, and also doctrine from the Word; these things being signified by prophet, hence by prophesying is signified to teach the Word and doctrine from the Word: this signification may appear from the passages in the Word where prophets and prophesying are mentioned, when understood as to the spiritual sense: thus in Matthew; "*Many shall say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues; but then will I confess to them, I know you not, depart from Me, ye that work iniquity,*" vii. 22, 23; the subject there treated of is concerning salvation, viz. that no one is saved by knowing the Word and teaching it, but by doing it; for in the verse preceding, it is said, that those only shall enter the kingdom of the heavens who do the will of God, verse 21; and in the subsequent verses, that he who heareth the words of the Lord and doeth them is the prudent man, but he who heareth and doeth them not is the foolish man, verses 24 to 27; hence it is evident, what is understood by the words of the Lord in the above passage; namely, by many shall say to Me in that day, Lord, Lord, is understood the worship of the Lord by prayers and by words of the mouth only; by, have we not prophesied in Thy name, is understood, to teach the Word and doctrinals from the Word, to prophecy denoting to teach, and the name of the Lord denoting according to doctrine from the Word; by casting out demons, is signified, to liberate from falses of religion, de-

mons denoting falses of religion; by doing many virtues, is signified, to convert many; but inasmuch as they did these things not for the sake of the Lord, nor for the sake of truth and good, neither for the sake of the salvation of souls, but for the sake of themselves and the world, thus only that they might appear in the external form, therefore with respect to themselves they did not do good but evil; this is understood by the Lord's saying to them, I know you not, ye that work iniquity; it may seem as if they could not work iniquity in doing such things, but nevertheless all that is iniquity which a man doth for the sake of himself and of the world, inasmuch as there is not any love of the Lord and of his neighbour therein, but only the love of self and the world, and every one after death remaineth his own love. Again; "*In the consummation of the age many false prophets shall arise, and shall seduce many; and there shall arise false christs, and false prophets, and they shall give great signs and prodigies, to seduce, if possible, the elect,*" xxiv. 11, 24; Mark xiii. 22: where by false prophets and false christs are not understood prophets, according to the common idea concerning prophets, but all those who pervert the Word and teach falses; such are also false christs, for Christ signifies the Lord as to divine truth, whence false christs signify divine truths falsified; to give great signs and prodigies, signifies the efficacy and power of falsities by confirmations from the literal sense of the Word, hereby also signs and prodigies are produced in the spiritual world, for the literal sense of the Word, however it may be falsified, hath power, concerning which many wonderful circumstances may be related, if it were here needful; by the elect are signified those who are in spiritual good, that is, who are in the good of charity. Again; "*Whosoever shall receive a prophet in the name of a prophet shall receive a prophet's reward; and whosoever shall receive a just man in the name of a just man shall receive a just man's reward: yea, whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall not lose his reward,*" x. 41, 42; these things no one can understand unless he know what is signified by a prophet, by a just man, by a disciple, and by the little ones, likewise what by receiving them in their own name; by a prophet, in the abstract sense, is signified the truth of doctrine, by a disciple, the good of doctrine, by a just man, the good of life, and by receiving them in their own

name is signified to receive those things from the love of them; thus by receiving a prophet in the name of a prophet, is signified, to love the truth of doctrine because it is truth, or to receive truth for its own sake; by receiving a just man in the name of a just man, is signified, to love good, and to do it because it is good, thus from the love or affection of the heart to receive it from the Lord; for he who loveth truth and good for their own sakes, loveth them from themselves, thus from the Lord from whom they proceed, and inasmuch as he doth not love them for the sake of self and the world, he loveth them spiritually, and all spiritual love remaineth with man after death, and giveth life eternal; to receive a reward signifies to bear in himself, or carry with him, that love, and thence to receive the blessing of heaven; to give to drink to one of the little ones a cup of cold water only in the name of a disciple, signifies, from innocence to love innocence, and by virtue thereof to love good and truth from the Word, and to teach them, to give to drink a cup of cold water signifying to love and teach from a small degree of innocence, little ones signifying the innocent, and, abstractedly, innocence itself, to give to drink a cup of cold water signifying to teach from a little innocence, and disciple signifying the good of doctrine from the Lord; hence by giving water to the little ones to drink, is signified, to teach truth from spiritual innocence, and also, to instruct the innocent in truths: this is the spiritual interpretation of the above words, which unless it be known, no one can know what is understood by receiving a prophet and a just man in the name of a prophet and a just man, and that they should receive the reward of a prophet and a just man; reward signifies love with its delights enduring to eternity. Again in Matthew; "*Many just men and prophets have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them,*" xiii. 17; by prophets and just men, in the spiritual sense, are understood all who are in the truths of doctrine and in the good of life according to them; and by seeing and hearing is signified to understand and perceive, in this case, the interior truths proceeding from the Lord, for the understanding and perception of these reform man, when he also liveth according to them; the reason why interior truths proceeding from the Lord, are here understood, is, because the Lord, when He was in the world, opened those truths; in the literal sense is understood to see and hear

the Lord, but inasmuch as the Lord is the divine truth itself in heaven and in the church, consequently inasmuch as all divine truths are from the Lord, and the Lord Himself taught them, and continually teacheth them by the Word, therefore the understanding and perception thereof is signified by seeing and hearing the Lord. So in Joel; "*I will pour out my spirit upon all flesh, so that your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions,*" ii. 28; these things are said concerning the advent of the Lord and the perception of divine truth by those who receive the Lord and believe in Him; by the spirit which shall be poured out upon all flesh, is signified the divine truth proceeding from the Lord, for this is understood in the Word by the holy spirit; by prophecy is signified to understand and teach the truths of doctrine; by dreaming dreams is signified to receive revelation, and by seeing visions is signified to perceive revelation; by sons and daughters are signified those who are in the spiritual affection of truth and good; by old men are signified those who are in wisdom, and by young men, those who are in intelligence. So in Amos; "*The Lord Jehovih doeth not a word but he revealeth his secret to his servants the prophets: the lion roareth, who can but fear? the Lord Jehovih hath spoken, who can but prophecy?*" iii. 7, 8; by prophecy here also is signified to receive divine truth and teach it; but this passage may be seen explained above, n. 601. Similar things are signified by prophecy and by prophets in the following passages in the Apocalypse; "*I will give to my two prophets to prophecy a thousand two hundred and sixty days cloathed in sackcloth,*" xi. 3: again; "*The time of judging the dead and of giving the reward to His servants the prophets,*" xi. 18: again; "*The testimony of Jesus is the spirit of prophecy,*" xix. 10: and again; "*Exult, O heaven, ye holy apostles and prophets, because God hath judged their judgments,*" xviii. 20: that in these passages by prophets are understood those who are in truths of doctrine, and, in the abstract sense, the truths of doctrine, and that by prophecy is understood to receive and teach them, especially to teach the Lord Himself, will be seen when we come to explain them. Again in Amos; "*Amos said unto Amaziah; Jehovah took me as I followed the flock, and said, go, prophecy against My people Israel; and thou sayest, prophecy not against Israel, neither drop [a word] against the house of Isaac; thy wife shall be a*

harlot in the city, thy sons and daughters shall fall by the sword, and thy land shall be divided with the rope," vii. 15, 16, 17; by prophecy against Israel, and dropping [a word] against the house of Isaac, is signified, to reprove those of the church who are in the falses of evil, to prophesy denoting to teach and reprove, and Israel and the house of Isaac denoting the church; inasmuch as it is the falses of evil for which they are reprov'd, therefore this is said to Amaziah, by whom the perverted church was represented; that his wife shall be a harlot, signifies the falsification and adulteration of the Word; that his sons and daughters shall fall by the sword, signifies, that the truths and goods of the church shall perish by the falses of evil; and that the land shall be divided with the rope, signifies, that the church and every thing belonging to it shall be dissipated. So in Hosea; "*By a prophet Jehovah caused Israel to ascend out of Egypt, and by a prophet was he guarded; Ephraim hath provoked him to wrath with bitternesses, therefore he shall leave his bloods upon him,"* xii. 14, 15; by the prophet here mentioned in the proximate sense is understood Moses, by whom Israel was led out of Egypt and afterwards guarded; but in the spiritual sense by the prophet is understood the Lord as to the Word, and by Israel are understood all of the church who are in truths from good, and by Egypt is understood the natural man, which, separate from the spiritual man, is damned; hence by Jehovah causing Israel to ascend out of Egypt by a prophet, is signified that the Lord leadeth out of damnation those who are in truths from good by divine truth which is the Word, likewise that He hereby guardeth them; by Ephraim provoking him to wrath with bitternesses, is signified that they perverted the Word as to the understanding thereof, Ephraim denoting the understanding of the Word, and bitternesses denoting the perversions and thence falsities from which it becomes undelightful; therefore he shall leave his bloods upon him, signifies damnation, on account of the adulteration of the truth which is in the Word. Again in the same prophet; "*The days of visitation are come, the days of retribution are come, Israel, the foolish prophet and the man insane in spirit, shall know, this is for the multitude of iniquity and great hatred: Ephraim is a watchman with my God, the prophet is a snare of a fowler in all his ways, hatred in the house of his God,"* ix. 7, 8; by the days of visitation and retribution, are signified the days of the last judgment, when the evil suffer punishment, which is

signified by retribution, and is always preceded by visitation; by Israel, the prophet, and man of spirit, are not understood Israel, the prophet, and man of spirit, but all those of the church who are in falses of evil and evils of the false, and who teach and confirm them from the literal sense of the Word; the falses of evil are signified by the multitude of iniquity, and the evils of the false by great hatred; by Ephraim, who is called a watchman with God, is signified the understanding of the Word, on which account he is so called; but inasmuch as they who are in falses of evil and in evils of the false pervert the understanding of the Word, and thus seduce craftily, therefore it is said, the prophet is a snare of a fowler, and hatred in the house of God. So in Ezekiel; "*Prophecy against the prophets of Israel that prophecy, and say to them that prophecy out of their own heart, hear ye the Word of Jehovah, thus saith the Lord Jehovih, woe to the foolish prophets, who go after their own spirit, and see not near: My hand shall be against the prophets that see vanity and that divine a lie,*" xiii. 2, 3, 8: by the prophets here and elsewhere in the Word, in the proximate sense are understood prophets such as are mentioned in the Old Testament, and by whom the Lord spake; but in the spiritual sense those prophets are not understood, but all who are led by the Lord; for with these also the Lord floweth-in and revealeth to them the arcana of the Word, whether they teach them or not, wherefore such are signified by prophets in the spiritual sense: but by the prophets who prophecy out of their own heart, and go after their own spirit, and who see vanity and divine a lie, are understood all who are not taught and led by the Lord, but by themselves, whence they have the love of self in the place of love for God, and the love of the world in the place of love towards their neighbour, and consequently insanity in the place of intelligence, and folly in the place of wisdom, for from those loves falses continually flow: hence it may appear, what the above words signify in their series. So in Micah; "*Night shall be to you for vision, and darkness shall arise to you for divination, and the sun shall go down upon the prophets, and the day shall grow black upon them,*" iii. 6: night shall be to you for vision, signifies the understanding of the false instead of the understanding of truth; darkness for divination, signifies falses for revealed truths; the sun shall go down upon the prophets and the day shall grow black upon

them, signifies, that there shall be no more any light from the Lord, flowing in out of heaven and illustrating, but thick darkness from the hells, darkening the understanding. Mention is made of prophets in many passages in the Word, and no other idea hath been entertained concerning them than as of the prophets of the Old Testament, by whom the Lord spake unto the people, and by whom He dictated the Word; but whereas the Word in all and every part thereof hath also a spiritual sense, therefore in this sense by prophets are understood all whom the Lord teacheth, thus all who are in the spiritual affection of truth, that is, who love truth because it is truth, for these the Lord teacheth, floweth-in into their understanding, and illustrateth; with such also this is more the case than with the prophets of the Old Testament, for these were not illustrated as to the understanding, but only received by hearing the words which they were to say or write, neither did they at all understand their interior spiritual sense: from these considerations it may appear that by prophets, in the spiritual sense, are understood all who are wise from the Lord, whether they also teach or not; and inasmuch as every truly spiritual sense is abstracted from the idea of persons, places, and times, therefore by prophet is also signified, in the supreme sense, the Lord as to the Word, and as to doctrine from the Word, and likewise the Word itself and doctrine: and in the opposite sense by prophets are signified the perversions and falsifications of the Word, and falses of doctrine. Such then being the signification of prophets in the Word, in both senses, we shall now adduce a few passages wherein they are mentioned, from which it will be more evident, that they signify all who receive and teach the Word and doctrine from it, and, in a sense separate from persons, the Word itself and doctrine; and, in the opposite sense, those who pervert the Word and teach falses of doctrine, and, abstractedly, the perversion of the Word and the falses of doctrine: thus in Isaiah; "*Jehovah shall cut off from Israel the head and the tail, the old man and honoured in faces is the head, but the prophet the teacher of a lie is the tail,*" ix. 14: again; "*Jehovah hath poured out upon you the spirit of deep sleep, and hath shut your eyes, the prophets and your heads the seers hath he covered,*" xxix. 10: and in Jeremiah; "*They denied Jehovah when they said, He is not, neither shall evil come upon us, neither shall we see sword nor famine; but the prophets*

shall become wind, and not a word in them," v. 12, 13: so again; "I sent unto them all my servants the prophets, daily rising up early and sending them," vii. 25: again; "Thus saith Jehovah Zebaoth against the prophets, behold I will feed them with wormwood, and I will make them drink waters of gall, for from the prophets of Jerusalem is hypocrisy gone forth into all the land: attend not unto the words of the prophets that prophecy unto you, they render you vain, they speak a vision of their own heart, not from the mouth of Jehovah," xxiii. 15, 16: and again; "The prophets who have been before me and before thee from the age, prophesied upon many lands, and upon many kingdoms, of war and of evil and of pestilence; the prophet who prophesieth of peace, when the word of the prophet shall come to pass, the prophet shall be known that God hath sent him," xxviii. 8, 9: so in Matthew; "Wo unto you, scribes and pharisees, hypocrites, because ye build the sepulchres of the prophets, and adorn the monuments of the just, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; therefore ye are witnesses against yourselves, that ye are the sons of them that slew the prophets. I send unto you prophets, wise men, and scribes, but some of them ye shall now slay and crucify, that upon you may come all the just blood that has been shed upon the earth, from the blood of Abel the just even to the blood of Zechariah the son of Barachiah whom ye slew between the temple and the altar. O, Jerusalem, Jerusalem, which slayest the prophets and stonest them that are sent unto thee," xxiii. 29 to 37; Luke xi. 47 to 51: in these passages it appears as if by prophets were only understood the prophets by whom Jehovah, that is, the Lord, spake, when yet by slaying the prophets the Lord did not understand the murdering of them only, but at the same the slaughter and extinction of divine truth arising from the falsification and adulteration of the Word; for by a person and his function, in the spiritual sense, is understood the thing itself which the functionary performs or speaks, and thus by a prophet is understood divine truth or the Word, and doctrine thence derived; and inasmuch as the function of a person makes one in act with the person, therefore that thing in particular, which a prophet teacheth, is understood by him: by shedding blood is also understood to adulterate the truths of the Word; and whereas this was done by the Jewish nation, therefore it is said, O, Jerusalem, Jerusalem, which killest the prophets, and

stonest them that are sent unto thee; by which words, in the spiritual sense, is understood, that they extinguish all divine truth which is with them from the Word. Inasmuch as by a prophet is understood the divine truth which is the Word, and which is from the Word in the church, and this cannot be extinguished except by those with whom divine truth or the Word is, therefore the Lord saith, "*That it is not convenient that a prophet should perish out of Jerusalem,*" Luke xiii. 33; for by Jerusalem is understood the church as to the doctrine of truth. In the Word also frequent mention is made of priest and prophet, and by priest is there understood one who leadeth to a life according to divine truth, and by prophet, he who teacheth it: in this sense priest and prophet are mentioned in the following passages: as in Jeremiah; "*The law shall not perish from the priest, or counsel from the wise, or the Word from the prophet,*" xviii. 18: "*In that day the heart of the king shall perish, and the heart of the princes, and the priests shall be stupified, and the prophets shall wonder,*" iv. 9. So in Ezekiel; "*They shall seek a vision from the prophet, but the law hath perished from the priest, and counsel from the elders; the king shall mourn, and the prince shall be clothed with stupor,*" vii. 26, 27; by the vision from the prophet is meant the understanding of the Word; by the law from the priest are meant the precepts of life; by counsel from the elders is meant wisdom thence derived; by the king and princes is meant intelligence by truths from good: this is the spiritual [principle] of these words. And in Isaiah; "*The priest and the prophet err through strong drink, they are swallowed up of wine, they wander through strong drink, they err amongst the seers, they stumble in judgment,*" xxviii. 7: again in Jeremiah; "*A stupendous and horrible thing is done in the land, the prophets have prophesied a lie, and the priests rule by their hands, and my people love to have it so,*" v. 31: again; "*The prophet even to the priest, every one maketh a lie,*" viii. 10: and again; "*When they shall interrogate thee, either the prophet or the priest, saying, what is the prophetic saying of Jehovah, say unto them, I have forsaken you, both the prophet and the priest,*" xxiii. 33, 34: and in Zephaniah; "*The prophets are very light, men of perfidies, their priests profane what is holy, violently do they wrest the law,*" iii. 4: again in Jeremiah; "*The priests have not said, where is Jehovah, and they that handle the law have not acknowledged Me; and the prophets have pro-*

phecied by Baal; yea they have gone after them who do not profit: the house of Israel are ashamed, themselves, their kings, their princes, and their priests, and their prophets," ii. 8, 26: besides the above there are many other passages, where prophets and priests are mentioned together, and by priests are understood those who teach life and who lead to good, and by prophets, those who teach truths whereby they are to be led; but, in the abstract sense, by priests and by the priesthood is understood the good of love, consequently also the good of life, and by prophets is understood the truth of doctrine, consequently the truth which leads to good of life: in a word, prophets are to teach, and priests to lead. Again in Zechariah: "*In that day I will cut off the names of the idols from the land, and they shall not be remembered any more, I will also cause the prophets and the unclean spirit to pass out of the land; and it shall come to pass, when they shall prophecy a man any more, his father and his mother who begat him shall say unto him, thou shalt not live, but they shall thrust him through, his father and his mother who begat him: it shall come to pass in that day the prophets shall be ashamed, a man on account of his vision, when they have prophesied, neither shall they put on a coat of hair that they may live; and he shall say, I am not a prophet, I am a man that tilleth the earth, for a man sold me from my boyhood,"* xiii. 2, 3, 4; the subject here treated of is concerning the advent of the Lord into the world, and concerning the abolition of representative worship, likewise, of the falsities with which the doctrine of the church then abounded; for the Jewish nation, with which that church was, placed all worship in externals, and nothing in internals, that is, they placed all in sacrifices and such things as were external, and nothing in charity and faith, which are things internal, whence their worship and doctrine consisted of mere falsities, and the nation itself, viewed internally, was idolatrous; the abolition of such things by the Lord is described by these words of the prophet: thus by, *I will cut off the names of the idols from the land and they shall not be remembered any more*, is signified the abolition of idolatrous worship, that is, of worship merely external without internal; by, *I will cause the prophet and the unclean spirit to pass out of the land*, is signified the abolition of the falsities of doctrine; by, *his father and his mother who begat him shall say to him that prophesieth any more, thou shalt not live*, is signified, that the church to be instituted by the Lord, which

should be an internal church, should altogether extinguish the falses of doctrine, if any one should teach them; by prophesying is signified to teach falses of doctrine, by father and mother is signified the church as to good and as to truth, by father the church as to good and by mother the church as to truth, and by thou shalt not live is signified to extinguish; this is also signified by his father and mother who begat him shall thrust him through; the abolition of the falsities of doctrine is also understood by, the prophets shall be ashamed a man on account of his vision, neither shall they put on a coat of hair that they may lie, the prophets and their vision denoting falses of doctrine, and to put on a coat of hair to lie denoting to pervert the external things of the Word, such as are in the literal sense thereof, for the coat of hair with the prophets represented the ultimate sense of the Word, in like manner as the clothing of John the Baptist which was of camel's hair; by his saying, I am a man that tilleth the earth, for a man sold me from boyhood, is signified, that this is the case with them of the Jewish church, which was only external, not internal, because born therein, and consequently thereto addicted. So in Daniel; "*Seventy weeks are decided upon thy people, and upon thy city of holiness, to consummate the prevarication, and to seal up sins, and to expiate iniquity, and to bring in the justice of the ages, and to seal up the vision and the prophet, and to anoint the holy of holies,*" ix. 24; these words are spoken concerning the advent of the Lord, when iniquity is consummated, or when there is no more any good and truth remaining in the church; upon the people and upon the city of holiness, signifies, upon the church and its doctrine, which are then altogether vastated and extinguished; to consummate the prevarication, and to seal up sins, signifies, when all in the church are in falses of doctrine and in evils as to life, for, as was shewn in what was premised to this article, the advent of the Lord and the last judgment do not take place until there is no longer any truth of doctrine and good of life remaining in the church, and this for the reason above mentioned, viz. that the upright may be separated from the non-upright; to bring in the justice of the ages, signifies the last judgment, when every one is rewarded according to his deeds; to seal up the vision and the prophet, signifies the end of the former church and the beginning of a new church, or the end of the external church, which was representative of things spiritual, and the beginning of the

internal church, which is itself spiritual, the vision and the prophet denoting the falses of doctrine; by the same words also is signified, that the Lord would fulfill all things which were predicted of Him in the Word; to anoint the holy of holies, signifies the glorification of the Human [principle] of the Lord by union with the essential Divine, and also all worship of Him afterwards originating in love for Him. Thus also in Moses; "*Jehovah said unto Moses, I have appointed thee a god to Pharaoh, and Aaron thy brother shall be to thee a prophet,*" *Exod. vii. 1*; the reason of the Lord's saying to Moses, I have appointed thee a god to Pharaoh, was, because Moses represented the law, by which is understood the divine truth, which is likewise signified by God in the spiritual sense; for Moses received from the mouth of the Lord the words which he was to say unto Pharaoh, and he who thus receiveth is called god, whence it is that the angels likewise are called gods, and hence also they signify divine truths; that Aaron should be his prophet, signifies, that he should teach the truth received by Moses and say it to Pharaoh, for by a prophet, as was said above, is signified one that teacheth truth, and, abstractedly, the doctrine of truth: but these things may be seen more fully explained in the *Arcana Cœlestia*, n. 7268, 7269. Hence it is that the prophets of the old Testament represented the Lord as to the doctrine of divine truth, and that the chief of them represented the Lord as to the Word itself from which the doctrine of divine truth is derived, as Moses, Elias, Elisha, and John the Baptist; and whereas the Lord is the Word, that is, the divine truth, therefore He Himself, in the supreme sense of the Word, is called a prophet. Forasmuch as Moses, Elias, and John the baptist, represented the Lord as to the Word, therefore "*Moses and Elias appeared speaking with the Lord, when he was transfigured,*" *Matt. xvii. 3, 4*; *Mark ix. 4, 5*; *Luke ix. 30*; by Moses and Elias is there understood the Word both historical and prophetical, by Moses the historical Word and by Elias the prophetical, and this by reason that the Lord, when He was transfigured, presented Himself in the form in which the divine truth is in heaven. That Elias represented the Lord as to the Word appears from the miracles recorded of Him, which were also significative of such things as appertain to divine truth or the Word; and whereas John the baptist in like manner represented the Lord as to the Word, therefore he was called Elias; as appears in Malachi;

“Lo, I send to you Elias the prophet, before the day of Jehovah cometh great and terrible, and he shall convert the heart of the fathers to the sons, and the heart of the sons to the fathers, lest I come and smite the earth with a curse,” iii. 23, 24; and it is also openly declared that John was Elias, Matt. xi. 14; chap. xvii. 10, 11, 12; Mark ix. 11, 12, 13; not that he was Elias, but that he represented the same as Elias, namely the Word; and inasmuch as the Word teacheth that the Lord would come into the world, and in all and singular the things thereof treats concerning Him in the inmost sense, therefore John was sent before Him to teach concerning His advent, as may be seen, Matt. xi. 9, 10; Luke i. 76; chap. vii. 26. From these considerations it may now appear, whence it is that the Lord is called a prophet, viz. because He was the Word, that is the divine truth itself, as may appear from John, chap. i. verses 1, 2, 14. That the Lord is called a prophet on account of His being the Word, appears also in Moses; *“A prophet out of the midst of thee, from thy brethren, like unto me, shall Jehovah thy God raise up unto thee, Him ye shall obey: I will give my words into his mouth, that he may speak unto you all that I command Him; the man who will not obey the words which he shall speak in my name, I will require it of him,”* Deut. xviii. 15 to 20; the reason of its being said that Jehovah would raise up a prophet as Moses, was, because Moses represented the Lord as to the law, that is, as to the Word, as was said above, wherefore it is also said concerning Moses, that *“Jehovah spake with him mouth to mouth, and not as with the other prophets by visions, dreams, and dark sayings,”* Numb. xii. 1 to 18; by which also the representative of the Lord by Moses is described; for the Lord spake with Himself from Jehovah, that is, from the Essential Divine [principle] which was in Him from conception, and this is what is understood, in the passage above cited, by, I will give my words into his mouth, that He may speak unto you all that I shall command him, and this was also represented by Jehovah speaking with Moses mouth to mouth, and not as with the other prophets. Hence then it is that the Lord is also called a prophet in Matt. chap. xxi. 11; Luke chap. vii. 16; John chap. vii. 40, 41; chap. ix. 17.

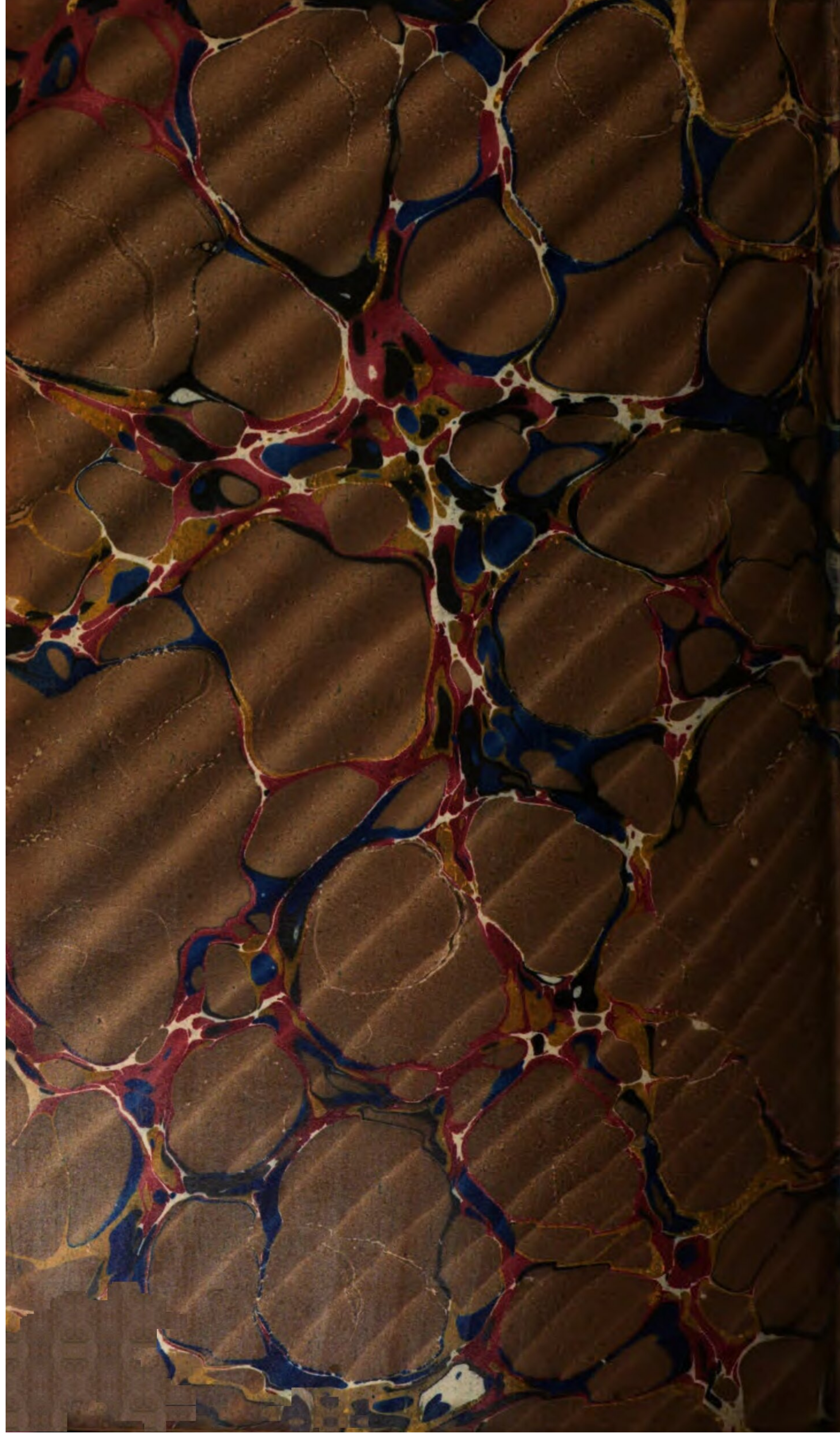
625. “Upon people, and nations, and tongues, and many kings”—That hereby is signified with all who are in truths and goods as to life, and at the same time in goods and truths as to doctrine according to every one’s religion, conse-

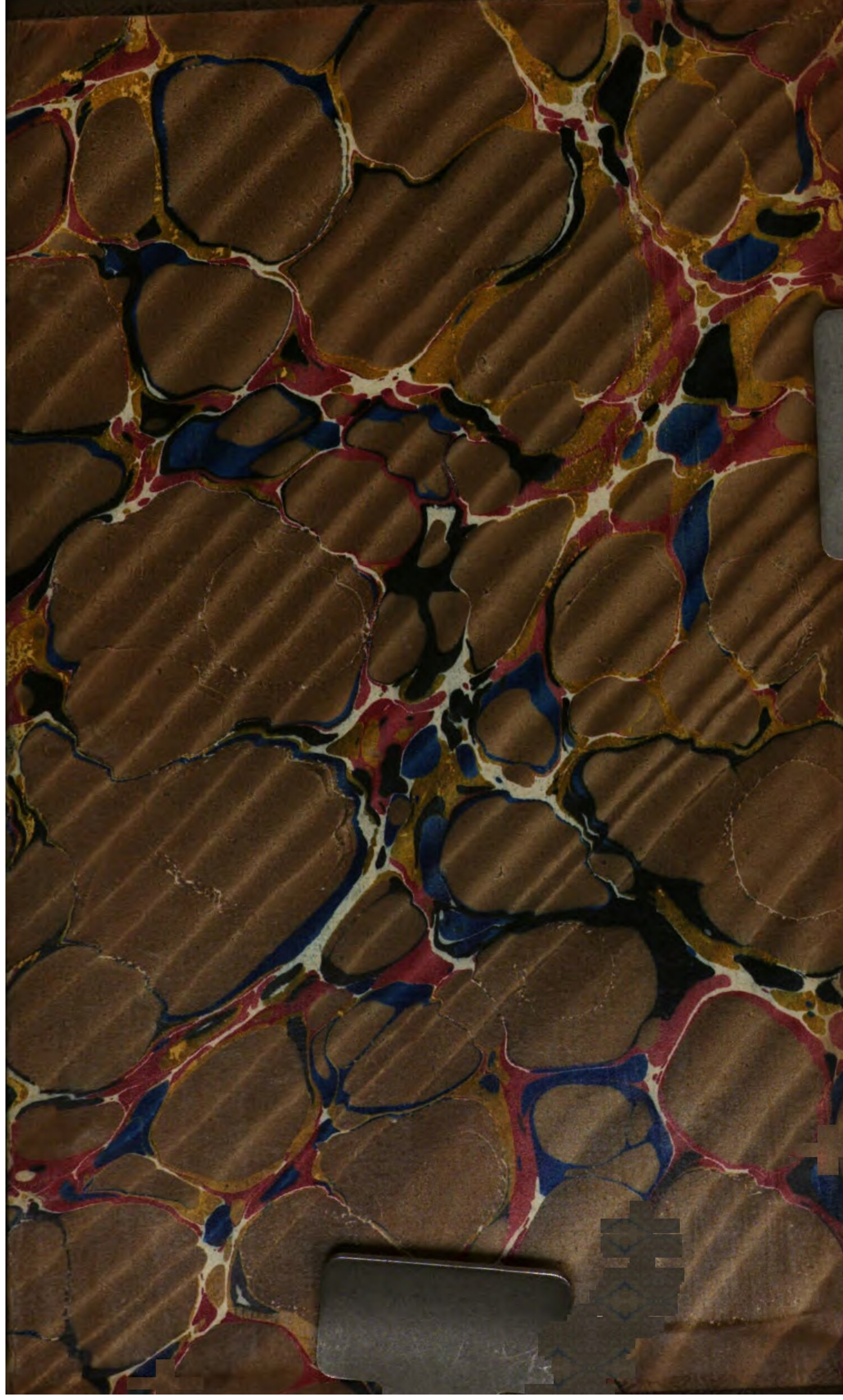
quently that the Word may be taught as to goods of life and as to truths of doctrine, appears from the signification of people and nations, as denoting those who are of the spiritual church and those who are of the celestial church; they who are of the spiritual church are called in the Word people, but they who are of the celestial church are called nations: they who are of the spiritual church, and are called people, are those who are principled in truths as to doctrine and as to life; and they who are of the celestial church, and are called nations, are those who are principled in the good of love to the Lord, and thence in good as to life: but concerning this signification of people and nations in the Word, see above, n. 175, 331; and from the signification of tongues and many kings, as denoting those who are in goods and truths as to life and as to doctrine, but according to every one's religion; for tongues signify the goods of truth and confession thereof according to every one's religion, as may be seen above, n. 330, 455; and kings signify truths which are from good, and many kings, various truths from good, but also according to every one's religion; concerning this signification of kings, see above, n. 31, 553. The reason why many kings signify various truths which are from good, is, because the people and nations out of the church were for the most part in falses as to doctrine, but still, inasmuch as they lived a life of love to God and charity towards their neighbour, the falses of their religion were accepted by the Lord as truths, by reason that inwardly in their falses there was the good of love, and the good of love qualifies all truth, and in such case qualifies the false which is believed by such to be truth; the good also, which lies concealed within, causes such, when they come into the other life, to perceive genuine truths, and to receive them: moreover there are truths which are only appearances of truth, such as are those of the literal sense of the Word, which are also accepted by the Lord as genuine truths when there is in them the good of love to the Lord, and the good of love towards the neighbour, or charity; in the other life also the good which is inwardly hid with them dissipates the appearances and makes bare the spiritual or genuine truths: from these considerations it may appear what is here understood by many kings: but concerning the falses with the gentiles or nations in which there may be good, see the *Doctrine of the New Jerusalem*, n. 21. From what has been said and shewn in this and the preceding article, it may appear, that by its

being said to John that he must again prophecy upon people, nations, tongues, and many kings, is signified, that the Word is as yet to be taught to those who are in goods and truths as to doctrine and thence as to life; but whereas it is said, upon people, nations, tongues, and many kings, therefore by those words is also signified, that the Word is to be taught as to goods of life and as to truths of doctrine, for these are the two essentials which the Word contains in its whole complex. This then is the sense of those words abstracted from persons, which is the truly spiritual sense; the sense of the letter in most places hath respect to persons, and also mentions them, but the truly spiritual sense is altogether without respect to persons; for the angels, who are in the spiritual sense of the Word, in every thing which they think and speak, have not any idea of person or of place, inasmuch as the idea of person or of place limits and confines the thoughts, and thereby maketh them natural, but it is otherwise when the idea is abstracted from persons and places, and hence it is that they have intelligence and wisdom, and that angelic intelligence and wisdom are ineffable; for man, so long as he liveth in the world, is in natural thought, and natural thought deriveth its ideas from persons, places, times, and things material, which, if they were taken away from man, his thought which comes to perception would perish, for he comprehendeth nothing without those things; but angelic thought is without ideas derived from persons, places, times, and things material, and hence is ineffable, and also incomprehensible, to man. The man, however, who hath lived in the world a life of love to the Lord and of charity towards his neighbour, after his departure out of the world cometh into that ineffable intelligence and wisdom, for his interior mind, which is the mind itself of his spirit, is then opened, and in such case the man, when he becometh an angel, thinketh and speaketh from that mind, and, of consequence, thinks and speaks such things as he could not utter or comprehend in the world: every man hath such a spiritual mind, which is like to the angelic mind: but in the world, inasmuch as he there speaks, sees, hears, and perceives, by the material body, it lieth hid within the natural mind, or liveth above this mind, and what man therein thinks, he is altogether ignorant of; for the thought of that mind then flows into the natural mind, and there limits itself, closes, and presents itself to be seen and perceived. Man knows not, whilst he continueth in the body in this

world, that he possesseth inwardly such a mind, in which is contained angelic wisdom and intelligence, by reason, as was said, that all things which there engage attention flow into the natural mind, and thus become natural according to correspondences. These things are said in order that it may be known what is the quality of the Word in the spiritual sense, when this sense is altogether abstracted from persons and places, that is, from such things as derive their quality from what is material appertaining to the body and the world.

END OF THE TENTH CHAPTER AND THIRD VOLUME.





Swedenborg, Emanuel,

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